~~Reading Room~~ B.331

MEMORIALS
AND
CHARACTERS,
Together with the
LIVES
OF DIVERS
Eminent and Worthy Persons.

BRITISH MUSEUM

Consiſting chiefly of a great Variety of the moſt celebrated
EXAMPLES of PIETY and VIRTUE,
AMONG THE
NOBILITY, GENTRY, and CLERGY,
From the Year One Thouſand Six Hundred to the preſent Time.

COLLECTED and COMPILED
From above ONE HUNDRED and FIFTY different AUTHORS, ſeveral ſcarce
PIECES and ſome Original MANUSCRIPTS, communicated to the EDITOR.

K Wilford (J.)

To which is added,
An APPENDIX of MONUMENTAL INSCRIPTIONS, in Latin and Engliſh.
LIKEWISE
CHRONOLOGICAL TABLES, and an INDEX to the WHOLE.

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(*Price One Pound Six Shillings and Six Pence in Sheets.*)

MVSEVM
BRITAN
NICVM

TO

The Moſt Reverend the ARCHBISHOPS,

The Right Reverend the BISHOPS,

AND

All Others of the Reverend CLERGY of the
CHURCH of *ENGLAND*:

LIKEWISE TO

The NOBILITY and GENTRY,

OF BOTH SEXES:

This ATTEMPT to preſerve the MEMORIES, and record the VIRTUES, of their moſt worthy ANCESTORS, and very excellent PREDECESSORS, (for the *Imitation* and *Example* of the *preſent Age*, and of *Poſterity)*

Is moſt humbly Inſcrib'd

By their moſt devoted and

obedient Servant,

JOHN WILFORD.

PREFACE.

IT is the Opinion of the Great Archbiſhop *Tillotſon*; That, " To commend thoſe *excellent Perſons*, the *Virtues* of whoſe " *Lives* have been *Bright* and *Exemplary*, is not only a Piece of " *Juſtice* due to the *Dead*, but an Act of great *Charity* to the " *Living*:" I accordingly promiſe myſelf (in the Words of Mr. *Nelſon* upon a much like Occaſion) " That *Good Men* will not be wanting in " that *Candour* which is ſo eſſential to their CHARACTER, and which inclineth them to be favourable to all *Attempts* of this Nature; becauſe they " freely allow that it is but juſt that the Memory of the Servants of God " ſhould be preſerved in the Church; not only that their *Names* may be mentioned with *Honour*; and that they may be had in everlaſting Remembrance; " but that their *Virtues* may remain upon *Record*, to provoke others to *Love* " and *Good Works*."

I preſume there will be the leſs Occaſion to expatiate upon the *Uſefulneſs* and *Advantage* of this *Undertaking*; ſince it is ſo generally allowed, That the *Prevalence* of *Example* is far beyond that of *Precept*; for 'tis obſervable, that *Precepts* and *Exhortations* affect the Mind but ſlowly and weakly, whilſt *Actions* and *Examples* move ſtrongly and with Power. " *Examples* (ſays " Mr. *Kettlewell*) are more plainly *inſtructive* than *Precepts*. For *Precepts* " preſcribe *Virtue* in general Terms, which afterwards needs farther Reaſoning to ſupply Circumſtances, and accommodate them to particular Occaſions. But *Examples* (ſays he) ſhew it in *particular Inſtances*, attired in " all its various Forms and Circumſtances, and fitted for *Practice*; ſo that " when they are in Sight, we have nothing left to do, but to follow what " we ſee before us: And (as he obſerves in another Place) nothing can be " more *inſtructing* to the World, and more like to bring *Virtue* into *Practice*, " than to draw it out in the *Lives* and *Acts* of *pious Perſons*."

In purſuance to the *Sentiments* of theſe *Great Men*, I have herein endeavoured to reſcue from Oblivion the CHARACTERS of many *worthy Perſons*; and, from divers hitherto diſpers'd Materials, to ſet them in one Point of View; that by thus reducing them into a Body, they may ſerve as ſtanding *Memorials* of *Piety* and *Virtue*, and hereby be render'd more uſeful to the World than otherwiſe they might have been, had they remained (as many of them probably would) in their original Obſcurity.

Though amidſt ſo great a Variety of CHARACTERS, which here make their firſt Appearance in this Light; ſome of them (by Reaſon of the Diſtance of the Times they were written in, and the different Style of the Writers) may happen not to be embelliſhed with that *Elegance* of *Expreſſion*, or drawn with ſuch *maſterly Strokes*, as may appear in others; yet I hope all of them (as they ſtand in Conjunction) will fully anſwer the Purpoſes intended in their Publication; and while the more *unlearned* are edify'd and inſtructed by ſome *plain Examples*, there will not be wanting a ſufficient Entertainment for the more *curious* Readers: In order to which, and to furniſh out as agreeable a Variety as the Nature of this Work would admit; it muſt be obſerved, that Care has been taken to interſperſe it with ſeveral LIVES and CHARACTERS, which have been done by no mean Hands, and which have been kindly communicated by divers Perſons of Honour, Credit and Reputation, who have been Well-wiſhers to this Deſign, and have favoured me with their Aſſiſtance.

Notwithſtanding I have been occaſionally obliged to *extract* ſome CHARACTERS from *Funeral Diſcourſes*, yet I hope the prevailing *Prejudice* againſt them, will not altogether be allowed as a ſufficient *Argument* againſt me, eſpecially if it be conſider'd, that as much Care as poſſible has been taken to make uſe of ſuch *Preachers* only, whoſe own CHARACTERS have been hitherto unimpeach'd; and who therefore ought not, in Juſtice, to be charged with thoſe Crimes, of *Flattery*, *Partiality* or *Falſhood*, which they ſo frequently, (as may be obſerv'd) on ſuch ſolemn Occaſions, diſclaim: But had I determin'd (in Compliance with the Humour of the Age) to have excluded all CHARACTERS of this Sort, I may venture to affirm, That many an *excellent One* might have been loſt, and the World have been depriv'd of many an *eminent Example*; which would be far from being conſiſtent (as was before obſerv'd) with that *Juſtice* which is due to the *Dead*, and that *Charity* which we owe to the *Living*.

It muſt however be acknowledged with the Rev. Dr. *Lee*[*], That “*Funeral* “*Sermons* are grown to be, and paſs in common Eſtimation, for Things ſo “much of Courſe, that they are in apparent Danger of being meanly thought “of: But (ſays he) there is certainly ſome Fault ſomewhere in this Matter; “either in the *Opinion* itſelf, or the *Grounds* of it; perhaps partly in *Both*. “If *Some* have been too profuſe, incurious, unexact, undiſtinguiſhing in their “CHARACTERS, which (he fears) is true of many; *Others* may have been “too naturally provoked into the other Extream, of believing nothing to be “true of Others, which either ſtirs their Envy, or ſhames and reproves “their own Lives,” [and, I may have Leave to add, which they do not find in their own ſelves.]

I hope I have all along kept up to that *Impartiality* I at firſt propos'd, as utterly diſclaiming all *Party* as ſuch; and not ſo much regarding the *Political*, as the *Religious* and *Moral* CHARACTER of any one Perſon in particular: I have indeed endeavoured (as much as in me lay) to do Honour to the Church of *England*, in recording the *Virtues*, and ſetting forth the *Examples*, of her *worthieſt Members*: and thereby have given her an Opportunity of boaſting of her *pious Votaries*, and of ſhewing to the World as eminent *Proficients* in *Piety*, *Virtue*, and all *Good Works*, as any that appear in the *Romiſh* Calendar.

I am very ſenſible that a *Work* of this Nature might have appeared to much greater Advantage, had it been undertaken by an abler Hand: But I am not without Hopes, that what I have now (with no little Pains and Expence) brought to a Concluſion, will meet with a favourable Reception; and, notwithſtanding its *Deficiencies*, may have its *Uſe*. All that I have aimed at, is, by thus faithfully *tranſcribing* the *Thoughts* of *Others*, and preſenting them together in their native Dreſs, to render them more generally *uſeful* and *advantageous* to *All*.

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[*] In the Dedication to his Sermon on Mrs. Creed's Death. See Page 762.

I muſt moreover aſſure the Reader, that no one *Perſon* of *real Worth* or *Eminence*, has been wilfully omitted; and as to thoſe *worthy Perſons*, who have hitherto eſcaped my Enquiry, I muſt own, that I ſhould not be a little proud of an Opportunity of doing *Juſtice* to their *Memories*, according to the beſt of my Ability; and, at the ſame Time, of *rectifying* any *Miſtakes*, or *ſupplying* any *Defects*, in what I have already done; which perhaps (with the kind Aſſiſtance of Friends, and the Favour of the Publick) may be hereafter attempted, in a *Supplemental Volume* to *This*, which is now ſubmitted to their *Candour*; and, 'tis hoped, will meet with their *Approbation*.

As to the *Appendix* of *Monumental Inſcriptions*, which were thought not improper to be added, as moſt of them, in a great Meaſure, ſerve to illuſtrate the CHARACTERS they refer to, I muſt beg the Favour of the *learned Reader*, to paſs by any *Inaccuracies* he may obſerve in the *Tranſlation* of thoſe that are in *Latin*; as the rendering them into our own Language, was intended only for the Sake of thoſe, who are unacquainted with the *Originals*, and might be curious of being informed of their plain Senſe and Meaning.

Before I conclude, I ſhould think myſelf guilty of the higheſt Ingratitude, did I not make all due Acknowledgments to thoſe *worthy Perſons*, who have ſo greatly obliged me in their favourable *Opinions*, and hearty *Recommendations* of *this Work*; as appears from ſeveral *Letters* I have received to that Purpoſe from divers Parts, with which (were it neceſſary) I might have ſwell'd this *Preface*: But I hope I may be excus'd the making this publick mention in particular, of the many great Favours I have received from the Reverend Mr. *Darwall*, the preſent worthy Rector of *Haughton* in *Staffordſhire*, who (tho' a Stranger to me) has, in ſo generous and diſintereſted a Manner, ſo much encreaſed the *Liſt* of my *Subſcribers*, by ſo kindly engaging (and I hope to their Satisfaction) ſo many *Gentlemen* of the *Clergy* and *Laity*, (both in his own and neighbouring Counties) in my Behalf; and who, in his following *Letter* to me (however undeſerving) has not only been pleas'd to communicate his kind *Sentiments* of this *Undertaking*; but, at the ſame Time, has condeſcended publickly to recommend it, as highly *inſtrumental* (as I am ſure it is intended to be) in *promoting* the Cauſe of *Religion* and *Virtue*.

To the COMPILER of this WORK.

SIR,

I'*M very glad, my* former LETTER *prov'd ſo much to* your Satisfaction. *I'm ſure, the* Sentiments *contain'd in it, were* ſincere *and* well-grounded. *I mean, with regard to your laborious and lovely* COLLECTION *of* EMINENT CHARACTERS. *The Numbers already publiſhed, are, at length, come to Hand. And, with grateful Heart, I now beg Leave to return you my* ſincere Acknowledgments, *for that* ſingular Pleaſure, *I've taken, in the* ſweet *and* ſatisfactory Peruſal *of 'em. But, alas! I can never* thank *you* ſufficiently, *for a* Project *ſo very* advantageous, *as well as* agreeable. May the growing NUMBER of your SUBSCRIBERS do it for me! *And may you daily meet with that* generous Encouragement, *which ſo* pleaſing, *as well as* profitable, *ſo* every-way excellent *an* Undertaking, *moſt* undeniably deſerves.

Some People (I underſtand) have found Fault with your making Uſe of Sermons *in the Compiling of the Work. I'm really much amaz'd, that any one ſhou'd diſcover ſo unaccountable a Diſlike. For where elſe ſhall we meet with ſuch* ſhining CHARACTERS? *Where is* genuine Worth *ſo* glorioully diſplay'd, *as in the fore-mention'd* pathetic, unexceptionable Diſcourſes? *And who, ſo fit for this* bleſſed Buſineſs, *who, ſo apt to* deal ingenuouſly, *in the* careful Drawing-up *of an* exemplary CHARACTER, *as they, that have enjoy'd the Happineſs of a* liberal Education; *and, by their* ſound

Learning, ſincere Piety, *and* holy Profeſſion (*as well as* particular Knowledge *of the* Perſon commended) *are generally unexpos'd, even to the moſt diſtant Danger of being* juſtly *charged with either Falſhood, Flattery, or Partiality?*

Indeed, 'tis very ſtrange, that any Man of common Underſtanding, ſhou'd ſo ſurprizingly cavil, at a Circumſtance, that ſeems rather, in a very extraordinary Manner, to recommend the Work. In your own brief Account whereof, you yourſelf have very juſtly obſerv'd, "*that* many of the abovemention'd "CHARACTERS are diſperſedly buried (as it were) either in ſingle Sermons, or in other Pieces "very difficult to be met with." *So that, not many Gentlemen, I preſume (no, not among the* CLERGY *themſelves) are already poſſeſs'd of any conſiderable* Number *of thoſe* authentick Diſcourſes, *from whence you ſo* judiciouſly extract *your* exemplary MEMORIALS.

Go on therefore, good Sir, with your excellent Deſign, *in Spite of all little Diſcouragements to the contrary. 'Tis quite impoſſible for any Man alive to eſcape wholly the capricious Cenſures of unreaſonable Men, or entirely to gratify the odd, out of-the-way Taſte of every Humouriſt. As for my own Part, I muſt needs ſay, that I* like extreamly *the* truly noble *and* delicious Entertainment. *Your* Dainties *really afford me* inexpreſſible Satisfaction, *and ſuit my Palate to a Tittle. And I make no doubt (as I ſaid before) but the Publick in general will reliſh 'em as well, when they begin to be a little better acquainted with 'em.*

It muſt indeed with Sorrow be confeſs'd, that good *and* exemplary LIVES *ſeem not, at preſent, to be very much in Vogue. But who can tell what* Wonders *may be done, what a* religious Reformation wrought, *by your* edifying MEMORIALS? *Who knows, what a* kindly Influence *ſuch a* beautiful Conſtellation *of* bright Examples *may have upon* our Minds; *what Numbers be thereby reclaim'd from vicious Courſes; and, at length, happily induc'd to tread in the* glorious Footſteps *of our* Chriſtian Forefathers?

To bring about ſuch admirable Effects *as theſe* (i. e. *to put a ſtop to the* impetuous Torrent *of* Vice, *and to* ſhame *the* ſcandalous Indevotion, *and* irreligious Prophaneneſs *of the* preſent Times) *muſt needs, Sir, be the* natural Tendency *of your* noble UNDERTAKING. *In ſhort, methinks I can never* ſufficiently enumerate *the* various Advantages *of ſo* beneficial *a* WORK; *nor poſſibly be* too copious *in the* Commendation *of its* numerous Excellencies: *It being,* in every Reſpect, *and to all* Intents *and* Purpoſes, *both* exceedingly Uſeful, *and* vaſtly Entertaining.

To conclude; I can, with the ſtricteſt Regard *to* Truth, *aſſure you, Sir, that my Will is good. But, alas! I'm quite unequal to the* honourable Taſk, *I've been ſo* zealouſly impoſing *upon myſelf. So vulgar, ſo very obſcure a Hand as mine, is by no Means qualify'd to ſet forth, in a ſuitable Manner, the* ſhining Luſtre *of your* bright Exemplars. *No: I'm a perfect Stranger (I humbly confeſs) both to you, and to the learned World. And conſequently, Sir, my private Sentiments of your* excellent UNDERTAKING *may peradventure be look'd upon, as a Matter of very ſmall Significancy.*

I ſhall only add my moſt ardent Wiſhes, that ſo amiable *a* WORK *may ſoon meet with an* adequate Reward: *And, that both the* unwearied UNDERTAKER, *and* well-ſatisfied SUBSCRIBER (*the one, by carefully publiſhing, the other, by devoutly peruſing) may mutually* reap the Benefit of, *and* receive proportionable Advantage from *ſo* laudable a PERFORMANCE. *Theſe, theſe are the hearty Prayers of, good* SIR,

Your very ſincere (tho' altogether unknown) Friend, and humble Servant,

HAUGHTON, *Feb.* 19, 1738-9. RAN. DARWALL.

POSTSCRIPT *to the* PREFACE.

HAving been oblig'd (ſince the finiſhing the above *Preface*) with the following LETTER from a *Clergyman* in the Country, who is likewiſe unknown to me; I hope that the Reverend Perſon himſelf, and the Publick will excuſe my here inſerting it; being intended only as a grateful Acknowledgment of his favourable *Opinion*, which perhaps may provoke others alſo to the ſame kind *Sentiments*, of this *Undertaking*.

SIR, Midhurſt, May 6, 1741.

I Received yours, together with the Numbers of your Memorials, *for which I return you Thanks.* ----*If I can procure any Subſcribers to this commendable Undertaking of yours, none ſhall be more ready to do it; for of all human Compoſitions, none, I think, are more edifying and diverting, than the Lives of eminent and pious Men.*

Had the good Mr. Boehm (*whoſe* CHARACTER * *you have favour'd us with) been now alive, he had ſeen his Deſire (in part) accompliſh'd.*---" I have often wiſh'd (*ſays he*) to ſee a Collection of the "Lives of the moſt eminent Saints in the ſeveral Parties and Nations of *Chriſtendom*, together "with their inward Trials and Triumphs, their Conflicts and Victories, and with the whole Practice of Goodneſs and Virtue, which did ſhine in their Conduct, whilſt they liv'd among us."--- *In a Work of this Nature every one may find ſome* Secret of Holy living, *which they may adapt to their own Uſe, and improve to their own Advantage.---I hope, Sir, you won't forget to oblige us with the* CHARACTER *of the great Dr.* Waterland †.

I am, Sir, Your very humble Servant,

JOHN BELL.

---

* *See* Page 448. † *See* Page 764.

A Liſt

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Exemplary

N. B. As the Characters of Dr. *Maynard*, Mr. *Ray*, Sir *Edmund Turner*, Dr. *Boerhaave*, and Mr. *Paſcal*, could not conveniently be inſerted in the Tables, the Reader is referr'd to the Index.

Exemplary Memorials, &c.

The CHARACTER *of the R^t Rev^d Dr.* HENRY COMPTON, *late Lord Biſhop of* London, *by* THOMAS GOOCH, *D. D. Fellow of* Gonvile *and* Caius-College *in* Cambridge, *and ſome time one of his Lordſhip's Domeſtick Chaplains.**

HE, who from any vain, popular, and ambitious Pretenſions, climbs to the Dignity of *Biſhop*, does not *deſire the Office*, but the *Title*; not the *Work*, but the *Superiority*, and what other Advantages are annex'd unto it.

That *this* was not the Caſe of that excellent Perſon, who ſo lately preſided in this ſacred Place, and whoſe Loſs is now ſo univerſally lamented, is too well known to need any long and tedious Proof. Permit me only to refreſh *your* Memories, and do what Honour I can to *his*, by placing this great Example in your View; not in a ſtrain'd and artful Way, but in his own ſincere, plain, and unaffected Manner. What was *his*, is worth imitating, and needs no other Defence.

And where can I better begin, than where he himſelf began? From Birth to Grave he was eminently diſtinguiſh'd. He deſcended from a Family [a] truly Ancient and Honourable; but, then at its Height, when it was vigorouſly defending, with Purſe and Blood, the Rights of the Church and Crown (as the noble Hiſtorian [b] obſerves.) Our excellent Prelate was *then* to be educated, when the Care of Education, the Government of Schools, and even the *Schools of the Prophets* [c] were ſubject to Rebels and Mechanicks. But through all theſe Clouds and Miſt of Ignorance and Enthuſiaſm, he diſcerned the Beauties, and adhered to the Intereſt of the *Church of England*. He had *then* no Proſpect to allure him to it, great Temptations to divert him from it: To be a Member of the *Church*, was the way to be a *Confeſſor*; and, like the *Primitive* Times, there was *then* the beſt Trial of the Profeſſors of the *True Religion*, when Perſecution ran the higheſt againſt it.

Theſe were the Beginnings of *this good Man's Life*; and the ſucceeding Parts were conducted anſwerably to them. Every thing ſuited the Greatneſs of his Birth, and the Firmneſs of his Principles. When our *old Conſtitution* revived in *Church* and *State*, 'twas but reaſonable they ſhould fare beſt who had ſuffer'd moſt; the Merits of the *Northampton-Family* were too great to be over-look'd.

Thus *this admirable Perſon* was recommended to the Throne; and, by the Favour of a diſcerning Prince, afterward advanced to the *Epiſcopal Dignity*.

Yet neither was this Advancement ſudden and haſty. He paſs'd through ſeveral Stages, and experienced very different Conditions. In any of them he might have made his Fortunes, and had a Mind and Body fitted for the moſt active Life: But his Eye was always toward the *Church*.

* From the Sermon preach'd at the Cathedral of St. *Paul's*, *London*, *July* 26, 1713.

[a] Of the Earls of *Northampton*.

[b] *Clarendon*.

[c] Both Univerſities.

The better to prepare him for that Figure he was afterwards to make, he ſpent ſome Years in travelling; not to ſuck in the Maxims of Foreign States, or to try the Vices of Foreign Courts; not before he knew our own Conſtitution in *Church* and *State*, was able to defend it, and ſure to ſtick to it. He obſerved and examined the Civil and Eccleſiaſtical Polities abroad; he made them his Study, but not his Rule. The more he ſtaid in *France* and *Italy*, *&c.* the more *Engliſhman* he was. He came home the better Stateſman, and the better Churchman. He was Proof againſt all their Arts, to debauch either his Principles or his Practices. He ſaw their Manners, but did not imitate them. What was worth while he brought home with him. He learned their Languages, and retained them perfectly. This made him able to converſe with, as he was ever *ready to receive and entertain Strangers.*[d]

When he became a Clergyman, tho' he might have made high Demands upon the Court, and raiſed himſelf at once to the greateſt Dignities, yet he choſe to make gradual and regular Advances. He was *not a Novice*[e] in Age or Knowledge; being above a Biſhop's *neceſſary* Years[f] when he was ordained a Deacon: But he did not aſpire to, or *deſire* the Epiſcopal *Office*, before he was qualified for the *good Work*. He took upon him the Care of a ſmaller, afterward of a larger Pariſh, and ſhewed in both his Concern for Souls. He accepted next a Canonry in *Chriſt-Church*,[g] where, when he was Sub-dean, he moderated in the Divinity-Diſputations with ſuch Gravity and Wiſdom, as made thoſe Exerciſes both reputable and inſtructive. To theſe Preferments the Royal Bounty was pleaſed to annex the Maſterſhip of *St. Croſs's-Hoſpital.*[h] A fit Preferment for him, whoſe Houſe was always a conſtant Hoſpital! By this his Income was conſiderably increaſed, and he had greater Opportunities of *doing Good*; the *only* Motive to him to wiſh for its Increaſe! *This* was his greateſt Pleaſure; and *here* he liv'd, and enjoy'd it: *Here* he would gladly have reſted; but Providence had deſigned him for greater Things.

This Holy Perſon had *ſtudied to ſhew himſelf a Man approved*;[i] and, *where*[k] that Approbation was founded upon the beſt Experience, and confirmed by the beſt Judges of Merit, *there* his Majeſty[l] named him to the vacant Biſhoprick. But *Oxford*, tho' always a Place dear to him, did not give him a Sphere extenſive enough to act in. It gave him but an Earneſt (as it were) *of the Office and good Work of a Biſhop*.

The King, who knew how to chuſe, and valued Men fit for the Stations he intended them, wanted to draw him nearer to himſelf. He had already brought him to Court, by appointing him Dean of the Royal-Chappel; and the more he obſerved him, the more *he delighted to honour, and to be honoured by him*. In him he expected to have a faithful Counſellor, and therefore gladly embraced the firſt Opportunity of placing him at the Council-Board. He had been but a Year at *Oxford* when the Biſhop of *London* died; and there wanted no great Solicitation or Deliberation to fill that See.

Our excellent Prelate was ſoon tranſlated; and *here* he enter'd, and paſs'd thro' a large and glorious Field of Action; too much for the Compaſs of a *Sermon* to recite, enough to furniſh an Hiſtorian with a *noble Life*. *Here* he met with Buſineſs enough to ſhew how active, and Trials enow to ſhew how ſteady he could be. In the latter Part of King *Charles*'s Reign there were Struggles in abundance; but theſe went ſmoothly over. *He feared* GOD *and the* KING, and had the Favour of *both*. There were thoſe at Court who envied and undermined him: They ſaw the greateſt Confidence repoſed in him: The Management of the Proteſtant Intereſt, and the Security of the Proteſtant Succeſſion, lay upon him.

The educating and principling the Royal Family (a great and important Truſt indeed!) was put into his Hands. How well he executed it, let thoſe confeſs who value the Memory of the late moſt *renowned Queen*,[m] or have not laid aſide all Duty to our *preſent moſt gracious Sovereign*.[n] *They* never forgot their Obligations to *him*; but he was always in the Eſteem of the *former* to *her* Dying-day, and received Marks of Favour from her *preſent* Majeſty to *his own*. He had the particular Honour, which no one Biſhop ever had, of marrying two Regent-Queens to Proteſtant Princes.[o]

When the Papiſts had got Authority on their Side, they remember'd and reſented the Diſſervice done them: Our worthy *Prelate*, at the Head of his Clergy, made a noble Stand in that great *Criſis*. *Then* it was that, by his Encouragement, their Pulpits and their Pens ſo ſtrenuouſly defended the Reform'd Religion, to the Shame and Silence of their *Romiſh* Adverſaries. To his immortal Honour I ſpeak it; this was *his* unpardonable Crime. He remember'd the Apoſtle's ſolemn Charge, *to take Heed unto himſelf, and to all the Flock, over which the Holy*

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[d] *Heb.* xiii. 2.
[e] 1 *Tim.* iii. 6.
[f] Which, according to our Conſtitution, are 30.
[g] *Oxon.*
[h] Near *Wincheſter*.
[i] 2 *Tim.* ii. 15.
[k] At *Oxford*.
[l] King *Charles* II.
[m] *Mary*.
[n] Queen *Anne*.
[o] *William* Prince of *Orange*, and *George* Prince of *Denmark*.

Ghoſt had made him an Overſeer.[p] He could not forbid the defending the *Church of England*. He could not conceal his Abhorrence of *Popiſh Errors*. He looked upon the *Romiſh* Scheme as an entire Corruption of the Chriſtian Faith; and therefore ſet himſelf againſt it, with all that Zeal and Courage which the Cauſe deſerved, and the Times required. This expoſed him to the Anger of an unhappily miſguided Prince.[q] He was mark'd as the firſt Sacrifice to Popiſh Fury; ſuſpended for the diſcharging his Duty, and ſo faithfully performing *the good Work of a Biſhop*; purſued and perſecuted as if, with *him alone*, the Reformation was to ſtand or fall. In the midſt of all this Oppreſſion, *he truſted in* God, *that he would deliver him*. He never deſponded or deſpaired; but thought it *then* a proper Time to reſume his Care and Charge, and to guard *our preſent Soveraign*[r] againſt any Attempts on her Religion or her Liberty. So that, next under God, we owe to him the preſerving as well as principling that ſacred Majeſty that ſits on the *Britiſh* Throne, and all the Bleſſings of her glorious Reign.

This is that ſo much talk'd-of Part he acted at the Revolution. He reſcued our preſent Soveraign; he *hid her* (as it were) *till Popiſh Tyranny was over-paſt*.

During that nice and difficult Juncture, he was called peculiarly *the Proteſtant Biſhop*; and, indeed, he was the Ornament and Security of the *Proteſtant Cauſe*. No ſooner was the Storm gone over, but Jealouſies were infuſed, and Calumnies diſperſed, to ſupplant and undermine him. Still he went on conſiſtently, and like himſelf; deſpiſing all other Rewards, but the Quiet and the Applauſe of his own Conſcience. He reflected on what he had done, and liked it; he partook of the Deliverance, and thanked God for it. He faithfully ſerved the late King;[ſ] and, at his own Charge, attended him to the Congreſs at the *Hague*, when that great Alliance was ſettled by which we were enabled to make a Stand againſt a potent Enemy,[t] and reduce him to honourable Terms of *Peace*. Thus this meek and modeſt Man loved rather to act, than to ſpeak great Things; rather to do much Good, than to receive it.

At her *preſent Majeſty*'s Acceſſion to the Throne, with the univerſal Joy and Acclamations of her Subjects, *this noble Prelate*, from an uninterrupted Courſe of the trueſt Services, ſeemed to ſtand faireſt for the Royal Favour. But then was the Time for the moſt artful Management. Honeſty and Integrity will always ſtand in ſome Mens Way. The Biſhop of *London* could neither be corrupted nor removed.

But whatever Attempts were made againſt him, *they moved him not*; *neither counted he his Life dear, while he was doing* God *and his Church good Service*. He lived to ſee Times wherein he and all good Men rejoiced; when his Acceſs became eaſier at Court, and he had greater Power and Intereſt there. But, whether the Times were good or bad, he looked upon all this Power and Intereſt only as accidental Circumſtances that attend the *Office of a Biſhop*; but not an eſſential Part *of that good Work*. What was *ſuch*, no Difference of outward Affairs, whether proſperous or adverſe, could divert him from. This he eſteemed not only his Privilege, but his Duty too; and therefore in this *he was inſtant in Seaſon, out of Seaſon*.

He knew the ill Conſequences that ariſe to Religion and the Church by the Non-reſidence of Miniſters; and therefore much leſs would he, who, in the ancient Stile, was the *Eye of the Dioceſe*, ſet ſuch a fatal and dangerous Example. He reſided not only always in the Dioceſe, but (I may truly affirm) in every Part on't. He viſited, Pariſh by Pariſh, to ſhew that his Clergy ſhould do ſo, from Houſe to Houſe; and was juſt finiſhing his Parochial Viſitation when a Fit of the Gout prevented him, and at laſt a Complication of Diſtempers, which deprived us of him.

Whereſoever he reſided, and whereſoever he viſited, he was a conſtant, uſeful, and an acceptable Preacher. He was earneſt and preſſing in his Exhortations, and always enlivened and adorned them by his own moſt exemplary and unblemiſh'd Practice. But leſt his excellent Sermons ſhould miſs of their due Effect, his Method was (and may it be ever followed!) to propoſe ſome Topick in Divinity to be diſcourſed of by himſelf and Clergy, in a ſerious, grave, and judicious Manner; which was afterward ſummed up, and formed into a regular Treatiſe: And many of theſe, which are called *The Biſhop of* London'*s Conferences*, are publiſhed, together with his Charges, as conſtant Remembrancers of the Paſtoral Duty throughout his Dioceſe; and by them, *being dead, he yet ſpeaks unto them*.

His Dioceſe was extenſive beyond all others, the Plantations beyond Sea being under his Care, and ſubject to his Inſpection; yet even theſe he wiſh'd to ſee; and neither the Danger nor the Difficulty of the Voyage itſelf would have hinder'd him, had not thoſe tumultuous Times he lived in when he deſigned it, and unpeaceable Times ſucceeding them, made it altogether impracticable.

He never ſpared himſelf when his Duty called him, and often ventured (againſt the Warning and Entreaty of Friends) upon thoſe difficult and toilſome Parts of *his Office*, the numerous

[p] Ἐπίσκοπον· *Acts* xx. 28.

[q] King *James* II.

[r] Queen *Anne*.

[ſ] *William* III.

[t] The *French* King.

Confirmations, *&c.* as if no Time were too much for *ſo good a Work*, and he were even reſolved, *when his* LORD *ſhould come, he ſhould find him ſo doing.*

He, in the ſeveral Particulars recited by the Apoſtle *Paul*, anſwered and adorned his ſacred Character. For

He was *not blameleſs only*,[u] which is a ſort of a negative Character, but *he was a Pattern of good Behaviour and of good Works.*[w]

He was in all Reſpects one of the beſt-bred Men in his Time; in all Reſpects, I ſay, becauſe Religion is the beſt Ingredient: Without it the exacteſt Deportment may be carried on by Flattery, and may end in Treachery. He was courteous and affable; not full of Words, but very converſable; and, as in his miniſterial Offices, ſo in Converſation too, he was willing and *apt to teach.*[x]

He was always eaſy of Acceſs, and ready to do good Offices. In his Friendſhips he was conſtant (I may ſay inflexible.)

He *was given to Hoſpitality*,[y] as much as any Man; but generous and charitable beyond Example. His Table was always furniſh'd, and always free to thoſe whom Reſpect or Buſineſs drew to him. But they were not only *his Friends* and *Neighbours* his Hoſpitality was extended to; he provided for twelve poor People *conſtantly*, for many others *accidentally* every Day at his Gate. He diſpoſed of Money to every one who could make out (and it was very eaſy to make *that* out to him) that he was a proper Object of Charity. He anſwered literally the Apoſtle's Character, *poor enough himſelf, yet making many rich.*[z] He had divers ancient People, Men and Widows, whom he ſupported by conſtant *annual* Penſions; and ſeveral Children at School, at his own Coſt and Charge; beſide thoſe educated from Children, and brought up to the Univerſities, to the Sea, to Trades, *&c.* When he undertook any thing of this Kind, he never left it imperfect and unfiniſh'd: He did not put them off his Hands when they were young, but ſet them up and provided for them when Men; *and Generations to come* will have abundant Reaſon *to call him bleſſed.*

But theſe, tho' noble and truly Chriſtian, were Charities of a tranſient Kind. He ſpared not Coſt nor Pains to ſerve the Church and its Clergy in a more laſting Manner. He brought in many Advowſons from thoſe ſtraggling Hands which are apt to enſnare and wound Mens Conſciences. He gave great Sums for the rebuilding of Churches, and greater ſtill (for this he knew was the beſt-placed Bounty) for the buying in Impropriations, and ſettling them upon the poor Vicars. This he lately did in *Eſſex*, to the Value of *twelve hundred Pounds*, by which he raiſed a very mean Curacy to a very competent Subſiſtence.

One would have wonder'd, whence he had ſo great a Fund, to be conſtantly open, and yet ſeemingly inexhauſted; but that *he lent to him, who always repays*; *he gave, and it was given to him.* And how comfortable will it be to him, at the great and general Audit, *when our* LORD *ſhall pronounce him Bleſſed, for feeding, cloathing, and miniſtring to his indigent Servants*; when there ſhall be ſo many happy Witneſſes to atteſt his good Deeds, and to rejoice at his Reward!

He was ἀφιλάργυρος,[a] *(not greedy of filthy Lucre)* in the trueſt Senſe. He liked nothing that looked narrow or ſtingy. Next to his Attendance on the *good Work of his Office*, which he moſt of all *deſired*, it could not but be great Satisfaction to him, that as his Revenues enabled him to make that Figure, to which his high Birth entitled him, ſo it enabled him to do thoſe generous Acts, which the Greatneſs of his Soul inclined him to. And therefore he choſe to put out his Money where he was ſure, at the long run, it would turn to the beſt Account; even there *where neither Ruſt nor Moth doth corrupt*, and where he has *purchaſed to himſelf an everlaſting Habitation.*

He was, indeed, on this, and all other Accounts, a Man of the largeſt and moſt publick Spirit. He had no little, artful, ſelfiſh Deſigns. He wiſhed and promoted the Welfare of all Men. He had, it's true, and GOD was pleaſed he ſhould have, a particular affectionate Regard for thoſe who were of the *Houſhold of Faith*, and in the ſame Communion with himſelf. He was not well-bred enough to betray the Rights of the Church in Favour to a Schiſm. He had ſeen ſo much the Effects of popular Frowardneſs and Contention, Mens aukward Diſlike to what is ſettled, and Deſire to change, that he dreaded the Thoughts of Innovations. He wiſh'd as well as any body to the Proteſtant Intereſt, and would gladly have ſeen it more united; nay, he was once in the Number of thoſe who did attempt the Thing; till he found, that not a Senſe of true and undiſſembled Religion, but Intereſt and Humour, were at the Bottom; and that there was no Comprehenſion to be propoſed, or Satisfaction given, but by the expenſive Sacrifice of Truth and Order.

They, who knew this admirable Man, can't lay this Behaviour of his at the Door of Anger and Reſentment; for, ſurely, in this he muſt always be admired, but will hardly be ever

[u] 1 *Tim.* iii. 2.
[w] *Titus* ii. 7.
[x] Διδακτικός· 1 *Tim.* iii. 2.
[y] Ibid.
[z] 2 *Cor.* vi. 10.
[a] 1 *Tim.* iii. 3.

imitated. He loved to remember what was for any one's Advantage; but I have wonder'd to obſerve, how ſoon he forgot, or ſeemed to forget, what might turn to the Diſadvantage of any body.

If any offended, he would even prevent their aſking Pardon, by his Haſte to give it. It was not always his good Fortune to meet with ſuch a Return.

He could eaſily forgive a great Injury, but never ſtoop to a little Action; for, according to our Apoſtle's Direction, he was no *Striker nor Brawler*, *but patient*, *meek*, *and unreſenting*:[b] " Witneſs, among a thouſand others, a remarkable Caſe upon a Quarrel between a Miniſter " and his Pariſhioners in *London*. When *our excellent Biſhop* was called in, and 'twas proved " againſt the *Rector*, that he had ſpoken vilely and contemptuouſly of his *Dioceſan*; the holy " Man made this moſt Chriſtian Return: I am glad on't (*ſays he*) for he has given me an " Opportunity of ſetting you a good Example in forgiving him.

One, who could be *thus mild and gentle toward all Men*,[c] even to a provoking, inſolent Inferior, who owed, and had ſworn Obedience to him, no wonder he ſhould be the kindeſt Friend and moſt generous Benefactor, where there was any juſt Claim or Demand upon him.

He was related to both the Univerſities (having taken his Maſter's of Arts Degree firſt at *Cambridge)* and made them both his conſtant Care. That which he was educated and preferred in 'twas juſtifiable to have a particular Regard to; but he never countenanced any invidious Diſtinctions between them: He looked upon that as ſetting up an indiſcreet and dangerous Rivalſhip. His Love was to the Body of the Univerſity of *Oxford*, without being partial to particular Members. He never preferred a Man barely for being of that, or diſliked a Man for being of the other Univerſity.

He was but Man indeed, and therefore might be, and was ſometimes deceived. Like other Men, he was imperfect, and had his Failings; but yet his Failings were other and fewer than thoſe of the Generality of Mankind: They were Infirmities, not Preſumptions: They proceeded not from vicious Inclinations, much leſs from vicious Habits; but from Eaſineſs of Nature and Goodneſs of Diſpoſition: I had almoſt ſaid, they proceeded from his Virtues, and would have been reckoned ſuch in other People. He found it hard to reſiſt an importunate Man, and there were thoſe in the World whoſe Modeſty nor Manners did ever forbid them making their Attempts that Way.

But theſe Infirmities, and whatever elſe might be imputed to him, we have Reaſon to hope, are waſhed away by a ſincere Repentance, and a faithful Dependance on what was *his only Glory*, and dying Motto, *The Croſs of* CHRIST.[d]

For, tho' he had the feweſt Faults, he beg'd Pardon as if he had the moſt. No one ſo ſtrict and regular in his private Devotions; no one ſo conſtant and frequent in the Service of the Church; for, beſide the publick Offices Morning and Evening, his whole Family began the Day with the *Litany*, and ended it with ſelect Prayers from our excellent *Liturgy:* And at all theſe Times he himſelf (when he was able) was a conſtant Attendant. Thus did he make good another eminent Part of our Apoſtle's Character, *ruling his own Houſe well*;[e] and (as the beſt Means of doing it) ſetting them an excellent Pattern and Example.

For never did ſuch tender and ſuch manly Paſſions meet before in the ſame Breaſt! Never ſuch Firmneſs and Fortitude, mix'd with ſo much Meekneſs and Modeſty! The preſent Notions of Mankind make me ſpeak of this as a ſort of Paradox: But, ſurely, in a moral and religious Senſe, 'tis the trueſt Courage.

He was never ſeen to be afraid or concerned at Danger. In the midſt of Storms he himſelf was calm; and in the midſt of Fire (in a literal, as well as figurative Senſe) he himſelf was cool.

He had a great Mind, and a good Conſcience.

GOD was pleaſed to try the Strength and Truth of both, by ſevere and ſharp Diſtempers: The Gout and Stone will make the ſtouteſt Heart to ſhrink; yet, in the midſt of theſe tormenting Pains, we never heard the Voice of Murmur: Thoſe Shocks, that would make a Beholder tremble, did not make him repine. He never complained againſt GOD, nor grew touchy and peeviſh to his Domeſticks; (almoſt every body's Caſe in Pain and Sickneſs.) He was firm and conſtant, quiet and good-natur'd to the End. When this laſt Illneſs came upon him, he foreſaw and foretold what would be the Event on't, with the ſame Compoſedneſs as if he had been ſure of his Recovery. He knew his Summons could never be ſudden, becauſe he was never unprepared to receive it. He had long ago ſettled his worldly Affairs: Indeed he had little worldly Affairs to ſettle; he had remitted his Treaſure to the other World, and ſecured an eternal Reverſion there. He talked of dying with the ſame Unconcernedneſs

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[b] 1 *Tim.* iii. 3.

[c] *Tit.* iii. 2.

[d] *Gal.* vi. 14. Εἰ μὴ ἐν τῷ Σταυρῷ· his only Inſcription by his own Order.

[e] 1 *Tim.* iii. 4.

(ſhall I ſay, or with the ſame Pleaſure?) as if he was only taking a Journey; and wiſhed for nothing but an eaſy Paſſage, for he was ſure beforehand of a ſafe Arrival at that happy Place, where there's perfect Reſt and endleſs Peace.

Yet neither was he in ſo much Haſte as to neglect the Means of his Recovery, or to omit the proper Preparatories for his Paſſage. If God had any thing more for him to do, he was willing to ſtay and wait his Time. God allowed him ſo long to ſtay, as by his great Example to ſhew the World, that *in all the Time of his Tribulation, as well as in all the Time of his Wealth, in the Hour of Death, as well as in the fulleſt Enjoyment of Life, his Heart was ſurely fixed where the trueſt Joy is to be found.* He received the Sacrament of the Lord's Supper in the beginning of his Sickneſs, but after his Confinement to his Bed; and, as if the whole Man had received a new Spring of Life, he roſe upon his Knees (unaſſiſted) to *take the Body and Blood of our* Lord, the ſureſt *Viaticum* to a Chriſtian Soul. The Time he continued after, he ſpent in pious Meditations and calling upon God. He had often the Prayers of the Church read by him, and in almoſt every Church they were put up for him; and God was pleaſed to hear and anſwer them, and at laſt to take *this holy and humble Man* unto himſelf, in the ſame eaſy and quiet manner as he had endeavoured to live, and wiſhed to die.

In him the Church has loſt a moſt excellent Biſhop, who attended upon, and executed that *good Work*; the Kingdom a brave and able Stateſman, whoſe Integrity and Steadineſs had approved themſelves in the moſt trying Times; the Queen a faithful Subject and a wiſe Counſellor, whoſe Courage and Conſtancy had ſtood her (and, ſhe yet truſted, would ſtand her) in the greateſt Stead; the Proteſtant Religion, at home and abroad, its Ornament and its Refuge, who had made (and was ready, on any new Attempt to make) the nobleſt Stand againſt Popery; the whole Chriſtian World (at a Time of the greateſt Need and greateſt Declenſion) an eminent Example of Virtue and Piety, an unanſwerable Inſtance and Evidence of the Power and Efficacy of true Religion.

In his ſure Cuſtody let us now leave him; but in our Minds let him long continue, that we may learn to live and die like him. *He has fought a good Fight, and finiſhed his Courſe, and is gone to take Poſſeſſion of that Crown of Righteouſneſs laid up for him.*[f] *He is ceaſed from his Labours, and his Works have followed him.*[g] *He was an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity.*[h] And of this we may be ſure, that the greateſt Honour we can pay to his Memory, is to follow and tranſcribe his noble and great Example.

Died in July 1713, *and buried in the Church-yard of* Fulham.

The Character *of the* R^t^ *Hon^ble^* SIMON Lord DIGBY, *Baron* Digby *of* Geaſhil *in* Ireland, *by* John Kettlewell, *Miniſter of* Coles-Hill *in* Warwickſhire.*

It has pleaſed the All-wiſe God to take from us an excellent Perſon, who whilſt he lived was a bright Example, and a publick Good; whoſe Life could credit an Holy Religion, and whoſe Rank and Quality in the World afford Intereſt and Support to it. He was a clear Inſtance of many noble Virtues, and both a diſcreet and zealous Stickler in promoting them. As for his *Funeral*, he deſired it might be private, without Splendour and Ceremony: And this he did out of a generous Contempt of worldly Show and Pomp, and a fix'd Inclination of expreſſing his Liberality, which indeed was great, in pious and charitable Works, which are Things of ſolid Uſe; chuſing ſuch Methods of Expence as were like to bring moſt Glory to God, and Good to Men; not ſuch as were only empty and unprofitable Signs of Honour to himſelf. This way of carrying him to his Grave occaſioned no publick Meeting at his Funeral, which ſuperſeded ſuch Accounts as might otherwiſe have been expected of him at that Time. But I think an Example, from which ſo much is to be learnt, ought not to paſs without ſome Remarks upon it: And altho' I do not intend a juſt and full Deſcription of him, yet, that you may not loſe the Benefit of ſuch a Pattern, I ſhall draw him out in ſome rude Lines for your Imitation.

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* From the Sermon preach'd at *Coles-Hill* in *Warwickſhire*, *Jan.* 24, 1685.

[f] 2 *Tim.* iv. 7, 8. [g] *Rev.* xiii. 14. [h] 1 *Tim.* iv. 12.

He was a Perſon of good Underſtanding, without haughty Opinions and Conceit of his own Knowledge, which is the greateſt Hindrance to any Man's gaining more, and growing wiſer. He was of a quick and clear Apprehenſion; of a Temper very ſedate and calm, free to hear, and patient to conſider of ſuch Reaſons as were offer'd to him; of Sagacity to direct his Thoughts to the right Mark where the Streſs lay in any Point; and of a well-pois'd Judgment in diſcerning which was the right Side. He did not affect to talk himſelf, and ingroſs the Diſcourſe; but was induſtriouſly careful to appear as one that deſired rather to learn than to teach, and to be free to hear other Men's Senſe as well as to give his own. But what he took Occaſion to ſpeak was pertinent and proper, with ſuch Inſight into Things, and judicious Conſideration of them, as made it well worth the hearing. He had a very good Talent of Reaſon, and was careful ſo to employ it, as might enable him to give the beſt and moſt unblameable Account of it; that is, in underſtanding himſelf and his own Duty, in bringing Honour to God and doing Good to Men, and fitting himſelf to be ſerviceable to his Friends and to his Country.

As for *Religion*, that was the Height of all his Aims, and the moſt open of all his Profeſſions, wherein he endeavoured moſt to be a good Proficient himſelf, and which he moſt ſought to propagate among others: Of which, for your godly Imitation, I ſhall give theſe following Accounts.

He was a Perſon of *true Tenderneſs of Conſcience*, very impreſſive, and ſoon touch'd with any thing that had true Goodneſs in it. But altho' he was thus juſtly tender, yet he was not of a ſcrupulous Temper; *i. e.* apt to run away from Trifles, and ſtartle at ſuch Things as have in them no Illneſs or Hurt at all: And to prevent being miſled into Doubts and Perplexities, by any unneceſſary Rigours or unwary Expreſſions, which ſometimes occur in good Books, he was ſtudiouſly careful to get diſtinct Notions, and to diſcern what Things recommended in them were Matters of neceſſary Duty, and what only of prudent Advice and godly Direction.

Next to his true Tenderneſs, I ſhall recommend to you his *entire Care* and *Regard to obſerve all Duties*. This indeed was the Sum of all his Prayers, of his Studies and Endeavours to be an upright and entire Man; *i. e.* to have an Eye to all the Commandments, and obſerve God in every thing he had required of him. To keep up a conſtant Senſe of his Weakneſſes and Miſcarriages, he took daily Accounts of his daily Practice, beſides what he did with more Care and Exactneſs at ſet Times. And his Examinations of himſelf ſtood not only in the moſt notorious and weighty Duties, but alſo in ſuch others, as, tho' Christ has equally injoin'd, yet in the Practice, and too often in the Opinion of the World, are leaſt obſerved. He judged himſelf for his *uncharitable* Surmiſes and *hard Cenſures*; for his *unwary propagating and reproachful Falſhoods* he had heard of his Brethren, nay for his *unneceſſary Utterance of any real Miſcarriages* he knew by them; for his *Omiſſions to diſcourage an ill thing*, or *to embrace and promote a good one* when it lay before him. Theſe, and ſuch other leſs-obſerved Errors of the Tongue and Sins of Converſation, and other leſs-noted Breaches of Duty, for which, tho' Christ at laſt will judge us all, yet ſo many otherwiſe-ſerious neglect to judge and reform themſelves, were the Matter of his Accounts and Confeſſions.

And when he had confeſs'd them, his Care, like a good Chriſtian, was to *amend them*, and to be more watchful to prevent the like again. The plain Truth is, he carefully ſtudied this Art, as one that greatly deſired, and wiſely intended to be expert in it: And among all the Methods he took for this end, the principal were theſe:

His firſt Care was what in him lay to *familiarize all particular Duties to his Mind*. In order to this, *one* way he choſe was, out of Books to extract a Scheme, containing all Particulars in a ſhort Compaſs, which might eaſily be inured to his Thoughts: *another* was, to have all the Sins he needed to confeſs, and the Graces he was to beg of God, ſet down as particularly as might be in his daily Devotions. His great Deſire and Care was to make his Prayers ſerve for Leſſons and Inſtructions, that his Confeſſions of Sin might ſhew him what he was to ſhun, and his Prayers for Grace be Monitors to his Practice, and his daily Petitions to Almighty God become Rules to himſelf. And intending thus to live according to his Prayers, he deſired in them to be very particular in the Points of Practice, that in his daily Devotion he might not only have the Benefit of a Supplication, but withal the daily Uſe and Admonition of a Sermon.

Having taken this Care to maintain in himſelf a preſent lively Senſe of all Duties, his next Care was to *ſtudy what were the moſt expedite, eaſy, and uſeful Rules of practiſing them*. And after he had wiſely choſen and propoſed theſe Rules to himſelf, he was careful to obſerve them, and took Account of himſelf how he ſwerved from them; remembering, in the mean time, that many of theſe Rules were not neceſſary Duties, but only prudent Means, and ſuch as he had ſet himſelf, but God had not preſcribed him. Theſe Rules, with the Sins, which by Nature or Cuſtom, or the Courſe of Temptation, he was moſt expoſed to, and which they were deſigned to cure, he ſet down in Writing: And that both his Dangers and his Remedies might be kept freſh and familiar upon his Mind, his Method was *to have two fix'd Days in every Week to peruſe and conſider of them*; that ſo, if he did forget himſelf, it ſhould be but for a ſhort Time, and that within a very few Days he might return to his former Guard again.

In ſum, the Courſe of his Repentance was plainly a moſt ſtudied and contrived thing. He forethought Ways how *to carry on good Motions*; how *to prevent Surpriſes*; or, when at any time he fell, how *to recover himſelf by an immediate Repentance*; how *to prepare for the Temptations of any Day or Buſineſs*; how *to maintain a conſtant Livelineſs of heavenly Affections*, by ſending up *divine Breathings* and *Ejaculations*, not only *every Day*, but almoſt *every Hour*, more or leſs. So that Repentance was the Art he ſtudied, and was as truly his daily Buſineſs as ſome Mens Trades and Occupations, others Vices, and the Vanities and Diverſions of a third ſort are theirs.

This was his Care of good Living in the general; but I ſhall expoſe it ſtill nearer to your View and Godly Imitation in ſome Particulars.

To begin with the *Piety* and *Devotion of his Spirit*, he had a *profound Honour and Reverence for Almighty God*, and *Love for Religion*, which, without the Extremes either of Fear or Affectation, he would openly profeſs and own in a licentious and profane Age, that thought ſuch Pretences to Religion to bewray Want of Spirit or Breeding. He did not only take care of the Practice, but eſpouſed the Party of true Godlineſs; he would bravely and wiſely plead for it, and labour to gain Proſelytes to it. He had a compaſſionate Senſe of the Difficulties and Temptations that attend Men of Quality, through the World's adopting many wicked Practices into Rules of good Breeding, and fixing ſuch Things into Laws of Honour as are not only a moſt open Breach of the plaineſt and moſt important Precepts of Religion, but the groſſeſt Abſurdities to any ſober Reaſon and common Diſcretion. And having wiſely conſidered and prepared his own Mind againſt them, where he could, he was glad to convince and ſtrengthen others; and where he could not, he pitied and grieved for them; lamenting to ſee ſome, in other Reſpects very wiſe and ſober Men, too deeply tainted with the Commonneſs of the Infection. To engage his Friends to a ſerious and powerful Senſe of Religion, he would follow them with good Counſels, which he would manage diſcreetly and time ſeaſonably, laying wait for them in their moſt impreſſive Moods, eſpecially after any great Dangers, or in the Time of Sickneſs, and wherein he would reaſon clearly, endeavouring to convince and perſuade them, both from the cogent Reaſon of Things, and from the more affecting Argument of his own Experience. Whilſt he lived he would urge them by Advice and Importunities, and at his Death by the moſt affectionate Meſſages and dying Intreaties. In purſuit of this end, he would ſtoop to any thing, and ſometimes make himſelf a Companion of mean Perſons, not only ſending Books or Inſtructors to them, but making repeated perſonal Addreſſes, and becoming a Preacher to them himſelf. And as for his Servants and Dependants, with the Care of whom he knew God had particularly intruſted him, he was more eſpecially careful to have them told their Duty, and obſervant how they practiſed it; teaching them to honour the Name of God, to attend duly upon his Worſhip in the Church, and particularly upon that higheſt Inſtance of it, the Holy Sacrament; to be conſtant at Prayers in his own Family, and frequently taking Notice of ſuch as neglected them; declaring, that his Buſineſs ſhould not be admitted as their Hindrance and Excuſe. Thus was he reſolved, ſo far as either his Perſuaſions, Example, or Authority would prevail with them, that they who ſerved him, ſhould fear and ſerve his Lord and Maſter too.

And then as for his *Prayers and Devotions*, which are the very vital Breath of a Religious Spirit, as in his *Cloſet*, ſo in *Publick*, he gave an Example moſt worthy to be imitated, ſhewing both much Zeal and Diſcretion in them.

He was a *careful and conſtant Attender upon God's Publick Worſhip*; and ſo deſirous to bring others to do the ſame, that when, for the Convenience of the Family, he has on any Feſtivals firſt had the Service of God at home, to induce others by his Example, he has ſeveral times gone preſently after to Church to have it there again: And in this he was not content to attend by halves, but was careful to come to the Beginning of the Service; ſincerely deſiring rather to come before the Time, and with Patience wait the Beginning of the Prayers, than loſe any Part of them: for he thought it argued a great Coldneſs, and Want of Zeal for God, to uſe Delays in paying him Attendance. And as for the Holy Sacrament, tho' he was laborious in Recollection, and much in Devotion againſt that Time, yet were the Returns of it, whereat he was always a devout Attendant, ſo far from being a Burden to him, that he ſeveral times deſired they might be more often.

Thus careful and conſtant an Attender was he upon the Publick Worſhip and Service of God: And whilſt he was at Church, we all know the *Gravity*, the *Reverence*, and *Devoutneſs of his Carriage*.

His *Behaviour* there was *grave and compoſed*, and a Habit of Seriouſneſs viſibly dwelt upon his Spirit; which teſtified a Mind duly ſenſible, that there he was in the more eſpecial Preſence of Almighty GOD, and negotiating Affairs of greateſt Moment, which require the utmoſt Intention of Mind, and are not to be undertaken by a light and trifling, a remiſs and ſtupid, a deſultory and careleſs Spirit.

It was alſo very *reverent*, and in *decent Shew* of profound Humility and Submiſſion of Spirit, to his aweful Apprehenſions of GOD, adding *humble* and *reſpectful Poſtures*, and praying always upon his Knees. For which he had ſo conſcientious a Regard himſelf, that, as he has told me, he was really ſcandalized to ſee the careleſs, neglectful, and miſbecoming Geſtures ſome others would uſe at Church in their Prayers; being uneaſy in himſelf to ſee Men, even when they profeſs'd to honour and pray to GOD, to do it in ſuch careleſs Poſtures as ſhewed not Honour but Neglect; and wherein, tho' they preſume to pray to GOD, yet they dare not come to petition any powerful or great Man.

And as for the *Devotion of his Heart*, when he appeared in any publick Worſhip, how eaſily might be obſerved a Spirit greatly and piouſly affected? How humble and hearty was he in his Confeſſions? How fervent in holy Deſires? How affectionate in Praiſes and Thankſgivings? In a word, he diſcovered a profound Senſe of GOD's Majeſty and adorable Excellencies, a full Conviction of his own Meanneſs and Sinfulneſs, and an high Eſteem and ardent Deſire of the Favour of GOD, and of the Mercies of another World. All which devout Tempers and Apprehenſions were livelily drawn out in his outward Mien, and yet without Appearance of Vanity and Oſtentation.

This was the Religious Behaviour of this pious and excellent Perſon towards Almighty God: And as for his *Carriage among Men*, it was ſuch as became a Heart ſo piouſly and devoutly affected.

He was a Perſon remarkably *Temperate*. His Quality and Fortune would have ſupplied him with any thing to gratify and careſs any Senſe and Appetite; but in the midſt of all theſe, he choſe rather to deny himſelf, and triumph over them. The Power of abſtaining from what Meat and ſenſual Delight he pleaſed, was a Point of Virtue he particularly affected; and this made him ſo far from indulging the Body, that he burden'd it with more Severity than his Friends thought it could well bear. And as for his *Sobriety* in a temperate Uſe of Drink, to ſay he would not exceed himſelf, is but a ſmall Part of his Praiſe, who, ſo far as he could help it, would by no Means ſuffer it in others. He would lay no Snares to draw in others to Exceſs, nor ſuffer it to be done by thoſe that depended on him: Nay, if any Perſons were inclinable to overload themſelves, his Conſcience would not allow him to ſeek the Reputation of being hoſpitable, by miniſtering to their Exceſs; for he thought, and he thought truly, that to miniſter to any Vice is to partake in other Men's Sins; and that a Man may as innocently furniſh out Opportunities and Supplies to thoſe who are ſeeking to gratify their unclean Luſts or greedy Rapine, as ſet out exceſſive Stores of Wine to thoſe who are playing Prizes in Exceſs, and conteſt like profeſs'd Champions in Debauchery.

He was very *ſincere* and *plain-hearted in his Speeches and Profeſſions*, making this his Rule, *never to promiſe any thing but what he intended exactly to keep*, and *to mark down* what he had promiſed leſt he ſhould forget it; nay, even in Civilities and ceremonious Addreſſes, wherein the World are moſt ſubject to tranſgreſs, the Meaſure whereby he governed himſelf was, that *he might ſafely ſpeak leſs, but never profeſs more than he meant, nor tell a Lie even in Compliment*.

In his *Dealings he would be juſt*, not daring, I will not ſay to cozen by *downright Fraud* and *Falſeneſs*, but even to prey on others by *Over-reach of Wit and Skill*, in *Play* or *Buſineſs*: Or if at any time he forgot himſelf in this Point, he durſt not reſt without finding out ſome way to make *Reſtitution* of it. Nay, in his Paſtimes, he was conſcientiouſly careful, not only of the Honeſty and Fairneſs of his getting, but alſo of the Ability of others loſing to him: And ſome Men of mean Eſtates being forward to mix themſelves with Perſons of Quality in their Diverſions, when, by their Forwardneſs to wage with him, he has fairly won what he thought their Family at home would find a Want of, he has taken care ſecretly to convey it back to the Wife and Children, without the profuſe Huſband's knowing any thing of it. This charitable Care and Chriſtian Tenderneſs was very agreeable with that Rule he had ſet himſelf in his Diverſions, which was *to be no Gainer by any Games, but what he loſt ſhould go as the Price of his own Pleaſure; but what he won ſhould accrue to the Poor, and the Needy ſhould be his Receivers*.

As his Juſtice was exemplary and great, ſo his *Charity was noble and eminent*. He would do generous and noble Things; and theſe he loved, ſo far as he could, to ſteal in upon the World, and carry ſo private, that unleſs the Deed proclaimed itſelf, there ſhould be no Expectation raiſed, nor Noiſe made of it; hoping thereby to ſecure a greater Purity of Intention in the Good he did, and intitle it the more to his Reward who ſees what is done in ſecret. In diſtributing his Alms, his Rule was firſt *to diſtinguiſh between Objects*, that he might give wiſely, to ſupply real Wants, not to ſupport Idleneſs; and then *to give freely and liberally, with all Secrecy.* In purſuance of his compaſſionate Senſe of poor People's Neceſſities, he would ſometimes take Occaſion privately to viſit them, and give them Relief: And being more eſpecially ſenſible of the great Miſeries they ſuffer in Sickneſs, which by a little Phyſick ſeaſonably adminiſter'd would oftentimes ſoon be ended, and thereby they be both eaſed of their uncomfortable Diſtempers, and enabled more ſpeedily to return to their Employments, to maintain themſelves and their Families; he agreed with a Phyſician for a yearly Penſion to take care of all the ſick Poor of his own Pariſh, and ply them with Remedies proper for their Diſtempers, requiring him to ſay nothing of this his exemplary and wiſely choſen, becauſe moſt wanted, Charity; being careful only to ſecure to himſelf the Virtue of the Act, and then let who would have the Praiſe and Honour of it. Out of his ſincere Zeal for the Honour of GOD, and the Beauty of his Houſe and Worſhip, he has adorned the Quire of his own Church,[i] and nobly augmented the Furniture of Communion-plate. Upon the Death of his excellent Lady,[k] beſides his Liberality to every adjacent Pariſh for a preſent Diſtribution, he allotted a conſiderable Sum to the Uſe of the Poor for a perpetual Settlement; and now at his own Death he has given a much greater for the Uſe of the Poor of his Pariſh, and reſtored two Impropriations, one whereof is very conſiderable, to the Church, *viz.* the impropriate Tithes of his Pariſh of *Coles-Hill*, and of the Pariſh of *Upper Whitacre*, to thoſe two reſpective Churches. The beſtowing of the two *Impropriations* was a thing he had fully deſigned in the Time of his Health: For as for *Upper Whitacre*, he had purchaſed it with a Deſign of annexing it the Summer before he died; and as for *Coles-Hill*, by a ſolemn Paper left ſigned with his own Hand, to provide againſt all Caſualties, leſt he ſhould die before he had accompliſh'd what he intended, he took care to tell his ſurviving Relations how, upon mature Study and Deliberation, he was alſo fully and religiouſly reſolved to reſtore it, *which*, as he words it, *belonging to the Church by ſeveral Titles, ought not to be with-held.* Theſe are noble Inſtances of an extraordinary Piety towards God, and generous Affection to the Church of *England*, for whoſe Encouragement he deſigned them; for which GOD, I doubt not, has rewarded him; and all future Ages ſhall celebrate his Memory, and call him Bleſſed, whilſt this Church and State ſhall ſtand.

As for all the other Inſtances of Charity in Converſation, as *Long-ſuffering*, *Civility in Carriage*, *Mercifulneſs*, *Candour in paſſing Interpretations*, *Patience upon Indignities*, and the like; without which, as St. *Paul* ſays, *giving all our Goods to feed the Poor will ſignify nothing*;[l] he had an equal Regard and conſcientious Care of them too. His Religion did not ſour into Moroſeneſs, nor his Severities to himſelf render him peeviſh and uneaſy towards others. Not to enter into all the Particulars of his Carriage, it may be ſufficient to ſet down the Rules whereby he governed himſelf, as they appear in his own Papers, *viz. to croſs himſelf in any eager Deſire, and in Things moſt to his own Humour*; *to prefer others Eaſe before his own*; *not to neglect or overlook the meaneſt Perſon*; *to ſtoop to the meaneſt Offices to do others Kindneſſes*; *not to be high in his Expectations from others*; *to own the leaſt Kindneſs he had received, and be really inclined to return it*; *to forget all Injuries done to him, and ſtifle all Thoughts of reſenting them*; *not to ſpeak at a venture without thinking*; *whenſoever he propoſed any Reaſons to do it with a modeſt Deference*; *not to mention any thing to his own Praiſe*; *nor to diſcommend others*; *nor to ſtrive to out-do or vie in the leaſt Matters.* Theſe, and ſuch like, were the Maxims he propoſed to live by in converſing with others, and whereby he judged himſelf in his Retirements and Self-Examinations; and the Effect of them was anſwerable in a truly humble, courteous, and obliging Carriage. He was careful not to paſs *unjuſt Cenſures*, nor ſhew any *unchriſtian Violence*, which might cauſe juſt Offence, even to his Enemies, and to thoſe he moſt oppoſed in Intereſts and Opinions; making it his frequent Prayer, to help it the better in his daily Practice, that, with *juſt Zeal* againſt their *Errors*, he might ſtill preſerve all *due Charity* for their *Perſons*, and never uſe any ſinful Means and unlawful Expedients in oppoſing the worſt Things, or purſuing the moſt pious, publick, and generous Ends in the World.

As he was thus careful to practiſe this excellent Virtue of Charity himſelf, ſo was he very ſtudious to *maintain it among others.* He ſought to deſerve the Title of a *Peace-maker*; and when he heard of Differences ready to flame out, would interpoſe himſelf a Protector of the oppreſſed Parties, and hear Complaints and Pleadings, and compoſe and adjuſt Differences; and if the Authority of Reaſon and Religion would not do, would make uſe of the Power he had over his *Tenants* and *Dependants*, not allowing them to commence Suits for Redreſs till they had firſt complained to him, and ſeen what Redreſs he could make them.

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[i] *Coles-Hill* in *Warwickſhire.* [k] The Lady *Frances Digby*, whoſe Character will be inſerted in the next Number. [l] 1 *Cor.* xiii. 3.

In ſum, he was a well-ſtudied and improved Chriſtian; able to plead for Virtue and Goodneſs with ſuch Reaſon and Argument as might become a *Preacher*, and careful to practiſe it with ſuch Exactneſs as might adorn a *Cloiſter*. He was a Perſon of very ſincere and warm Devotion; a moſt Religious Honourer of GOD, and of the Clergy for GOD's and their Function's Sake; an affectionate Admirer of true Virtue and Worth whereſoever he found it; a ſincere and zealous Son of the *Church of England*, in whoſe Communion he lived and died, deſiring above all Things, in his laſt Extremities, to receive the Holy Sacrament and Prieſtly Abſolution according to its Order and Appointment; and a faithful and ſerviceable Subject to the King. He was ſtrict in his Truſts; faithful and active in his Friendſhips; a dutiful Son; a diſcreet and loving Huſband; a good and careful Maſter to his Servants; and, in the Inclination of his Mind, and according to the Opportunities of his Life, an univerſal Friend and Benefactor unto all.

This is ſuch an Account as I thought fit to give you of this truly pious and exemplary Soul: And I have choſe to give it, not ſo much from general Characters of his Perſon, as particular Relations of his Practice; both becauſe this is moſt honourable to him, there being no way ſo advantageous of drawing out excellent Perſons, as by ſhewing the Draught they have made of themſelves, their own Praiſe-worthy Deeds making them more truly illuſtrious than all the Paint and Varniſh of abſtracted Eloquence; and eſpecially becauſe this is of more Uſe and a better Help to Imitation: For however ſome Perſons may hear general Characters with more Approbation and Applauſe, as thinking they ſhew more of Fancy and Wit than plain Narratives of Fact; yet the expoſing of their particular Performances, of the Rules they obſerved in governing themſelves, and of their wiſe and worthy Actions, is that which is like to gain moſt Followers, and turns moſt to Profit in all great Examples. This goes before Men in the Way, and marks out the very Steps they have trodden, and ſo plainly ſhews and aſſures the Path to all that have a mind to follow after them. GOD grant us all the Grace to imitate theſe and other his Virtues after his Death, which we had ſo juſt Reaſon to admire, and bleſs GOD for in his Life; and then we need not fear at laſt to inherit thoſe great Rewards and glorious Promiſes which we have reaſonable Grounds to believe he is now an happy Sharer of.

I am conſcious that the Draught I have made of him is very imperfect; but ſuch as it is, it ſets out many Things moſt worthy to be imitated, which may render it no loſt Labour to the World. To do Right indeed to the Subject, I ſhould ſpeak in Proportion to what he deſerved; but to do Service among thoſe that ſurvive, the ſaying of any thing almoſt of him is ſufficient, ſince it muſt needs be worth Mens while to hear any Particulars remarked upon, where almoſt all are excellent.

Died at Coles-Hall, Jan. 19, 1685, *and Buried at* Coles-Hill *the 24th of the ſame Month.*

The CHARACTER *of the* R^{t} *Hon*^{ble} *the* LADY MARGARET MAINARD, *by the* R^{t} *Rev*^{d} *Father in God, Dr.* THOMAS KENN, *Lord Biſhop of* Bath and Wells.*

SHE was a *gracious Woman*, and *Honour* is her Due: Her good Name, like a precious Ointment poured forth, has perfumed the whole Sphere in which ſhe moved. To paint her fully to the Life I dare not undertake; ſhe had a *Graciouſneſs* in all her Converſation that cannot be expreſs'd, and ſhould I endeavour to do it, I muſt run over all the whole Catalogue of Evangelical Graces, which do all concenter in her Character: I muſt tell you, how enflamed ſhe was with heavenly Love; how well-guided a Zeal ſhe had for GOD's Glory; how particular a Reverence ſhe paid to all Things and to all Perſons that were dedicated to his Service; how GOD was always in her Thoughts; how great a Tenderneſs ſhe had to offend her heavenly Father; how great a Delight to pleaſe him: But you muſt be content with ſome rude Strokes only, for ſuch Particulars would be endleſs; all my Fear is that I ſhall ſpeak too little, but I am ſure I can hardly ſpeak too much.

Say, all you who have been Eye-witneſſes of her Life, did you from her very Cradle ever know her any other than a *gracious Woman?* As to myſelf, I have had the Honour to know her near twenty Years, and to be admitted to her moſt intimate Thoughts; and I cannot but think, upon the utmoſt of my Obſervation, that ſhe always preſerved her baptiſmal Innocence; that ſhe never committed any one mortal Sin which put her out of the State of Grace; inſomuch, that after all the frequent and ſevere Examinations ſhe made of her own Conſcience, her Confeſſions were made up of no other than Sins of Infirmity; and yet even for them ſhe had as deep Humiliation, as penitential a Sorrow, as high a Senſe of the Divine Forgiveneſs, and loved as much, as if ſhe had had *much to be forgiven*. So that after a Life of above forty Years, nine of which were ſpent in the Court, baiting her involuntary Failings, which are unavoidable, and for which Allowances are made in the Covenant of Grace, ſhe *kept herſelf unſpotted from the World*;[m] and if it may be affirmed of any, I dare venture to affirm it of this *gracious Woman*, that, by the peculiar Favour of Heaven, ſhe paſt from the Font unſullied to her Grave.

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* From the Sermon preach'd at *Little Eaſton* in *Eſſex*, *June* 30, 1682.

Her Underſtanding was admirable, and ſhe daily improved it by reading, in which ſhe employ'd moſt of her Time, and the Books ſhe choſe were only ſerious and devout, and her Memory was faithful to retain what ſhe read. She took not up her Religion on an implicit Faith, or from Education only, but from a well-ſtudied Choice, directed by GOD's Holy Spirit, whoſe Guidance ſhe daily invoked; and when once ſhe had made that Choice, ſhe was immoveable as a Rock, and ſo well ſatisfied in the Catholick Faith profeſs'd in the Church of *England*, that I make no doubt but that ſhe always lived, not only with the Strictneſs of a primitive Saint, but with the Reſolution alſo of a Martyr. It was ſtrange to hear, how ſtrongly ſhe would argue, how clearly ſhe underſtood the Force of a Conſequence, and how ready at all times ſhe was *to give a Reaſon of the Hope that was in her with Meekneſs and Fear*.[n] Her Letters which were found in her Cabinet, not to be delivered till after her Death, and very many others in the Hands of her Relations, ſufficiently ſhew how good and how great ſhe was: In them this humble Saint, before ſhe was aware, has herſelf made an exact Impreſſion of her own *Graciouſneſs*: They are penned in ſo proper and unaffected a Stile, and animated throughout with ſo divine a Spirit, with ſuch Ardour of Devotion and Charity, as might have become a *Proba*, a *Monica*, or the moſt eminent of her Sex; inſomuch, that her very Abſence was the more ſupportable to her Friends, in regard ſhe compenſated the Want of her Preſence by Writing, and ſent them a Bleſſing by every Return.

I cannot tell what one Help ſhe neglected to ſecure her Perſeverance, and to heighten her Graces, *that ſhe might ſhine more and more to a perfect Day*.[o] Her Oratory was the Place where ſhe principally reſided, and where ſhe was moſt at home; and her chief Employment was Prayer and Praiſe. Out of ſeveral Authors, ſhe, for her own Uſe, tranſcribed many excellent Forms; the very Choice of which does argue a moſt experienced Piety. She had Devotions ſuited to all the primitive Hours of Prayer, which ſhe uſed as far as her bodily Infirmities and neceſſary Avocations would permit, and with *David, praiſed* GOD *ſeven times a Day*, or ſupplied the Want of thoſe ſolemn Hours by a kind of Perpetuity of Ejaculations, which ſhe had ready, to anſwer all Occaſions, and to fill up all vacant Intervals; and if ſhe happen'd to wake in the Night, of proper Prayers, even for Midnight, ſhe was never unprovided. Thus did this gracious Soul, having been enkindled by Fire from Heaven in her Baptiſm, live a continual Sacrifice, and kept the Fire always burning, always in Aſcenſion, always aſpiring towards Heaven, from whence it fell. Beſides her own private Prayers, ſhe Morning and Evening offer'd up to God the publick Offices; and when ſhe was not able to go to the Houſe of Prayer, ſhe had it read to her in her Chamber.

To Prayers ſhe added Faſting, till her Weakneſs had made it impoſſible to her Conſtitution; and yet even then, on Days of Abſtinence, ſhe made amends for the Omiſſion, by other ſupplemental Mortifications. Her Devotions ſhe enlarged on the Faſts and Feſtivals of the Church, but eſpecially on the Lord's Days, dividing the Hours between the Church and her Cloſet.

She never failed, on all Opportunities, to approach the Holy Altar; came with ſpiritual Hunger and Thirſt to that heavenly Feaſt, and communicated with a lively, with a crucifying, but yet endearing Remembrance of her crucified *Saviour*.

The Sermons ſhe heard when ſhe came home ſhe recollected, and wrote down out of her Memory Abſtracts of them all, which are in a great Number among her Papers, that ſhe might be *not only a Hearer of the Word, but a Doer alſo*.

The Holy Scripture ſhe attentively read, and on what ſhe read ſhe did devoutly meditate, and did by Meditation appropriate to herſelf; it was her Soul's daily Bread, it was *her Delight and her Counſellor*, and, like the moſt bleſſed Virgin Mother, *ſhe kept all Things ſhe read, and ponder'd them in her Heart*.

Who is there can ſay they ever ſaw her idle? No, ſhe had always Affairs to tranſact with Heaven; ſhe was all her Life long *numbering her Days, and applying her Heart to Wiſdom*; or, to deſcribe her with her own Pen, ſhe was *making it her Buſineſs to fit herſelf for her*

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[m] *James* i. 27. [n] 1 *Pet.* iii. 15. [o] *Prov.* iv. 18.

Change, knowing the Moment of it to be uncertain, and having no Aſſurance that her Warning would be great. Oh! happy Soul, that was thus wiſe, in a timely Conſideration of that which, of all Things in the World, is of greateſt Importance to us to be conſider'd, namely, our latter End!

You may eaſily conclude, that a Saint, who was always thus converſant with her Grave, and had Heaven always in her View, muſt have little or no Value for Things below, as indeed ſhe had not; ſhe did not only conquer the World, but ſhe triumph'd over it; had a noble Contempt of ſecular Greatneſs, lived ſeveral Years in the very Court with the Abſtraction of a Recluſe, and was ſo far from being *ſolicitous for Riches for herſelf or her Children*, that, to uſe her own Words, ſhe looked on them *as dangerous Things, which did only clog and preſs down our Souls to this Earth*, and judged *a Competency to be certainly the beſt.*

All the temporal Bleſſings the Divine Goodneſs was pleaſed to vouchſafe her, ſhe received with an over-flowing Thankfulneſs; yet her Affections were ſo diſengaged, her Temperance and Moderation ſo habitual, that ſhe did rather uſe than enjoy them, and was always ready to reſtore them to the ſame gracious Hand that gave them: But no one can expreſs her Thoughts ſo pathetically as her own ſelf; *O*, ſays that bleſſed Saint, *ſince* God *gives us all, let us not be ſorrowful tho' we are to part with all; the Kingdom of Heaven is a Prize that is worth ſtriving for, tho' it coſts us dear: Alas! what is there in this World that links our Hearts ſo cloſe to it!* And elſewhere ſhe affirms, that *all Bleſſings are given on this Condition, that either they muſt be taken from us, or we from them*; *if then* we loſe any thing which *we eſteem a Bleſſing, we are to give* God *the Glory, and to reſign it freely.*

She was a perfect Deſpiſer of all thoſe Vanities and Divertiſements which moſt of her Sex do uſually admire; her chief, and, in a manner, ſole Recreation was to do Good and to oblige; and if we will be adviſed by one ſo wiſe to Salvation, *we are to ſeek for Comfort and Joy from* God*'s Ordinances, and the Converſe of pious Chriſtians, and not to take the uſual Courſe of the World to drive away Melancholy, by expoſing ourſelves to Temptations:* And this was really her Practice; inſomuch that, next to the Service of the Temple, which ſhe daily frequented, there was no Entertainment in the whole World ſo pleaſing to her as the Diſcourſe of heavenly Things; and thoſe ſhe ſpake of with ſuch a ſpiritual Reliſh, that at firſt Hearing you might perceive ſhe was in earneſt, that ſhe really *taſted that the* Lord *was good*, and felt all ſhe ſpake.

Amidſt all her Pains and her Sickneſſes, which were ſharp and many, who ever ſaw her ſhew any one Symptom of Impatience? So far was ſhe from it, that ſhe laments when ſhe reflects, *how apt we are to abuſe Proſperity*; demands *where our Conformity is to the great Captain of our Salvation, if we have no Sufferings*; profeſſes *that* God, *by ſuffering our Conditions to be uneaſy, by that gentle Way, invites us to higher Satisfactions than are to be met with here*; and with a proſtrate Spirit *acknowledges, that* God *was moſt righteous in all that had befallen her, and that there had been ſo much Mercy mix'd with his chaſtiſing, that ſhe had been but too happy.* Thus humble, thus content, thus thankful was this *gracious Woman* amidſt her very Afflictions. Her Soul always reſted on God's paternal Mercy, and on all his exceeding great and precious Promiſes, as on a ſure and ſtedfaſt Anchor, which ſhe knew would ſecure her in the moſt tempeſtuous Calamities: To his bleſſed Will ſhe hourly offered up her own, and knew it was as much her Duty to ſuffer his fatherly Inflictions as to obey his Commands. Her Charity made her ſympathize with all in Miſery; and beſides her private Alms, wherein her left Hand was not conſcious to her right, ſhe was a common Patroneſs to the Poor and Needy, and a common Phyſician to her ſick Neighbours; and would often with her own Hands dreſs their moſt loathſome Sores, and ſometimes keep them in her Family, and would give them both Diet and Lodging till they were cured, and then cloath them and ſend them home to give God Thanks for their Recovery; and if they died, her Charity accompanied them ſometimes to the very Grave, and ſhe took care even of their Burial. She would by no Means endure, *that by the Care of plentifully providing for her Children, the Wants and Neceſſities of any poor Chriſtian ſhould be over-look'd*; and deſired it might be *remember'd, that Alms and the Poors Prayers will bring a greater Bleſſing to them than Thouſands a Year.* Look abroad now in the World, and ſee how rarely you ſhall meet with a Charity like that of this *gracious Woman*, who next to her own Fleſh and Blood was tender of the Poor, and thought an Alms as much due to them as Portions to her Children.

To corporal Alms, as often as ſhe ſaw Occaſion, ſhe joined ſpiritual; and ſhe had a ſingular Talent in diſpenſing that Alms to Souls: She had a maſculine Reaſon to perſuade; a ſteady Wiſdom to adviſe; a Perſpicuity both of Thought and Language to inſtruct; a Mildneſs that endeared a Reproof; and could comfort the Afflicted from her own manifold Experience of the Divine Goodneſs, and with ſo condoling a Tenderneſs, that ſhe ſeemed to tranſlate their Anguiſh on herſelf.

And happy was it for others that her Charity was ſo comprehenſive, for ſhe often met with Objects ſo deplorable as to want Relief in all theſe Capacities; ſo that ſhe was fain to become their Benefactreſs, their Phyſician, and their Divine altogether; or, if Need were, ſhe bid them *ſhew themſelves to the Prieſt*, or elſe took care to ſend the Prieſt to them. Thus was it viſibly her conſtant Endeavour to be in all Reſpects *merciful, as her Father in Heaven is merciful.*

She could bear long, and moſt eaſily forgive; and no one ever injured her but ſhe would heap Coals of Fire on his Head to melt him into a charitable Temper, and would often repay the Injury with a Kindneſs ſo ſurpriſing, that if the injurious Perſon were not wholly obdurate and brutiſh, muſt needs affect him. But if any one did her the leaſt good Office, none could be more grateful; ſhe would, if poſſible, return it a hundred-fold; if ſhe could not in kind, ſhe would at leaſt do it in her Prayers to God, that out of his inexhauſtible Goodneſs he would reward him.

Her Soul ſeemed to poſſeſs a continued Serenity; at Peace with herſelf, at Peace with God, and at Peace with all the World: Her Study was to give All their Due, and ſhe was exactly ſincere and faithful to all her Obligations; ſhe kept her Heart always with all Diligence; was watchful againſt all Temptations, and naturally conſiderate in all her Actions; her Diſpoſition was peaceful and inoffenſive; ſhe looked always pleaſed rather than chearful; her Converſe was even and ſerious, but yet eaſy and affable; her Interpretations of what others did or ſaid were always candid and charitable; you ſhould never ſee her indecently angry, or out of humour; never hear her give an ill Character, or paſs an hard Cenſure, or ſpeak an idle Word; but *ſhe opened her Mouth in Wiſdom, and in her Tongue was the Law of Kindneſs.*[p]

If you look on her in her ſeveral Relations; in her Childhood (her Father the Right Honourable the Earl of *Dyzart* being baniſh'd for his Loyalty) ſhe was under the Breeding of the excellent Lady her Mother, to whom ſhe was in all Reſpects ſo dutiful a Child, that ſhe proteſted her Daughter had never in any one Inſtance offended her. By that time the young Lady was about eleven or twelve Years old, God was pleaſed to take her good Mother to himſelf; and from that Time to her Marriage, this *gracious Woman* lived with a Diſcretion ſo much above her Years, with ſo conſpicuous a Virtue, and ſo conſtant a Warineſs, that ſhe always *retained Honour*; ſuch an *Honour*, as never had the leaſt Mote in it: And to her *Honour* be it ſpoken, that in an Age, when the Generality of the Nation *were like Children toſt to and fro with every Wind of Doctrine*, ſhe ſtill continued ſtedfaſt in the Communion of the Church of *England*; and when the Prieſts and Service of God were driven into Corners, ſhe daily reſorted, tho' with great Difficulty, to the publick Prayers; and was remarkably charitable to all the ſuffering Royaliſts, whom ſhe viſited, relieved, fed, cloathed, and condoled, with a Zeal like that which the ancient Chriſtians ſhewed to the primitive Martyrs.

The ſilenced, plunder'd, and perſecuted Clergy ſhe thought worthy of double Honour; and did vow a certain Sum yearly out of her Income, which ſhe laid aſide only to ſuccour them. The Congregations where ſhe then uſually communicated, were thoſe of the reverend and pious Dr. *Thruſcroſs* and Dr. *Moſſom*, both now in Heaven; and that of the then Mr. *Gunning*, the now moſt worthy Biſhop of *Ely*, for whom ſhe ever after had a peculiar Veneration.

But I muſt by no Means paſs by the Right Reverend Father in God Biſhop *Duppa*, then of *Saliſbury*, afterwards of *Wincheſter*, but now with God, who was then put out of all, and an exemplary Confeſſor for the King and the Church: This holy Man, when ſhe reſided in the Country, lived in the Neighbourhood, and ſhe often viſited him; and he ſeemed to be deſigned on purpoſe, by God's moſt gracious Direction, to be her ſpiritual Guide, to confirm her in all her holy Reſolutions, to ſatisfy all thoſe Scruples, to becalm all thoſe Fears, and regulate all thoſe Fervours which are incident to an early and tender Piety; and God's Goodneſs render'd him ſo ſucceſsful, that ſhe retained the happy Influence of his ghoſtly Advice to her Dying-day.

Before the Age of Twenty ſhe was married to the Right Honourable *William* Lord *Mainard*, to whom in her Letters ſhe often gives the moſt affectionate Thanks imaginable for *his unvaluable and unparallel'd Kindneſs towards her*, as ſhe herſelf terms it; and moſt fervently prays, *that the Lord* Jesus Christ *would be his exceeding great Reward, and his Portion for ever.* But I forbear to offer Violence to the Modeſty of the Survivor, and will content myſelf to ſay only in general, that when ſhe was a Wife ſhe ſtill retained her accuſtomed Devotion which ſhe practiſed when a Virgin; and her greateſt Concern was *for the Things of the* Lord, *how ſhe might pleaſe the* Lord; *how, in a Marriage honourable, and a Bed undefiled, ſhe might be holy both in Body and Spirit, and attend upon the* Lord *without Diſtraction.*[q] And ſince, as *Solomon* affirms, *a prudent Wife is from the* Lord,[r] ſhe was certainly the immediate Gift of God, and ſent by propitious Heaven for a good Angel as well as for a Wife.

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[p] *Prov.* xxxi. 36. [q] 1 *Cor.* vii. 32. [r] *Prov.* xix. 14.

As a Mother, ſhe was unſpeakably tender and careful of the two Children with which GOD had bleſs'd her; but her Zeal for their eternal Welfare was predominant, and ſhe made it her dying Requeſt, that in their Education their Piety ſhould be principally regarded, or, to ſpeak her own Words, *that the chief Care ſhould be to make them pious Chriſtians, which would be the beſt Proviſion that could be made for them.*

In reference to her Son, it was her expreſs Deſire that he ſhould be good, rather than either rich or great; *that he ſhould be bred in the ſtricteſt Principles of Sobriety, Piety and Charity, of Temperance and Innocency of Life that could be; that he ſhould never be indulged in the leaſt Sin; that he ſhould never be that which theſe corrupt Days call a Wit, or a fine Gentleman; but an honeſt and ſincere Chriſtian ſhe deſired he might be.*

She profeſs'd, *there was nothing hard to be parted with but her Lord and her dear Children*; but tho' her Paſſion for them was as intenſe as can well be imagined, yet for the Sake of GOD, whom ſhe loved infinitely better, ſhe was willing to part with them alſo; had long foreſeen the Parting, and prepared for it; and *humbly begged of her heavenly Father to take them into his Protection:* She took care of their Souls, even after her Death, in the Letters ſhe left behind; and comforted herſelf with an entire Acquieſcence in the good Pleaſure of her Beloved, with Hopes that ſhe ſhould ſtill pray for them in Heaven, and that ſhe ſhould e're long meet them there; and this Conſideration of meeting above put her into a Tranſport, which makes her in one of her Letters cry out, *O how joyful ſhall we be to meet at* CHRIST'*s Right-hand, if we may be admitted into that Elect Number!*

In her Family ſhe always united *Martha* and *Mary* together, took a due Care of all her domeſtick Affairs, and managed them with a wiſe Frugality, with a conſtant Deference to GOD's merciful Providence, and without either covetous Fears or a reſtleſs Anxiety; but withal, *ſhe ſat at the Feet of* JESUS, *and heard his Word; and of the two*, was ſtill moſt intent *on the better Part.*[ſ]

She ſtudiouſly endeavoured, by private, particular, and warm Applications, to make all that attended her more GOD's Servants than her own; and treated them with a Meekneſs, Indulgence, and Condeſcenſion, like one who was always mindful *that ſhe herſelf had a Maſter in Heaven.*[t]

Her near Relations, and all that were bleſt with her Friendſhip, had a daily Share in her Interceſſions; all their Concerns, all their Afflictions were really her own; her chief Kindneſs was for their Souls, and ſhe loved them with a Charity like that which the Bleſſed ſhew to one another in Heaven, in their reciprocal Complacence at each other's Happineſs, and mutual Incitements to Devotion.

In reſpect of the Publick, which ſhe often laid ſadly to her Heart, *her Eyes ran down in ſecret* for all our National Provocations, and ſhe had a particular Office on Faſting-days for that Purpoſe; which ſhews how importunate ſhe was at the Throne of Grace, to avert GOD's Judgments, and to implore his Bleſſing on the Land.

And now, after all theſe great Truths which I have ſaid of this excellent Lady, one Grace I muſt add, greater than all I have hitherto mentioned; and that is, her Humility: She was ſo little given to talk, and had that Art to conceal her Goodneſs, that it did not appear at firſt Sight; but after ſome time, her Virtue would break out whether ſhe would or no: She ſeemed to be wholly ignorant of her own Graces, and had as mean an Opinion of herſelf as if ſhe had had no Excellence at all; like *Moſes*, her *Face ſhined and ſhe did not know it*;[u] others ſhe eſteemed ſo much the better; and had that abaſing Senſe of her own Infirmities, and that profound Awe of the Divine Majeſty, that tho' ſhe was great in GOD's Eyes, ſhe was always little in her own.

After the *Whitſun-week* was over, ſhe removed from *Whitehall* to *Eaſton-lodge* in *Eſſex*, not out of any Hopes of Recovery, but only that ſhe might have ſome little preſent Relief from the Air, or that ſhe might die in a Place which ſhe loved, in which GOD had made her an Inſtrument of ſo great Good to the Country, and which was near her Grave; and you may eaſily imagine, that after a Life ſo holy, the Death of this *gracious Woman* muſt needs be ſignally happy; and ſo it was, not but that during her Pains ſhe had often Doubts and Fears that afflicted her, with which in her Health ſhe was unmoleſted, and which did manifeſtly ariſe from her Diſtemper, and did ceaſe as that intermitted; but the Day before ſhe died, GOD was pleaſed to vouchſafe her ſome clearer Manifeſtations of his Mercy, which in the Tenderneſs of his Compaſſion he ſent her, as Preparatives of her laſt Conflicts, and as Earneſts of Heaven, whither he intended the Day following to tranſlate her.

How ſhe behaved herſelf in her Sickneſs, I cannot better expreſs, than by ſaying that ſhe *prayed continually*; and when the Prayers of the Church were read by her, or the Hour of her own private Prayer came, tho' ſhe was not able to ſtand, or to help herſelf, ſhe would

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[ſ] *Luke* x. 41, 42. [t] *Eph.* vi. 9. [u] *Exod.* xxxiv. 29.

yet be placed on her Knees; and when her Knees were no longer able to ſupport her, ſhe would be put into the humbleſt Poſture ſhe could poſſibly endure; not being ſatisfied unleſs ſhe gave God his entire Oblation, and *glorified him in her Body as well as in her Spirit, which were both* God's *own* by Purchace here,[w] and were both to be united in Bliſs hereafter.

On *Whitſunday* ſhe received her *Viaticum,* the moſt holy Body and Blood of her Saviour, and had received it again had not her Death ſurpriſed us; yet, in the Strength of that immortal Food, ſhe was enabled to go out her Journey, and ſeemed to have a new Transfuſion of Grace from it; inſomuch, that tho' her Limbs were all convulſ'd, her Pains great, and without Intermiſſion, her Strength quite exhauſted, and her Head diſturbed with a perpetual Drowſineſs, yet above and beyond all ſeeming Poſſibility, ſhe would uſe Force to herſelf to keep herſelf waking, to offer to God her cuſtomary Sacrifice to the full, to recollect her Thoughts, and to lodge them in Heaven, where her Heart and her Treaſure was, as if ſhe had already taken poſſeſſion of her Manſion there, or as if ſhe was teaching her Soul to act independently from the Body, and practiſing before-hand the State of Separation, in which, having received Abſolution, ſhe in a ſhort time happily launched; for, all the Bands of Union being untied, her Soul was ſet at liberty, and on the Wings of Angels took a direct and vigorous Flight to its native Country Heaven, from whence it firſt flew down.[x]

There then we muſt leave her, in the Boſom of her heavenly Bridegroom; where, how radiant her Crown is, how ecſtatick her Joy, how high exalted ſhe is in Degrees of Glory, is impoſſible to be deſcribed; for *neither Eye hath ſeen, nor Ear heard, nor has it enter'd into the Heart of Man to conceive the good Things which* God *hath prepared for thoſe that love him*;[y] of all which ſhe is now Partaker.

Died in June 1682, *and Buried the* 30*th of the ſame Month at* Little Eaſton *in* Eſſex.

The Character *of the Rev*^{d} JOHN SCOTT, *D.D. Rector of* St. Giles in the Fields, *by* Z. Isham, *D.D. Rector of* St. Botolph Biſhopſgate, London.*

I SHALL briefly conſider him in theſe two Heads; his *private Virtues,* and his *Services* for the *Church.* He had many Virtues of no ordinary Growth; and we may call them to mind by reviewing his much-applauded Work of the *Chriſtian Life*; which he intended to continue and perfect, if Providence had not put a Stop to his uſeful Deſign, firſt by a long Crazineſs, and then by taking him ſuddenly from us. Next to his Piety towards God, his *ſocial* Virtues (as his own Diſtinction is) were thoſe for which we ſhall be moſt ſenſible of our Loſs in him; for his Kindneſs, Humanity, amicable Diſpoſition, Affability, Pleaſantneſs of Temper, Condeſcenſion, Sincerity, and Readineſs to do all good Offices for any that had recourſe to him. In helping others, and laying out for their Advantage the Authority which he had gain'd; in giving Counſel and Directions, and in cementing Amity and Peace, he exhauſted much of his Time; and delighted as much in doing any friendly Turn, as if the Profit had redounded to himſelf. In Works of Mercy he took a peculiar Pleaſure, and did as zealouſly promote them as if he had relieved himſelf by ſupporting the Poor. He was a common Father to the Perſecuted and Afflicted; and the *Brethren* and *Strangers,* whoſe Bowels he hath refreſhed, *will bear Witneſs of his Charity before the Church.*[a] Friendſhip is one of the nobleſt Ornaments of human Nature; and if God himſelf is *Love,*[b] 'tis the Portraiture of God drawn upon the Soul; and for this Virtue he was exceedingly valued by thoſe that were intimate with him; he was not infected with any of thoſe Vices which blaſt it, with Pride, Moroſeneſs, Envy, or Selfiſhneſs; his Inclinations were to refreſh and cheriſh all Men, and only to neglect himſelf; his Doors and his Heart were open to all; and he hath left behind him the indelible Commendation of a true, ſtedfaſt, and faithful Friend.

Again, let us look upon him in his publick Character; and if *they that be wiſe ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for*

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[w] 1 *Cor.* vi. 20.

[x] See *Luke* xvi. 22.

[y] 1 *Cor.* ii. 9.

* From the Sermon preach'd at *St. Giles's in the Fields, March* 15, 1694-5.

[a] 3 *John* v. 6.

[b] 1 *John* iv. 16.

ever and ever;[c] we may be humbly confident of his having a proportionable Reward. His Education happen'd to be in the Times of Confuſion, and yet without any Detriment to him; for he imbibed the Principles of that renown'd *Univerſity*[d] in which he was bred, and not of the Men who then governed it; the ſame good Spirit that called him thither from another Employment directing him what to do: And when the Church was covered in Ruins, he diſcerned her Beauty, and received Holy Orders from one of thoſe ejected *Confeſſors* who during the Devaſtation did ſecretly preſerve the Apoſtolical Diſcipline. His Appearance in the World was early; and as God had furniſhed him with extraordinary Talents, and had enabled him to improve them well, and to poſſeſs Abilities equal to his high Profeſſion, the ſame Divine Goodneſs choſe a fitting Theatre for them to be manifeſted upon. His eloquent, ſolid, and fervent preaching commanded the Applauſes of Men; and his Conſtancy in it procured their Love: And tho' his Frequency in this Work, his Diligence in his Paſtoral Charge, his Induſtry in reſolving Caſes of Conſcience, and his reſtleſs Application to the Labours of his Calling, waſted him by Degrees; yet he could not be ſatisfied without doing his Duty: And that which ſent him the ſooner to God will enlarge his Recompence from him. He ran his Courſe in Times of great Trial and Diſcrimination, and in all of them he approved his inflexible and uncorrupted Integrity, and adhered ſtedfaſtly to the Principles of our Church; and they will carry a Man ſafely through all Difficulties and all Revolutions; and tho' it ſhould be his Lot to be reviled and oppreſſed by Men, yet he cannot be dejected in Conſcience, nor forſaken by God. He owned it for his Rule, in all Viciſſitudes, *to keep a clean and quiet Conſcience*; as knowing that this would be a Sanctuary when all earthly Comforts ſhould fail: And he remember'd the wiſe Maxim, *He that obſerveth the Wind ſhall not ſow, and he that regardeth the Clouds ſhall not reap*;[e] and therefore, without minding the Weather, or taking Directions from the Sky, he went on directly in his Calling, and made it his Buſineſs *to ſow to the Spirit*, that he might *of the Spirit reap Life everlaſting*.[f] When Popery invaded our eſtabliſh'd Religion, he was one of thoſe worthy Champions that defended it with an upright Zeal; they held up their Shields together, and united their Counſels and Endeavours as one Man; they ſaw their *Dioceſan* (whom they mightily honoured) ſingled out for the firſt Sacrifice, becauſe he would not ſurrender them; they ſaw the *Roman Eagle* advancing every Day, and freſh Attempts made to demoliſh our Church; and then it was that by preaching, praying, and writing they gained an univerſal Eſteem, and ſupported our Holy Religion. In this Cauſe our Friend, whom we are waiting upon, did cordially concur with his Brethren, and was prepared to ſuffer as much as any of them. He underſtood our *Conſtitution* entirely, and that made him the more hearty in aſſerting it upon all Occaſions; and (I truſt) there is no Man but honours his Memory the more for being ſo. If a reſolute Adherence to well-choſen Principles; if to defend that *Liturgy*, which we have ſolemnly teſtified our Approbation of in the Preſence of God; if to be firm to our *Subſcriptions*, and to our *Vows* of *Ordination*; if to contend for the *Faith once deliver'd unto the Saints*,[g] and for that *Government* by which we were conſecrated to the Service of the Church, and which we believe to have been tranſmitted down to us from the Apoſtles; if this be a Reproach, I fear, it will ſoon be counted a Reproach to be a *Chriſtian*. Our deceaſed Brother did therefore, upon all Emergencies, maintain an unſpotted Fidelity to the Church, and acted conſonantly to what he had profeſs'd concerning it in theſe Words: *Whatſoever her Fate may be, I am chained to her Fortunes by my Reaſon and Conſcience; and ſhall ever eſteem it more eligible to be cruſh'd in pieces by her Fall, which* God *avert, than to flouriſh and triumph on her Ruins.*[h] This Reſolution he kept to the laſt, and ſtill with a peaceful and charitable Spirit, and without aiming at his own Intereſt through that of the Church; for when Offers were made to him of higher Stations in the Church, he declined them upon the Senſe of Decays creeping upon him; and he rejoiced more in the Advancement of other worthy Men, than he would have done in his own. His inherent Greatneſs wanted no outward Acceſſions, and the Preferment he was ambitious of was to go from his Flock *unto the Shepherd and Biſhop of our Souls*.[i]

Died March 10, 1694-5, *and buried the* 15*th of the ſame Month at* St. Giles's in the Fields.

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[c] *Dan.* xii. 3. [d] *Oxon.* [e] *Eccl.* xi. 4. [f] *Gal.* vi. 8. [g] *Jude* iii.
[h] See Epiſt. Ded. to the Biſhop of *London*. [i] 1 *Pet.* ii. 25.

The Character *of* ROBERT NELSON, *Eſq*; *by* J. Marshall, *L.L.D. Morning-Preacher at the Chappel in* Ormond-Street. *

NOTHING would prevail with me to undertake the unequal Taſk upon which I am entering, but that which I hope ſhall ever be ſuperior with me to all other Regards, even *the provoking you to Love and to good Works*, and to an Imitation of every thing *which is lovely and of good Report.*

From this ſingle Motive I enter upon the Province unaſk'd and uninvited. The *Modeſty* of our departed Friend, which caſt a *diſtinguiſh'd* Luſtre upon numberleſs other Virtues, carried him to his Grave in Privacy and Silence; nor were the Perſons intruſted with the Care of his Obſequies at liberty to adorn them with proper Honours. *They* have performed the Part incumbent on them, and have conſigned his mortal Remains to the *Place*[k] whereunto he bequeathed them, and in the Manner which he had requeſted of them.

Yet I may well preſume, that even his *Modeſty* itſelf would here give way, upon the Suggeſtion that *any Good* would probably be done by the blazoning his Virtues; ſince *this* was a Motive which he never could withſtand; it was equally the *Buſineſs* and *Pleaſure* of his Life, and is therefore the fitter to attend him at his *Death.* But here our *departed Friend*, being *dead*, yet *ſpeaks* what, *living*, his Modeſty would not ſuffer him to *think*.

I can have no End to ſerve by *flattering his Memory*; nor do I fear the *Imputation* of it, in a Caſe where all the Difficulty will be to ſay *enough*. For

1. In the Duties of *Godlineſs*, how aſſiduous he was and fervent, how uniform and conſtant, how ſerious and unaffected, you[l] are all my Witneſſes, and will join with me in this Teſtimony of him, that we know not where either our *Religion* or our *Place of Worſhip* hath a brighter Ornament left to *either*.

His conſtant Attendance at the *Euchariſtical Sacrifice*, his exemplary and reverend Behaviour there, was ſo very edifying and conſpicuous, as helped to warm many cold and lukewarm Hearts, and to inflame them with a like Spirit of true and fervent Piety.

Such regular and orderly *Devotion*, ſuch a pure and holy *Flame*, an Heart ſo *zealouſly affected*, with an Head to govern it ſo cool and temperate, how beautiful, how engaging was the goodly Pattern!

Was it, did I ſay? I hope, I believe, I may ſay, *it is ſo ſtill* in manifold *other* Inſtances; *ſome* of them doubtleſs formed upon the Model of *his* Example; which, I truſt, will ſpread yet *more* and *further*, and go on to *make*, where it does not *find*, many ready Followers.

Religion *ſeemed* indeed, and doubtleſs was, the Care of his Life; it grew, it flouriſh'd obſervably, under the happy Influence of *his* pious *Endeavours*, and his engaging *Practice*.

His *Learning*, large as it was and various, was ſet apart for the Service of the *Altar*, and ſanctified to *religious* Uſes; and many a pious Soul breathes daily to God it's holy Aſpirations of Prayer and Praiſe, in the Language of *his* Heart and Tongue: For ſuch holy Purpoſes, his *Tongue* was the *Pen of a ready Writer* to what his *Heart indited.* His Works[m] in this kind will live, I dare foretell, as long as our Language, and even *then* will deſerve to have a *new* Language given them.

His Zeal and *his Knowledge* ſerved each other ſo mutually, with ſuch reciprocal Kindneſs, that the *one* was neither *barren* nor *unfruitful*, nor the *other giddy* nor *exceſſive*. His Light and his Heat were ſo juſtly proportioned, correſponded ſo *well* and ſo *aptly* together, and his Will was ſo duly ſubordinate to his *Underſtanding*, that his *Religion* ſat upon him with all the Graces of *outward Decency*, as well as with all the *intrinſick Beauties of Holineſs*.

He was *zealous for his* God, and for the *Honour* of his *Service*; and *therefore* only preferred, above others, *the Church of England*, becauſe *here*, he thought, *that* Honour beſt conſulted. He underſtood, by due Inquiry, that ſhe was the moſt conformable, both in *Doctrine* and *Government*, to the Model *once* and *firſt deliver'd to the Saints*; for neither his *Faith* nor his *Practice* proceeded *upon Truſt*, but upon a *reaſonable Choice*. He had, as much as any, *proved*, examined, conſidered *all Things*; was able to ſatisfy *himſelf*, and to *give a Reaſon to others*, of *the Hope which was in him*; and where once he *fixed*, he fixed upon ſo good a Foundation, that he was not eaſily removed from it by any *Wind of Doctrine*; but having rightly *apprehended*, he *ever held faſt* that which was *good*.

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* From the Sermon preach'd there *Feb.* 6, 1714.

[k] In the Cœmetery purchaſed for St. *George*'s Chappel, and then firſt conſecrated on that Occaſion.

[l] The Truſtees of the Chappel in *Ormond-ſtreet*, *Anno* 1714, now by Act of Parliament made a Parochial Church, by the Name of *St. George's*, *Queen Square.*

[m] *The Companion for the Feſtivals and Faſts of the Church of* England; *The Practice of true Devotion*; *Whole Duty of a Chriſtian*; *The Great Duty of frequenting the Chriſtian Sacrifice*, &c.

Nor was he, in the ſecond Place, at all deficient in the *ſocial* Virtues. *Not deficient*, did I ſay? Nay, he *abounded* in *Love and in good Works*.

Either *Nature* or *Grace* had bleſſed him with ſuch a flowing *Courteſy* of Mind and Manners, that few Provocations could break in upon or diſconcert it. *Zealous* as he was (and ſurely no Man was more, or more truly ſo) for the Honour of his God, he was never thence tranſported to any undue Excurſions againſt *Man*.

No Man converſed more *generally* than he with all Perſuaſions, and no Man more *inoffenſively*, nor therefore with more Likelihood of recommending to all Men the *Doctrine of his* God *and Saviour*. Whenever the Aſſaults of *Hereſy* obliged him to appear in Defence of the *Faith*, and to *contend for the Truth as it is in* Jesus, as *perſonal Reſpects* were *beſide* the Queſtion, he candidly threw them *out of it*, happily diſtinguiſhing between the *Perſon* and the *Error*.

Nor may his *Gratitude* paſs here unmentioned, nor his pious Regard to the Memory of that excellent Prelate,[n] who formed his tender Mind, and ſowed in it thoſe Seeds of Knowledge and Virtue which ſpread afterwards ſuch numerous and goodly Branches. This, he was ſenſible, was a Benefit never enough to be acknowledged nor requited. The *Biſhop*'s own Works *have ſpoke his Praiſe*; but the grateful *Pupil* was deſirous of adding his own *Eulogies*, which he hath done effectually, by leaving it inſcribed upon a laſting Monument,[o] that *ſuch a Maſter* had *ſuch a Scholar*.

But, above all, his Works of *Mercy*, his Labours of Love (theſe) were his *Darling*, his *beſt beloved* Employments. The *Poor*, the *Fatherleſs*, and the *Widow*, will never enough lament his irreparable Loſs: The *Societies*,[p] which have been lately formed for various Purpoſes of Piety and Charity, will miſs in him a faithful *Counſellor*, a prudent *Director*, an able *Manager*, and every way accompliſh'd for the glorious and god-like Work of *doing Good*.

Many Expences in Life, which feed the Vices and Vanities of others, he prudently cut off as ſuperfluous, that he might have the *more to give to ſuch as needed*.

His Frugality was no Cover to avaritious Purpoſes, but all his *Oeconomy* was deſigned to make room for *Charity*; which he did not ſo much reſerve for Bequeſts at his Death,[q] as, like a *wiſe* and a *good Steward*, he was a liberal Diſpenſer of it in his *Life*. *Pompous* he would be in *neither*, that in *both* he might be more *uſeful*.

In the laſt place, for the *perſonal* Virtues, *they* were no leſs cultivated, no leſs recommended by the Advantage of *his* Practice, than were the Offices of *Piety* and the *ſocial* Duties.

No Man ever advanced the Character of a private Gentleman to a more elevated Pitch than he; in *him* the *Gentleman* and the *Chriſtian* were ſo happily united, he *did* ſo adorn Religion, and *was* ſo adorned by it, that the riſing Generation may hence with great Advantage obſerve, how perfectly conſiſtent theſe Characters are, and how much they may *both* be depreciated by a Neglect of their common Duties. To ſeparate the one from the other is indeed to *ſpoil* them *both*, or at leaſt very much to diſparage and diſcommend them. *Meekneſs* will appear no ſuch mean, low-ſpirited Principle, when it ſhines in a Form like *his*; and inſtead of raiſing your *Contempt*, engages your *Eſteem* and *Reverence*.

He had ſtudied both *Books* and *Men*; knew the Fallacies of the *one*, and the Follies of the *other*; yet was ever more ready to diſcern a *Merit* or a *Virtue*, than a *Weakneſs* or a *Vice* in *either*.

Hence, that unpaſſionate, equal, and candid Frame of Mind (which ſhone in *him* with peculiar Graces) took its *Riſe* and its *Eſtabliſhment*.

Self-love had on *him* no other Influence than what is it's only *proper* one, the Direction of all his Aims and Purpoſes to the ſupreme Good of Man, which is the *Glory of God*, and the *Salvation* of his *own Soul*.

Hence he derived that admirable Calm and Patience, that firm Affiance in the Mercies of God through Christ Jesus, that *full Aſſurance of Hope* in his Promiſes, which ſupported him under the Weakneſs and Preſſures of a lingering obſtinate Diſtemper, and ſweeten'd to him at laſt the very *Bitterneſs of Death itſelf*.

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[n] Biſhop *Bull*.

[o] Mr. *Nelſon*'s Life of Biſhop *Bull*.

[p] More particularly for promoting *Chriſtian Knowledge* at home, and for *propagating the Goſpel in foreign Parts*; and for educating our Youth in the Principles and Practice of true Religion and Piety, according to the Doctrine and Diſcipline of the Church of *England*; of all which he was an uſeful and zealous Member. To the Charity-School erected in this Neighbourhood he bequeathed at his Death a generous Benefaction of 50 *l.* as he had all along in his Life aſſiſted it by liberal Contributions, and by all good Offices.

[q] Yet the reſiduary Part of his whole Eſtate he hath left to pious and charitable Uſes.

Thus he *ended*, as he had all along *ſpent* his Days; was the ſame Perſon ſtill, maintaining the ſame Character, and carrying it with him to the *Place of Refreſhment*.

He *died*, as he had *lived*, like a Lamb, without Commotion or Struggle; ſubmiſſive to the Will of God, and entirely reſign'd to his holy Providence; and, having borne the *Character* of a *righteous* and *merciful* Man in his *Life*, he hath, I doubt not, the *Bleſſing* alſo aſſigned by the Prophet to ſuch, that he is *enter'd into Peace*, that he *reſts in his Bed*, and *walks in his own Uprightneſs*: And them *who thus ſleep in* Jesus, will God *bring again with him*.

Died Jan. 16, 1714, *and buried the 6th of* February *following in the Cœmetery (in* Lamb's-Conduit-Fields) *belonging to St.* George's *Church*.

The Character *of the* Lady KATHARINE NEVILE,† *by* W. Malton, *M. A. Rector of* South-Collingham, Nottinghamſhire.*

SHE deſcended from two Families truly *honourable*, as *illuſtrious* for their *Virtues*, as they were for their *Antiquity*; Sir *Arthur Ingram* of *Temple-Nuſome* in *Yorkſhire* being her Father, and her Mother eldeſt Daughter to the Lord *Fairfax* of *Guillin*, whoſe Family was an Ornament to the Doctrine of the Church of *England*.

After her Mother's Deceaſe, who departed this Life during her Minority, ſhe was committed to the Care of an Aunt, a rigid *Independent*, and tho' daily ſolicited, yet ſhe would never join in Communion with them; but, through all thoſe Clouds of *Ignorance and Enthuſiaſm*, ſhe happily diſcerned the *Beauties*, and faithfully and heartily, to her Dying-day, adhered to the Intereſts of the Church of *England*, the *Glory* and *Bulwark* of the *Reformation*.

Give me Leave therefore to conſider her in theſe two Reſpects: *1ſt*, In reſpect of her Duty, Fidelity and Obedience to God. *2dly*, In reſpect of her Carriage and Deportment to her Fellow-Chriſtians.

I hope I may have Liberty to ſpeak of her Ladyſhip in this double Relation without Offence. Tho' I am no Friend to Funeral Panegyricks, where there is nothing of extraordinary Worth and Merit in the Perſon commended to give Occaſion or Foundation for them; yet the good Providence of God having allotted me that Happineſs and Honour of living upwards of ten Years under her Roof in Quality of her Chaplain, which has given me an Opportunity of being acquainted with her extraordinary Virtues during the *State of her Health*, as well as in her *laſt lingering and painful Sickneſs*; therefore whatever I ſhall ſay of her by way of Commendation, will (I humbly hope) be thought as far from the leaſt *Suſpicion* of *Flattery*, as it is of *Falſhood*.

Firſt, Then let us conſider her in reſpect of her Duty, Fidelity, and Obedience to God.

She was ever very conſtant, ſincere, and devout in his Service; few, if any, were ſo ſtrict, regular, and frequent in their *private* Devotions; and none more conſtant in giving Attendance to the *publick* Service of the Church; for when God Almighty was pleaſed to lay ſo heavy a Burden upon her, as to diſable her from walking, yet ſhe would not be ſatisfied unleſs ſhe was carried in a Chair to the Church, and ſupported by two to her Seat. Nay! when the God of infinite Wiſdom was pleaſed to afflict her after a more *calamitous* Manner, when ſhe was wholly deprived of the Uſe of one *whole Side*, yet ſhe conſtantly had the Service of the Church read to her, and uſually a Repetition of the *Sermon*.

She put not off her great Work till ſhe came to die, which made her depart this mortal State in *ſure and certain Hope* of a glorious Reſurrection to Life eternal. She ſtedfaſtly believed the precious Promiſes of God, the Immortality of the *Soul*, and the eternal Glory of the World to come; which ſpoke great Comfort and Conſolation to her Mind in the midſt of all her Sufferings.

During her whole Sickneſs ſhe had a conſtant Calmneſs and Serenity of Mind, and under all the grievous Tortures and Afflictions of her Body *ſhe happily poſſeſſed her* Soul *in great Patience*.

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† Reliſt of Sir *Chriſtopher Nevile*, Knt.

* From the Sermon preach'd at *Auburgh*, *Lincolnſhire*, *April* 10, 1715.

She ever looked upon *Religion* as a Matter of that Weight and Conſequence whereon the eternal Welfare and Happineſs of precious *Souls* did depend; and therefore no Occaſion or Company (tho' otherwiſe never ſo acceptable and pleaſing) were thought by her a ſufficient Excuſe to neglect her daily and ſolemn Addreſſes to the *Throne of Grace:* And had it happen'd (as it too often did) that ſhe was interrupted in her ordinary Courſe of Meditation and Prayer, yet ſhe never would *ſuffer her Eyes to ſleep, nor her Eye-lids to ſlumber, neither the Temples of her Head to take any reſt, until ſhe found out a Place for the Temple of the* Lord, *an Habitation for the mighty* God *of* Jacob;[r] and therefore was reſolved to finiſh her pious Courſe, tho' never ſo unſeaſonable and late, to the great Prejudice of her *bodily Health*, and Decay of that *excellent Conſtitution* with which ſhe was bleſs'd; not regarding what became of her worſer Part, her *Body*, that ſo ſhe might eternally preſerve her *better Part*, her precious and immortalized *Soul*, *alive in the Day of the* Lord.

God was pleaſed to try the Greatneſs of her Mind, and the Sincerity of her Conſcience, by a moſt *acute, laſting, and ſhocking Diſtemper*. A *Cancer*, affecting the tendereſt and moſt ſenſible Part of human Bodies, *the Breaſt*, will make the ſtouteſt Heart to ſhrink and tremble; yet, in the midſt of theſe *tormenting Pains*, no one ever *heard the Voice of Murmur*; thoſe Severities that would make Beholders *to ſhiver*, and move them to Pity, did never make her *repine againſt*, and complain of, the Almighty's Proceedings.

She was a conſtant Attendant at the Lord's *Table*, where ſhe always received the Body and Blood of our deareſt Redeemer whenever adminiſter'd; againſt which her Preparation was ſo *great and ſolemn*, and her Behaviour ſo *unaffected and devout*, as became a true Diſciple of our Lord, and a *faithful Follower of the Lamb that was ſlain*; being highly ſenſible of thoſe unſpeakable Advantages that attend thoſe who are worthy Partakers of ſo ſublime and heavenly a *Myſtery*.

Tho' ſhe received it laſt *Chriſtmas*, yet about two Months before her Diſſolution, fearing a ſudden Change, ſhe received it again; being well aſſured, that the Application of the Body and Blood of our deareſt Redeemer to the Conſciences of *dying Perſons*, is the ſureſt *Viaticum* to a truly chriſtian and penitent *Soul*.

God was pleaſed to continue her ſo long amongſt us, as to convince a wicked, diſtruſtful World, by her great and glorious Example, with how unparallel'd a Reſignation her pious *Soul* could bear the ſevereſt Strokes of Fortune; that in all the Time of her *Tribulation*, which continued upwards of *ſix Months*, as well as in all the *Time of her Wealth*, amidſt the *ghaſtly Horrors of Death*, as well as in the greateſt *Affluence and Plenty of* Life, *her Heart was ſurely fixed where the moſt ſincere and pureſt Joys are ever to be found.*

2*dly*, We now come to conſider her in reſpect of her Carriage and Deportment towards her Fellow-Chriſtians; but more particularly with relation to thoſe Dependants and Servants committed to her Care and Truſt.

She had not only a ſingular Regard to the Salvation and Happineſs of her own *Soul*, but conſulted alſo the *Glory* of God, and the eternal *Safety* and *Preſervation* of all thoſe about her.

Every Morning and Evening ſhe had the Service of the Church in her Family, where ſhe conſtantly obſerved to have all her Domeſticks and Servants attend, eſpecially before the *Confeſſion*; and was never moved at any thing more than when they were negligent in paying their *early Tribute* of Adoration and Praiſe to the great God of their Salvation.

She never thought ſhe had ſufficiently diſcharged her Duty on the *Lord's-Day*, unleſs ſhe had before Morning-Service aſſembled her whole Family together, to return moſt ſincere and humble Acknowledgments to the Father of Mercies for all his Favours and loving Kindneſſes beſtowed upon her and her's, eſpecially for bringing them ſafe to the Beginning of that Day, and giving them that happy Opportunity of *glorifying* his *holy Name* once more in his *Aſſembly of Saints upon Earth*, and to recommend their Thoughts, their Words and their Actions, and their *Souls* and their Bodies to the bleſſed Influence and Protection of God's *Holy Spirit* the remaining Part of the Day.

She ever writ down the *Sermon*, and conſtantly made a Repetition of it to her Family, and oftentimes to her poor Neighbours, who could not attend the publick Service through Sickneſs or other bodily Infirmities.

When I had the Care of two Churches, ſhe for the moſt part was attended with as many of her Family as were able to the Morning or Evening-Service of a neighbouring Pariſh, to reap the Fruits of the Labours of a reverend and worthy *Gentleman*,[ſ] a Perſon as eminent for his Piety and Goodneſs as for his profound and univerſal Learning.

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[r] *Pſal.* cxxxii. 4, 5.

[ſ] Mr. *Metford*.

After the publick Service of the Day was over, her conſtant Practice was to hear her Servants read ſome Part of the holy Scriptures, or other Books of Piety, and inſtruct them in their Catechiſm; and the Cloſe of the Day was crowned with the *Prayers* of the Church, and a *Pſalm* of Praiſe and Thankſgiving to advance the Honour and Glory of God.

But eſpecially the Week before the Adminiſtration of the Sacrament of the Body and Blood of our deareſt Lord, that Symbol of *Love* and *Affection*, ſhe was more ſtrict and rigorous, Morning and Evening, reading and praying with her Family, inſtructing the Ignorant, and confirming the more knowing in the Paths of Holineſs and Virtue; not regarding what Auſterities ſhe uſed to her own Body, that ſo ſhe might more eminently ſet forth the Glory of God, expreſs her unfeigned Thankfulneſs to the bleſſed Redeemer of Mankind, and at laſt happily advance the Benefit of her *own Soul*, and *thoſe* of her Domeſticks, at the great Day of Recompence; being well aſſured, that *that* one ſingle Reflection of St. *Paul*'s is capable of working in a pious *Soul* more *Joy* and *Satisfaction* than all the Severities and Mortifications of this Life *can* of *Trouble* and *Torment*, viz. *That the Sufferings of this preſent Life are not worthy to be compared with the Glory which ſhall one Day be revealed in us.*[t]

Her *Charity* did not only extend to the Benefiting and Improvement of the *Soul*, which is indeed the moſt exalted kind of Charity, but alſo to the Relief of their bodily Wants and Neceſſities; which was often mingled with ſpiritual Advice, if poſſible, with a greater Tenderneſs and Compaſſion for their *Souls* than their *Bodies*, thinking it very probable that they might follow her ſpiritual Admonitions, when ſhe *actually* gave them ſo ſenſible a Pledge of her compaſſionate Concern for their temporal Welfare and Happineſs.

She literally anſwered the Apoſtle's Character *of being poor enough to herſelf, yet making many rich*;[u] to my certain Knowledge always ſparing and mean in her own *Dreſs*, that ſo ſhe might cover their *Nakedneſs*; and laid out yearly conſiderable Sums in *Phyſick*, to adminiſter not only to the Poor and Needy of her own Pariſh, but to the whole *Neighbourhood*, if applied to, *when viſited with Sickneſs, and in a State of Affliction.*

She conſtantly relieved the Poor of her Pariſh *thrice* a Week, and *daily* thoſe neceſſitous *Strangers* that plied at her Door, *never* turning any away empty-handed.

She knew no other conſiderable Uſe of an Eſtate than to be hoſpitable, entertain her Friends generouſly, and to diſperſe and *liberally give unto the Poor*. Thus did ſhe *ſhew her Religion to be pure* and *undefiled, not only by keeping herſelf free from the* leaſt Suſpicion *of the Pollution of this wicked World*, but chiefly *by viſiting the Fatherleſs and Widows in their Afflictions.*[w]

It was the Admiration of all her Acquaintance, to conſider whence ſhe had ſo great a Fund, ever entertaining ſo many *Viſiters*, I had almoſt ſaid *Families*, and daily expending ſo much in Alms; but that ſhe *lent to the* Lord, *who always richly repays*; *ſhe gave it, and it was given to her again good Meaſure, preſſed down, and running over.*[x]

When ſhe lay upon her laſt languiſhing Bed, ſhe had little of worldly Affairs to ſettle; ſhe wiſely *remitted her Treaſure* during the State of her Health to another World, and happily ſecured a glorious and everlaſting *Reverſion there*; and how comfortable and raviſhing muſt it be to her penitent *Soul*, at that ſolemn and general *Audit*, when our Saviour and our Judge ſhall pronounce her *everlaſtingly bleſſed, for feeding, cloathing, and daily adminiſtering to his indigent Servants*; *when there ſhall appear ſo great a Cloud of Witneſſes to atteſt her good Deeds, and to rejoice at the glorious Recompence of her juſt Reward.*

This Charity was done after a publick Manner; but, to my certain Knowledge, ſhe gave away ſeveral Pounds *privately* and yearly; yea, ſo very privately, that ſhe ſcarcely let *her Left-hand know what her Right-hand did.*

Her *Juſtice* was no leſs conſpicuous and ornamental than the other mentioned Virtues and Embelliſhments of her Life. One particular Inſtance I cannot forbear mentioning: The World happen'd to frown upon one of her Tenants of late Years; and tho' ſhe, as Landlady, was ſo much befriended by the Law, as to recover her whole Rent, having ſeized of his Stock at his own Requeſt, yet her Conſcience would not ſuffer her to take it, but generouſly compounded for Nine Shillings in the Pound; by which Condeſcenſion the reſt of his Creditors had a proportionable Share with her Ladyſhip, who otherwiſe muſt neceſſarily have loſt their whole Debts.

If ever ſhe tranſgreſſed that golden Rule *of doing to others as they ought to do to her*, it was to her *own Prejudice* alone, but never to *that* of her *Neighbours*: And if ever that glorious Character of a perfect and righteous Man, which the Royal *Pſalmiſt* deſcribes,[y] might be literally applied to any Perſon, it may very properly belong to her. *She certainly led as uncorrupt a Life* as this imperfect State would admit of.

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[t] *Rom.* viii. 18.

[u] 1 *Cor.* iv. 10.

[w] *James* i. 27.

[x] *Luke* vi. 38.

[y] *Pſalm* xv.

As ſhe was Fleſh and Blood, ſhe was often impoſed upon by a wicked and ungenerous World. Failings, 'tis true, ſhe muſt neceſſarily have labour'd under, ſo long as ſhe continued in this mortal State; but they were *fewer* in Number, and of a differing *Nature*, than thoſe of any Perſon I was ever acquainted with. They were Infirmities, but not Preſumptions; not in the leaſt proceeding from evil Inclinations, much leſs from vicious Habits, but from an Eaſineſs of Nature, from a gracious and tender Diſpoſition of Soul. *She ever did the Thing ſhe thought was right*, and was ever ſo ſincere in her Profeſſions, that *ſhe always ſpoke the Truth from her Heart*, *ſhe uſed no Deceit in her Tongue*, *neither did ſhe Evil to her Neighbour*, and was ſo far from *ſlandering her Neighbour*, that ſhe ever put the moſt candid, I had almoſt ſaid forced, Conſtructions upon their Actions, leſt ſhe ſhould be guilty of a Breach of *Charity*, *the very Bond and Perfection of all Virtues*. *She was lowly in her own Eyes, and always made much of them that fear'd the* LORD; and whenever ſhe promiſed any Courteſy to her Neighbour, *ſhe did never diſappoint him, tho' it viſibly tended to her own Hindrance and moſt apparent Prejudice.*

If theſe be Characteriſticks whereby to diſtinguiſh a true and faithful Diſciple of our bleſſed Saviour, as holy *David* aſſures us they are, *then may we be confident that ſhe reſts upon* GOD's *holy Hill of* Sion; *for*, ſaith he, *whoſo doth theſe Things, ſhall never fall ſhort of the Mercy and Loving-kindneſs of the* LORD.

Laſtly, *She was cloathed with Humility*, and had in a moſt eminent Degree *that Ornament of a meek and quiet Spirit which*, St. Peter aſſures us, *is in the Sight of* GOD *of ſo great Price.* I never met with one who had a truer Underſtanding of Matters of the greateſt Conſequence, even of *thoſe that accompany Salvation*; and yet no one could have a meaner Apprehenſion of her own Worth and Merit than ſhe had; tho' ſhe had the *feweſt Faults*, yet ſhe humbly implored GOD's pardoning Mercy as if ſhe had the *moſt*, and even they of the *moſt crimſon Dye*. Her Converſation was ever affable and obliging, her Countenance always ſerene and gracious, *never returning Injury for Injury*, *or Railing for Railing*, *but contrariwiſe.*

Thus conſcientiouſly did ſhe perform her Duty to GOD and Man; ſhe was an Ornament and Glory to the Religion ſhe profeſſed, and departed this Life full of *Years* and full of *Honour*.

All theſe were bright and ſhining Ornaments through the whole Conduct of her Ladyſhip's Life. Thus eminently pious was ſhe during her Pilgrimage here; very ſubmiſſive during her greateſt bodily lingering Torments, and moſt patiently reſigned both Soul and Body to the wiſe Diſpoſal of an all-gracious GOD, and moſt merciful Redeemer.

To finiſh her Ladyſhip's truly *noble*, and withal *juſt* Character, requires a ſtronger Genius and more able Pen than I can pretend to be Maſter of: However, this ſmall Draft of her extraordinary Virtues will be a grateful Remembrance of her exalted Piety and Charity, ſince GOD of his infinite Mercy has been pleaſed to embrace her *Soul* with the Arms of his everlaſting Mercy, by releaſing her from the Pains and Miſeries of this periſhing, ſinful State.

Few, if any, lived with ſuch Demonſtrations of *daily Piety* to the GOD of their Salvation; and none abounded with greater *Charity* to their ſuffering Brother: And tho' her Character ſeems to riſe very high, yet I am ſatisfied in my Conſcience I have not aſſerted one Falſhood.

Died in April 1715, *and buried the ſame Month at* Auburgh *in* Lincolnſhire.

The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* JEREMY TAYLOR, *Lord Biſhop of* Down and Connor, *by Dr.* G. RUST, *Dean of* Connor. *

THE Fame of the great Perſon, whoſe Obſequies we here come to celebrate, is ſo great throughout the World, that he ſtands in no need of an *Encomium*; and yet his *Worth* is much greater than his *Fame*: It is impoſſible not to ſpeak great Things of him, and yet it is impoſſible to ſpeak what he deſerves.

He was born at *Cambridge*, and brought up in the Free-School there, and was ripe for the Univerſity before Cuſtom would allow of his Admittance; but by that time he was thirteen Years old, he was enter'd into *Caius-College*; and as ſoon as he was Graduate, he was choſen

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* From the Sermon preach'd at *Liſburne*, *Aug.* 13, 1667.

Fellow. Had he lived amongſt the ancient *Pagans*, he had been uſher'd into the World with a Miracle, and Swans muſt have danced and ſung at his Birth; and he muſt have been a great *Hero*, and no leſs than the Son of *Apollo*, the God of Wiſdom and Eloquence.

He was a Man long before he was of Age, and knew little more of the State of Childhood than its Innocency and Pleaſantneſs. From the Univerſity, by that time he was Maſter of Arts, he removed to *London*, and became publick Lecturer in the Church of St. *Paul's*, where he preached to the Admiration and Aſtoniſhment of his Auditory; and, by his florid and youthful Beauty, ſweet and pleaſant Air, ſublime and raiſed Diſcourſes, he made his Hearers take him for ſome young Angel newly deſcended from the Viſions of Glory. The Fame of this new Star, that out-ſhone all the reſt of the Firmament, quickly came to the Notice of the great Archbiſhop of *Canterbury*,[a] who would needs have him preach before him; which he performed not leſs to his Wonder than Satisfaction: His Diſcourſe was beyond Exception, and beyond Imitation; yet the wiſe Prelate thought him too young; but the great Youth humbly begged his Grace *to pardon that Fault*; and promiſed, *if he lived, he would mend it*. However, the grand Patron of Learning and Ingenuity thought it for the Advantage of the World, that ſuch mighty Parts ſhould be afforded better Opportunities of Study and Improvement, than a Courſe of conſtant Preaching would allow of; and to that purpoſe he placed him in his own College of *All-Souls* in *Oxford*, where Love and Admiration ſtill waited upon him; which, ſo long as there is any Spark of Ingenuity in the Breaſts of Men, muſt needs be the inſeparable Attendants of ſo extraordinary a Worth and Sweetneſs. He had not long been here before my Lord of *Canterbury* beſtowed upon him the Rectory of *Uppingham* in *Rutlandſhire*, and ſoon after preferred him to be Chaplain to King *Charles* the Martyr, of bleſſed and immortal Memory. Thus were Preferments heaped upon him, but ſtill leſs than his Deſerts; and that not through the Fault of his great Maſters, but becauſe the ampleſt Honours and Rewards were poor and inconſiderable, compared with the Greatneſs of his Worth and Merit.

This great Man had no ſooner launched into the World but a fearful Tempeſt aroſe, and a barbarous and unnatural War diſturbed a long and uninterrupted Peace and Tranquillity, and brought all Things into Diſorder and Confuſion; but his Religion taught him to be Loyal, and engaged him on his *Prince*'s Side, whoſe Cauſe and Quarrel he always owned and maintained with a great Courage and Conſtancy; till at laſt he and his little Fortune were ſhipwreck'd in that great *Hurricane*[b] that overturn'd both Church and State. This fatal Storm caſt him aſhore in a private Corner of the World, and a tender Providence ſhrowded him under her Wings, and the Prophet was fed in the Wilderneſs, and his great Worthineſs procured him Friends that ſupplied him with Bread and Neceſſaries. In this Solitude he began to write thoſe excellent Diſcourſes which are enough of themſelves to furniſh a Library, and will be famous to all ſucceeding Generations for their Greatneſs of Wit, Profoundneſs of Judgment, Richneſs of Fancy, Clearneſs of Expreſſion, Copiouſneſs of Invention, and general Uſefulneſs to all the Purpoſes of a Chriſtian: And by theſe he ſoon got a great Reputation among all Perſons of Judgment and Indifferency, and his Name will grow greater ſtill, as the World grows better and wiſer.

When he had ſpent ſome Years in this Retirement, it pleaſed God to viſit his Family with Sickneſs, and to take to himſelf the dear Pledges of his Favour, three Sons, of great Hopes and Expectations, within the Space of two or three Months; and tho' he had learned a quiet Submiſſion unto the Divine Will, yet the Affliction touched him ſo ſenſibly, that it made him deſirous to leave the Country; and going to *London*, he there met my Lord *Conway*, a Perſon of great Honour and Generoſity; who making him a kind Proffer, the good Man embraced it, and that brought him over into *Ireland*, and ſettled him at *Portmore*, a Place made for Study and Contemplation, which he therefore dearly loved; and here he wrote his *Caſes of Conſcience*, a Book that is able alone to give its Author Immortality.

By this time the Wheel of Providence brought about the King's happy Reſtoration, and there began a New World; *and the Spirit of* God *moved upon the Face of the Waters*, and out of a confuſed *Chaos* brought forth Beauty and Order; and all the three Nations were inſpired with a new Life, and became drunk with an Exceſs of Joy; among the reſt this loyal Subject went over to congratulate the Prince and People's Happineſs, and bear a Part in the univerſal Triumph.

It was not long before his ſacred Majeſty[c] began the Settlement of the Church, and the great Dr. *Jeremy Taylor* was reſolved upon for the Biſhoprick of *Down and Connor*; and not long after *Dromore* was added to it; and it was but reaſonable that the King and Church ſhould conſider their Champion, and reward the Pains and Sufferings he underwent in the Defence of their Cauſe and Honour. With what Care and Faithfulneſs he diſcharged his Office we are all his Witneſſes; what good Rules and Directions he gave his Clergy, and how he taught us the Practice of them by his own Example. Upon his coming over Biſhop, he was made a Privy-Counſellor; and the Univerſity of *Dublin* gave him their Teſtimony, by recommending him for their Vice-Chancellor; which honourable Office he kept to his Dying-day.

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[a] Dr. *Laud*.

[b] The Grand Rebellion which began in 1641.

[c] King *Charles* II.

During his being in this See he wrote ſeveral excellent Diſcourſes, particularly his *Diſſuaſive from Popery* (which was received by a general Approbation) and a *Vindication* of it (now[d] in the Preſs) from ſome impertinent Cavillers that pretend to anſwer Books, when there is nothing towards it more than the very *Title-page*. This great Prelate improved his Talent with a mighty Induſtry, and managed his Stewardſhip rarely well; and his Maſter, when he called for his Accounts, found him buſy and at his Work, and employ'd upon an excellent Subject, *A Diſcourſe upon the Beatitudes*; which, if finiſhed, would have been of great Uſe to the World, and ſolved moſt of the Caſes of Conſcience that occur to a Chriſtian in all the Varieties of States and Conditions: But the All-wiſe God hath ordained it otherwiſe, and hath called home his good Servant, to give him a Portion in that Bleſſedneſs that Jesus Christ hath promiſed to all his faithful Diſciples and Followers.

Thus having given you a brief Account of his Life, I know you will now expect a Character of his Perſon; but I foreſee it will befall him, as it does all glorious Subjects, that are but diſparaged by a Commendation: One thing I am ſecure of, that I ſhall not be thought to ſpeak *Hyperbolies*; for the Subject can hardly be reach'd by any Expreſſions: for he was none of God's ordinary Works, but his Endowments were ſo many, and ſo great, as really made him a Miracle.

Nature had befriended him much in his Conſtitution; for he was a Perſon of a moſt ſweet and obliging Humour, of great Candour and Ingenuity; and there was ſo much of Salt and Fineneſs of Wit, and Prettineſs of Addreſs in his familiar Diſcourſes, as made his Converſation have all the Pleaſantneſs of a Comedy, and all the Uſefulneſs of a Sermon: His Soul was made up of Harmony, and he never ſpake but he charm'd his Hearer, not only with the Clearneſs of his Reaſon, but all his Words, and his very Tone and Cadencies, were ſtrangely muſical.

But that which did moſt of all captivate and enraviſh was, the Gaiety and Richneſs of his Fancy; for he had much in him of that natural Enthuſiaſm that inſpires all great Poets and Orators; and there was a generous Ferment in his Blood and Spirit, that ſet his Fancy bravely on work, and made it ſwell, teem, and become pregnant to ſuch Degrees of Luxuriancy, as nothing but the Greatneſs of his Wit and Judgment could have kept it within due Bounds and Meaſures.

And indeed it was a rare Mixture, and a ſingle Inſtance hardly to be found in an Age; for the great Trier of Wits has told us, that there is a peculiar and ſeveral *Complexion* required for *Wit*, *Judgment*, and *Fancy*; and yet you might have found all theſe, in this great Perſonage, in their Eminency and Perfection. But that which made his Wit and Judgment ſo conſiderable was the Largeneſs and Freedom of his Spirit; for Truth is plain and eaſy to a Mind diſintangled from Superſtition and Prejudice. He was one of the Ἐκλεκτικοὶ, a ſort of brave Philoſophers that *Laertius* ſpeaks of, that did not addict themſelves to any particular Sect, but ingenuouſly ſought for Truth among all the wrangling Schools; and they found her miſerably torn and rent to pieces, and parcelled into Rags, by the ſeveral contending Parties; and ſo disfigured and miſhapen, that it was hard to know her; but they made a Shift to gather up her ſcatter'd Limbs, which, as ſoon as they came together, by a ſtrange Sympathy and Connaturalneſs, preſently united into a lovely and beautiful Body. This was the Spirit of this great Man; he weigh'd Men's Reaſons, and not their Names, and was not ſcared with the ugly Vizars Men uſually put upon Perſons they hate, and Opinions they diſlike; nor affrighted with the Anathema's and Execrations of an infallible Chair, which he look'd upon only as Bug-bears to terrify weak and childiſh Minds. He conſider'd, that it is not likely any one Party ſhould wholly engroſs Truth to themſelves; that Obedience is the only Way to true Knowledge (which is an Argument that he has managed rarely well in that excellent Sermon of his which he calls *Via Intelligentiæ*) that God always, and only, teaches docible and ingenuous Minds, that are willing to hear, and ready to obey according to their Light; that it is impoſſible a pure, humble, reſigned God-like Soul ſhould be kept out of Heaven, whatever Miſtakes it might be ſubject to in this State of Mortality; that the Deſign of Heaven is not to fill Men's Heads and feed their Curioſities, but to better their Hearts and mend their Lives. Such Conſiderations as theſe made him impartial in his Diſquiſitions, give a due Allowance to the Reaſons of his Adverſary, and contend for Truth and not for Victory.

And now you will eaſily believe, that an ordinary Diligence would be able to make great Improvements upon ſuch a Stock of Parts and Endowments; but to theſe Advantages of Nature, and Excellency of his Spirit, he added an indefatigable Induſtry, and God gave a plentiful Benediction; for there were very few kinds of Learning but he was a *Myſtes*, and great Maſter in them. He was a rare Humaniſt,[d] and hugely vers'd in all the polite Parts of Learning; and had thoroughly concocted all the ancient Moraliſts, (*Greek* and *Roman*) Poets, and Orators; and was not unacquainted with the refined Wits of the latter Ages, whether *French* or *Italian*. But he had not only the Accompliſhments of a Gentleman, but ſo univerſal were his Parts, that they were proportion'd to every thing; and tho' his Spirit and Humour were made up for Smoothneſs and Gentleneſs, yet he could bear with the Harſhneſs and Roughneſs of the Schools, and was not unſeen in their Subtilties and Spinoſities, and upon Occaſion could make them ſerve his Purpoſe; and yet, I believe, he thought many of them very near a-kin to the famous Knight of the *Mancha*,[e] and would make Sport ſometimes with the Romantick Sophiſtry and fantaſtick Adventures of School-Errantry. His Skill was great, both in the Civil, Canon, and Caſuiſtical Divinity; and he was a rare Conducter of Souls, and knew how to counſel and to adviſe; to ſolve Difficulties, determine Caſes, and quiet Conſciences. And he was no Novice in Mr. *J. S.*[f] new Science of *Controverſy*; but could manage an Argument and make Repartees with a ſtrange Dexterity. He underſtood what the ſeveral Parties in Chriſtendom have to ſay for themſelves, and could plead their Cauſe to better Advantage than any Advocate of their Tribe; and when he had done, he could confute them too, and ſhew that better Arguments than ever they could produce for themſelves would afford no ſufficient Ground for their fond Opinions.

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[d] *Anno* 1667.

It would be too great a Taſk to purſue his Accompliſhments through the various Kinds of Literature; I ſhall content myſelf to add only his great Acquaintance with the Fathers and Eccleſiaſtical Writers, and the Doctors of the firſt and pureſt Ages, both of the *Greek* and *Latin* Church; which he has made uſe of againſt the *Romaniſts*, to vindicate the Church of *England* from the Challenge of Innovation, and prove her to be truly *Ancient*, *Catholick*, and *Apoſtolical*.

But Religion and Virtue is the Crown of all other Accompliſhments, and it was the Glory of this great Man to be thought a Chriſtian; and whatever you added to it, he look'd upon as a Term of Diminution; and yet he was a zealous Son of the Church of *England*, but that was becauſe he judged her (and with great Reaſon) a Church the moſt purely Chriſtian of any in the World. In his younger Years he met with ſome Aſſaults from Popery, and the high Pretenſions of their Religious Orders were very accommodate to his devotional Temper; but he was always ſo much Maſter of himſelf, that he would never be govern'd by any thing but Reaſon and the Evidence of Truth, which engaged him in the Study of thoſe Controverſies; and to how good Purpoſe the World is by this time a ſufficient Witneſs: But the longer and the more he conſider'd, the worſe he liked the *Roman* Cauſe, and became at laſt to cenſure them with ſome Severity; but, I confeſs, I have ſo great an Opinion of his Judgment, and the Charitableneſs of his Spirit, that I am afraid he did not think worſe of them than they deſerve.

But Religion is not a Matter of Theory and Orthodox Notions; and it is not enough to believe aright, but we muſt practiſe accordingly; and to maſter our Paſſions, and to make a right Uſe of that *αὐτεξούσιον* and Power that God has given us over our own Actions, is a greater Glory than all other Accompliſhments that can adorn the Mind of Man; and therefore I ſhall cloſe my Character of this great Perſonage with a Touch upon ſome of thoſe Virtues, for which his Memory will be precious to all *Poſterity*. He was a Perſon of great Humility, and, notwithſtanding his ſtupendous Parts, Learning, and Eminency of Place, he had nothing in him of Pride and Humour; but was courteous and affable, of eaſy Acceſs, and would lend a ready Ear to the Complaints, yea to the Impertinencies, of the meaneſt Perſons. His Humility was coupled with an extraordinary Piety; and, I believe, he ſpent the greateſt Part of his Time in Heaven: His ſolemn Hours of *Prayer* took up a conſiderable Portion of his Life; and we are not to doubt but he had learn'd of St. *Paul* to pray continually; and that occaſional Ejaculations, and frequent Aſpirations and Emigrations of his *Soul* after God, made up the beſt Part of his Devotions. But he was not only a *good Man* God-ward, for he was come to the Top of St. *Peter*'s Gradation, and to all his other Virtues added a large and diffuſive Charity; and whoever compares his plentiful Incomes with the inconſiderable Eſtate he left at his Death, will be eaſily convinced that Charity was Steward for a great Proportion of his Revenue. But the Hungry that he fed, the Naked that he cloathed, the Diſtreſſed that he ſupplied, the Fatherleſs that he provided for, and the poor Children that he put out Apprentice, brought up at School, and maintained at the Univerſity, will now ſound a Trumpet to that Charity which he diſperſed with his Right-hand, but would not ſuffer his Left-hand to have any Knowledge of it.

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[d] Grammarian.

[e] Don *Quixote*.

[f] Or *John Sergeant*'s.

To ſum up all in a few Words. This great Prelate had the Good-humour of a Gentleman, the Eloquence of an Orator, the Fancy of a Poet, the Acuteneſs of a Schoolman, the Profoundneſs of a Philoſopher, the Wiſdom of a Counſellor, the Sagacity of a Prophet, the Reaſon of an Angel, and the Piety of a Saint. He had Devotion enough for a Cloiſter, Learning enough for an Univerſity, and Wit enough for a College of *Virtuoſi*; and, had his *Parts* and *Endowments* been parcel'd out among his poor *Clergy* that he left behind him, it would perhaps have made one of the beſt Dioceſes in the World. But

Alas! *our Father*, *our Father! the Horſes of our* Iſrael, *and the Chariot thereof*, he is gone, and has carried his Mantle and his Spirit along with him up to Heaven; and the Sons of the Prophets have loſt all their Beauty and Luſtre which they enjoy'd only from the Reflexion of his Excellencies, which were bright and radiant enough to caſt a Glory upon the whole Order of Men. But the Sun of this our World, after many Attempts to break through the Cruſt of an earthly Body, is at laſt ſwallow'd up in the great *Vortex* of Eternity, and there all his *Maculæ* are ſcattered and diſſolved, and he is fixed in an Orb of Glory, and ſhines among his Brethren-Stars that in their ſeveral Ages gave Light to the World, and turned many Souls unto Righteouſneſs; and we that are left behind, tho' we can never reach his Perfections, muſt ſtudy to imitate his Virtues, that we may at laſt come to ſit at his Feet in the Manſions of Glory; which GOD grant for his infinite Mercies in JESUS CHRIST.

Died Aug. 13, 1667, *and buried in a Chappel of his own erecting on the Ruins of the old Cathedral at* Dromore.

The CHARACTER *of the Hon*^{ble} ALGERNON GREVIL, *Eſq*;† *by* EZEKIEL HOPKINS, *M. A. late of* Magdalen-College, Oxon. *

THE whole Life of this noble Perſon deceaſed was a more ſerious Preparation for Death than moſt Men's dying Thoughts. He well knew the Nobility of his Extraction would be no Excuſe to him from the peremptory Summons of Death; neither did he make it any Excuſe to him from an induſtrious and ſtrict Preparation for it. This he teſtified by the Series of his whole Life, in which there evidently appeared ſuch an Awe of GOD, and a real Senſe of true Piety and Religion, as clearly evinced he had ſtrong and habituated Meditations of that great levelling Day, wherein the Higheſt ſhall ſtand upon no higher Ground than the Meaneſt.

He did not think Religion any Stain to his Honour, nor minding Heaven to be the Employment of thoſe only who have nothing on Earth. Indeed Irreligion and Atheiſm are now reckoned as a piece of good Breeding among the great ones of the World; 'tis now counted as a Sign of a degenerous and low-ſunk Spirit to acknowledge even GOD himſelf for their Superior. Thoſe are cried up as the Wits of the Time who can daringly diſpute it againſt whatſoever is ſacred in Chriſtianity; yea, againſt the Being of GOD himſelf. 'Tis now become an Argument of a judicious and gallant Mind, to call into queſtion the moſt fundamental Maxims of our Faith, and the Authority too of thoſe holy Oracles that confirm them. Reaſon alone is extolled as the beſt and moſt ſufficient Guide both in Matters of Belief and Practice; and they appeal to that for their Judge which commonly by their Debauches and Intemperancies they either ſo corrupt that it will not diſcern the Truth, or elſe ſo ſot and ſtupify that it cannot. And thus as the Moon, when it is at the greateſt Oppoſition to the Sun, ſo theſe think their Reaſon then ſhines brighteſt when it ſtands at the greateſt Oppoſition to GOD.

This noble Perſon, whoſe Reaſon had as fleet a Wing, and could ſoar to as high a Pitch as any of theirs who pretend to nothing above it, yet ſaw it reaſonable to give his Faith the Precedency, and always found more Acquieſcence in a *thus ſaith the* LORD, than in the moſt critical Reſearches and poſitive Concluſions of his Reaſon. So reverend an Eſteem had he for thoſe ſacred Dictates of Scripture, that tho' his Wit and Parts ſhone forth to Admiration, in whatſoever he pleaſed to employ them about, yet he never preſumed to exerciſe them on that common Place of abuſing Divine Verities: He was not ambitious to commence a Wit by Blaſphemy, nor did he pretend to Ingenuity by being impious; but whereas too many uſe their

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† Second Brother to the Right Honourable *Robert* Lord *Brook*, &c.

* From the Sermon preach'd at *Warwick*, *Auguſt* 6, 1662.

Wit in jeſting at them, he ſhewed his holy Wiſdom in believing and obeying. Other Books he made the Ornament of his Mind, this the Guide of his Life; he knew what others, but did what God, ſpake.

He was not made a Chriſtian out of old Heathens, nor owed his Virtues to the ſage Precepts of *Plutarch* or *Epictetus*. Theſe are now become the Penmen and Evangeliſts of our young Gentry; *Seneca* is with them preferred before St. *Paul*, tho' his chiefeſt Credit be that he wrote ſo well that ſome have miſtakingly thought him *Paul*'s Diſciple. The Virtue of this noble Perſon acknowledged a more Divine Original being formed in him by the ſame Spirit that gave him Rules to act it. This taught him to outſtrip, in true Wiſdom, Temperance, and Fortitude, not only whatſoever thoſe ſtarched and formal Moraliſts did, but whatſoever they wrote; and whereas they preſcribed but the Exerciſe of Virtue, he ſublimated it, and made it Grace.

Next to his abſolute Subjection to God, was his Obedience unto his honourable, and now diſconſolate Mother;[§] wherein he was to ſuch a Degree punctual, that as her Wiſdom commanded nothing but what was fit, ſo his Duty diſputed not the Fitneſs of Things beyond her Command. His Demeanour towards her was moſt ſubmiſſive, towards all obliging, that it was but the ſame thing to know and admire him.

His Converſe gave the World a ſingular Pattern of harmleſs and inoffenſive Mirth, of a Gentility not made up of fine Cloaths and hypocritical Courtſhip; a Sweetneſs and Familiarity that at once gained Love and preſerved Reſpect; a Grandeur and Nobility ſafe in its own Worth, not needing to maintain itſelf by a jealous and moroſe Diſtance.

Never did Vice in Youth find a more confirmed Goodneſs. So impregnable was he againſt the Temptations that gain an eaſy Acceſs to thoſe of his Rank and Quality, that they could neither inſinuate into him by their Allurements, nor force him by their Importunities: Nor did he think it enough to ſecure his Mind from the Infection of Vice, unleſs alſo he ſecured his Fame from the Suſpicion of it. Some indeed owe their Innocence to their Dulneſs and Stupidity, and are only not vicious, becauſe not witty enough to be takingly and handſomely wicked. His Virtue was of Choice, and the ſevereſt Exerciſe of it mingled with ſuch Charms from his Parts and Ingenuity, that his very Seriouſneſs was more alluring than thoſe light Divertiſements in others which intice only becauſe they pleaſe. His Apprehenſion was quick and piercing, his Memory faithful and retentive, his Fancy ſprightful and active, and his Judgment (over-ruling them all) neither prejudicated by vulgar Opinions, nor eaſily coſen'd by varniſh'd and plauſible Error.

After all this, there can be nothing wanting to make up a moſt compleat and abſolute Perſon, but only Induſtry to quicken his Parts, and Time to ripen both to Perfection. His Induſtry was remarkable in the Aſſiduouſneſs of his Studies, where he ſpent not his Hours in Plays or Romances, thoſe Follies of good Wits, but in the Diſquiſition of ſolid and maſculine Knowledge; in which he out-ſtript even thoſe who were to depend upon Learning for their Livelihood, and had no other Revenue than what aroſe out of their fruitful and well-cultivated Brains. And as for that other, I mean Time, to maturate theſe growing Hopes, Providence hath denied, by a ſudden and ſurpriſing Stroke cutting off his Days, and thereby rendering that Virtue, thoſe Parts, that Induſtry, uſeleſs to us in any thing but the Example; and I ſhould ſay unprofitable to him too, but only that which he never had Opportunity to employ in this World, hath, I doubt not, fitted him for a better.

Died at Magdalen-College, Oxon, July 21, 1662, *and buried at* Warwick *the* 6*th of* Auguſt *following*.

The Character *of the* R^{t} *Hon*^{ble} *the* Lady FRANCES DIGBY, *by the Rev*^{d} *Mr.* John Kettlewell, *Miniſter of* Coles-Hill *in* Warwickſhire.[*]

SHE was a great Inſtance of many Virtues, nay, of ſome which are almoſt loſt in Practice, which ſeem to reign ſcarce any where but upon Men's Tongues, as if they were impracticable Rules, that were never intended to be followed and performed, but only to be praiſed and talked of. And I cannot do more Right to thoſe neglected Graces, than to ſhew the remiſs and ſlothful World that they are more than Words, and are real live Things, made viſible to all in the Excellency of her Practice.

[§] The Right Honourable the Lady *Katharine Brook*.

[*] From the Sermon preach'd at *Coles-Hill* in *Warwickſhire*, *Oct.* 5, 1684.

GOD had endowed her with an *excellent Nature*; which prevented many of the great Self-denials in Religion, and made it to her a tolerable eaſy Thing. This is an invaluable Bleſſing which GOD beſtows on ſome ſpecial Favourites, and it was eminent in her. To be univerſally kind and pleaſing was one of the moſt natural Things in her Complexion, which made a Religion of Love to be imbraced without Oppoſition. And together with this Kindneſs of Nature, he had bleſs'd her with much Humbleneſs of Mind, and with a juſt Seriouſneſs and Compoſure of Spirit; which made her apt for Devotion and wiſe Counſels, and eaſy to receive and retain any good Impreſſions which ſhould be ſtamped upon her.

Together with this Goodneſs of Nature, as another Teſtimony of his ſingular Grace and Favour, he had provided for her an *excellently virtuous*, *wiſe*, and *careful Mother*; who begun early to cultivate this rich Soil, and plant the Seeds of Virtue in it, e're the Vices of the World could make their Attempts upon her. She taught her Goodneſs by plain Rules, and ſhew'd it to the Life in an admirable and brave Example; and her Pattern this prepared Soul knew ſo well how to prize, that ſhe had choſen it for her own Imitation, reſolving to govern herſelf by her Mother's Rules, and to fix her Eye upon her noble Virtues, and, as near as ſhe could, to transform them into her own Practice.

And to compleat all, when ſhe was deprived of this Bleſſing, his watchful Care provided a *Huſband* for her, who, to the Intimacy of his Relation to her as a *Wife*, the Top of worldly Friendſhips, coveted to add a nobler Friendſhip ſtill, that bottom'd upon Likeneſs of Souls and virtuous Grounds, and was deſigned to ſerve the moſt excellent Purpoſes of Religion, in making each other better and wiſer, which is the Perfection of the wiſeſt and moſt exalted Friendſhips betwixt the moſt endeared Perſons.

Thus liberally had GOD endow'd this ſelect Soul with Inclinations to Virtue and Goodneſs, and with Opportunities to ripen and improve them. And had he ſpared a longer Life, wherein to employ the Talents he had given, we may juſtly expect the Increaſe would have been in a greater Meaſure and Proportion. But tho' her Race was quickly done (for ſhe died in the *Twenty-third* Year of her Age) yet ſhe had run much in a little Time: In her green Years ſhe had attained a Maturity in Goodneſs, and was grown ripe in the true Ends and Art of Living; and the Effect of theſe Advantages was viſible in an exemplary and truly Chriſtian Converſation. To recount all her Virtues is more than I can pretend to do; they were known only to GOD, who will reveal them at laſt to all the World; but for the Imitation of thoſe whom ſhe has left behind her, I ſhall obſerve theſe following:

Her *Piety* was great towards *Almighty* GOD. She knew what Honour and Homage we all owe to him, and was careful to lay out herſelf upon it. She would converſe with him duly in her Cloſet-Retirements; and conſtantly make one to do him Service in the publick Aſſemblies, not allowing herſelf to neglect the Service of GOD for little Reaſons and Inconveniences, which can keep none back but thoſe who have too little Zeal for GOD, and too much Slothfulneſs or Delicacy of Spirit. And, which ſhewed how ſincerely ſhe reſorted thither, not at all to ſet off herſelf, but purely for pious Ends, at Church ſhe did affect Plainneſs of Dreſs, and would not ſeek there to recommend herſelf to others, no not in the moſt publick Places, by elaborate Attire and *outward Adorning*; but only to GOD by the Devotion of her Mind, and the Ornament of an *humble* and a *meek Spirit*, (Things wherein ſhe was hardly to be equal'd) *which in the Sight of* GOD, as St. *Peter* ſays, *are of great Price*.[h] She was in a conſtant Preparation, as all good Souls are, for the Holy Sacrament, and careful to embrace all Opportunities of joining in it: For ſince I had the Happineſs to obſerve her, ſhe never miſs'd a Communion, but was always one in that higheſt Inſtance of Devotion, to offer up the Sacrifice of a devout Heart, and thankfully to acknowledge the ſtupendous Love of GOD, and of our deareſt Saviour, to Mankind. Such was the *Devotion* of this fair Saint towards Almighty GOD, which did not come upon her by Fits, but was a ſettled Habit, that dwelt upon her Spirit. And in all this ſhe ſhew'd an inward and hearty Piety, as one who plainly ſought to be Good between herſelf and him that ſees in ſecret. For her Religion did not ſeek to ſhew itſelf in an affected Outſide, in ſtudied Appearances, in Talk and Noiſe; but in all the Modeſty, Silence and Gravity of an hearty and unaffected Godlineſs. She was good after the beſt Faſhion, in an inward Religion; which, tho' it ſhew'd itſelf in ſuch reverent and compoſed Mien, as naturally flow'd from, and teſtified a Spirit greatly affected; yet did not appear in any thing which could ſeem choſen for Shew or Oſtentation.

And as ſhe was thus careful to addreſs to GOD, ſo, which is a more real Inſtance of a governing Piety, could ſhe *quietly reſign* herſelf to his Will in the hardeſt Providences, and *truſt* him with any thing. The beſt Remedy in Afflictions, as ſhe ſaid, was *Prayer to* GOD; and when ſhe was tried with them, ſhe found the Effect of it in an humble, calm, and unconteſting Reſignation. And to ſhew the firm and ſettled Confidence which ſhe had fixed in his Care, when ſhe was ſurpriſed with Death, ſhe looked on the *ſweet Babe* which ſhe was to leave behind her, as ſo ſecure in the Cuſtody of Almighty God, and under him in the Care of her dear Huſband, that the Thoughts of it did not in the leaſt trouble her.

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[h] 1 *Pet.* iii. 34.

As to the *Government of herſelf*, and thoſe Virtues which were chiefly due to her own Perſon, ſhe was endow'd with an *even Temper*, the *Command of her own Inclinations*, and *Contempt of the World*; with *Humility*, *Sincerity*, and other Virtues, and was a very great Example in them.

She was ſingularly happy in an *even Temper*, not violently tranſported, but only duly affected, whatever happen'd. No proſperous Accidents could over-joy, nor croſs Events unmeaſureably diſturb her. Yea, even in her bodily Pains, ſhe would keep her Evenneſs, and ſhew nothing of a diſturbed Spirit, wherein Religion and the conſtant Goodneſs of her Inclination had loſt the Reins; but was wont even then to be pleaſed with all that was done about her, and to be careful in what ſhe did or ſaid herſelf to pleaſe all.

She had a *ſtrange Government of her own Deſires* and *Inclinations*, and could command and reſtrain them almoſt in any thing. This is a notable Inſtance of Religion, the greateſt Part and Hardſhip whereof lies in *denying of ourſelves*, as Sin does in *ſelf-pleaſing*. And this the wiſeſt and beſt Men have ſtill thought, as the moſt difficult, ſo the braveſt and moſt noble Undertaking. It is not ſo illuſtrious a Point of Maſtery, and Part of Valour in any Man to conquer another, as to conquer his own Paſſion; and he ſhews a greater Heighth of Reſolution and Bravery who overcomes himſelf, than he who ſubdues a City: And ſhe was a noble Inſtance of this Maſtery. Indeed, I think, ſhe could deny herſelf what ſhe pleaſed, and croſs any Inclination for a good End, and not be troubled at it. She was deveſted of herſelf, and was another's Good, which is the Character of a good Perſon; ready to do any thing for another's, and to forego any thing which made for her own Satisfaction.

She had a *generous Contempt of the World*; and tho' ſhe had ever been in the midſt of all that could make her value and be in love with it, and was in the Spring of her Years, which is an Age moſt ſubject to admire it, yet ſhe kept it ſtill without her, and lived above it. She ſprung from an illuſtrious, noble Stock; but ſhe was not forward to make known the Honour of her Blood, nor ſeem'd to prize herſelf upon it. She ſhew'd the true Spirit of Nobility; which is, that when as all other Perſons, to keep up Degrees and good Order in the World, do reſpect and honour Titles, yet they who wear them do overlook and deſpiſe them, and value themſelves only upon what is their own, not what is derived from Anceſtors. And as for all the Splendour and Gratifications of the World, ſhe ſeem'd generally ſo indifferent in the Purſuit, and ſo unaffected in the Uſe of them, as plainly ſhew'd ſhe ſat looſe from them. Had ſhe lived always in the Eye of worldly Vanities, I think in ſome meaſure they would have taken off the Mind, either of her or any other, from God and better Things. But beſides this, as for any other Effects, I doubt 'tis hard to find a Perſon that might be more ſafely truſted with them: For as their being otherwiſe a Snare, ſhe was ſo indifferent, they could not much have tempted her: And having this Contempt of the World, ſhe could eaſily part with it for good and wiſe Ends, but not for any other. For ſhe was ſo much above Shew, and ſo inclined to ſolid Goodneſs, that her Generoſity would not ſpend itſelf upon Vanity or Extravagance: But on any charitable or good Occaſion ſhe had a generous Soul, and would both readily and liberally contribute. That, indeed, was her Heart's Delight; and if ſhe valued Money (whereof ſhe ſhew'd a great Neglect) upon any Account, it was for the Opportunity and Satisfaction of doing Good with it.

Humility was her beloved Grace, which ſhe ſought of God with Earneſtneſs, and which ſhe had attained to Admiration. She had a ſtrange Modeſty in her Nature, which made her conceit meanly of herſelf, and render'd her very backward to believe that any thing in her could deſerve Praiſe, and almoſt afraid to receive it. She ſaw too much of Emptineſs in all thoſe Things which puff us up to be proud of any of them. She might have been exalted in her own Mind, by reflecting upon her high Birth, and her great Advantages of Eſtate and Honour. But ſhe had a juſt Eſtimate of all, and did not think herſelf the better, or more deſerving, becauſe ſhe had them; nor others the worſe becauſe they wanted them. Nay, her great Virtues, which were ſolid Goods, did not exalt her in her own Opinion. I think ſhe ſtrove to conceal them from herſelf; and as for any Oſtentation of them abroad, ſhe was ſo (I had almoſt ſaid) over-modeſt, and extremely nice in that, that one ſhall not ordinarily ſee more Care in others to ſhew forth their Goodneſs, than was in her to hide it.

Sincerity and an *undiſſembling Heart* were not only the Religion of her Choice, but the Virtue of her Nature. No Perſon need be more reſerved in any thing that ſhould be kept a Secret, and none more true and plain-hearted in what ſhe ſpoke. She knew not how to act double in any thing, and, indeed, ſhe needed not, having no Thoughts or Ends to conceal and be aſhamed of: For ſhe was obliging without all Deſigns, and uſed to harbour no Thoughts of any but what were good, and purſue no Aims but what were honourable and juſt: So that whenſoever ſhe ſpoke, ſhe might ſay the Truth, and had no great Temptation to diſguiſe it.

Theſe are ſome of thoſe Excellences which did adorn herſelf, and were due unto her own Perſon.

And then as for her *Carriage towards all the World beſides*, how truly Chriſtian a Part did ſhe act in that, in a conſtant *Kindneſs*, *Candour*, and *entire Eaſineſs of Converſation!* In all which her Life was full of deſerved Praiſe to herſelf, and very uſeful and inſtructive unto others, fit to direct the Lives, and to excite the Imitation of all thoſe who had the Opportunity to behold it.

She was truly kind, and full of *Charity* and *Good-nature* to all who convers'd with her. Her ſingular Modeſty was a great Reſtraint to her in taking Acquaintance; and this perhaps may be miſconſtrued by ſome, who have not either the Skill or Care to diſcern betwixt Diſtruſt of one's ſelf and Neglect of others. But in reality ſhe had both an humble and a kind Heart, prepared to oblige and pleaſe all with whom ſhe had to do. She thought no Perſon was too mean for her to know, and every one ſhe knew, or indeed ſaw, ſhe was naturally courteous and reſpective to. Affable and eaſy of Acceſs ſhe was to all, and particularly to thoſe who had any thing to aſk of her. And when ſhe was to diſpenſe a Charity, ſhe had, as a liberal, ſo a tender Hand; careful not only to ſupply the Neceſſity, but, what is a doubling of any Gift, to ſave the Modeſty of the Receiver. For her Favours came ſo eaſily and freely from her, and ſhe appear'd to be ſo pleaſed with them herſelf, as would not only encourage but invite a Beggar. She loved to ſee all Perſons pleaſed, and ſo ſparing was ſhe of any thing that might trouble them, that tho' ſhe would be compaſſionate, and bear a Part in their Sorrows, yet her own ſhould be to herſelf, and if ſhe could help it, they ſhould ſeldom bear any in her's. Her Deſire was to be eaſy and obliging unto all, and her Study, but indeed ſhe needed not ſtudy it, was to offend none. And this Goodneſs was a ſettled Temper, ſo firmly rooted in her, that neither outward Occurrences, nor bodily Indiſpoſitions, (which are apt to prevail on others, and muſt needs tempt her) made her fretful and uneaſy to thoſe about her; and I think it may be as truly ſaid of her, as it can well be of any, that ſhe was always in Good-humour.

She was a Perſon of *extraordinary Candour*, in conſtruing all that others did or ſaid. Here, indeed, ſhe excell'd; and, I doubt, is rarely to be parallel'd. She had the Wit to make Interpretations of all ſorts, but her Goodneſs ſtill determin'd them on the kind Side. So that the Good needed not to fear her Cenſure; and, if they muſt fall under any, the Faulty had much Reaſon to deſire it. Nay, ſo Chriſtianly nice was her Charity in this Point, that as ſhe would not make Reflections on others Weakneſſes, or ſay a ſevere thing herſelf; ſo, as has been ſeveral times obſerved, ſhe could give no Approbation to it when others did it. If ſhe did not become their Advocate, in ſuggeſting ſomething in their Excuſe, ſhe uſed to rebuke their Accuſers by her Silence or her Countenance. For ſo truly did ſhe make her Neighbours Concern her own, that ſhe could not ordinarily lend ſo much as a Smile to any ridiculous or ſmart thing which was ſaid againſt them.

Thus candid was ſhe in judging, or ſpeaking of what was done or ſaid by others; and this ſhe was, where one is tempted to be moſt ſuſpicious, *viz. in Things which related to herſelf*. For even in them ſhe could ſuſpect no Hurt, becauſe ſhe meant none. She had ſuch a native Simplicity, and generous Goodneſs in her own Breaſt, that ſhe could not without great Proof, and hardly then too, ſuſpect otherwiſe of any other Perſon. Scarce any where ſhall one find a Nature more ſlow to take Things ill, and reſent Unkindneſſes; or that has ſo great a Memory as hers in other Things, and yet is ſo very apt, as ſhe was, to forget them.

She was *eaſy in all Converſe*, not given, as I noted, to trouble any with her own Praiſe, or the Diſpraiſe of others, and evidencing an Eſteem of every Perſon but herſelf. She was too generous and good-natur'd to ſcorn any for their Meanneſs, or to deride them for their Folly and Impertinence. Whereſoever ſhe went, her Cuſtom was to take all Things kindly, finding no Faults, and much leſs ſpeaking of them. She was a very deſirable Perſon to be concerned withal, either in conferring or receiving Kindneſſes: For when others did any thing for her, ſhe thought it was too much; but what ſhe could do for them ſhe overlook'd, as if ſhe had done nothing. She expected ſo little to herſelf, that ſhe was never apt to take Exceptions; and was ſo humble, innocent, and obliging, that ſhe was in little danger of doing any thing for others to except againſt. Scarce any thing could anger her that was done to her, and much leſs would any thing anger others that paſs'd from her. So that every one was ſure to be at eaſe, and have nothing that could reaſonably provoke them, whilſt they kept her Company.

She *ſpoke not much*, but was of few Words; a great Art of keeping Innocence (eſpecially in an Age which abounds in Cenſure) under all the Temptations to Diſcourſe, and of having little to repent of. God had given her a ſolid Reaſon, and when ſhe did ſpeak, it was truly pertinent, and worth the hearing. And during all the Time I have had the Happineſs to obſerve her, I do not remember what frivolous or fond thing I have heard come from her. She could not allow herſelf to ſay Ill of any, nor could lend a Word, or ſpare, as I ſaid, ſo much as a Smile in Approbation when others did; and therefore, whenſoever the Faults and Blemiſhes of Perſons was the Topick of Diſcourſe, it was little ſhe had to ſpeak. But tho' her Diſcourſe was the leſs upon that Account, yet I am ſure the Example is good, and it was the more innocent and profitable, which makes an abundant amends for it.

In a word, ſhe was a truly *excellent* and *amiable Perſon*, plentifully endow'd with thoſe Qualities that may gain Love, and with thoſe Virtues which deſerve Imitation. And ſhe had this Teſtimony of her Worth, which ſhews not only the Reality, but the Greatneſs of it; ſhe was not, as too many others are, liked beſt at firſt, but ſtill grew higher in Eſteem as ſhe was longer and better known: For ſhe had ſuch a Stock of true and ſolid Goodneſs, as could not be diſcover'd (eſpecially through the Veil which her Modeſty caſt before it) till Time drew it out, and ſtill adminiſter'd Matter to thoſe who beheld her, for a new and growing Affection. She envied no Perſon's Condition, but was hugely pleaſed and contented in her own. She was a ſincere Chriſtian, an Ornament to her Huſband, and an extraordinary Bleſſing to her Family.

And what is ſtill the Crown and Glory of all theſe Perfections, amidſt all this, ſhe was, as I hinted, ſo *free from Oſtentation*, and ſo *oppoſite to any thing* that look'd like *ſeeking Praiſe*, as nothing in this World ordinarily can be more. She was a Perſon, as of a very great, ſo, what makes it greater ſtill, of a very concealed Goodneſs. She uſed Arts to hide her Virtues, and would hardly be brought to acknowledge any thing to her juſt Praiſe; and did as truly take pains to avoid the Opinion of being excellent in any Endowments, as others do to obtain it. So that ſhe was like the Sun wrapt up in a Cloud, her Rays were caſt all inward, and, ſo far as ſhe could order it, ſhone only to herſelf and to Almighty God. She would, it ſeems, as far as ſhe was able, be good altogether for his Sake, and ſeek no worldly Advantage by it: But at the ſame time ſhe aſpired to be great in Goodneſs, ſhe ſhun'd the Reputation of being thought ſo.

Such were the Virtues, and ſo conſiderable were the Attainments of this pious Soul in Righteouſneſs: And being ſo well ſtored in Goodneſs, it may well be expected that ſhe ſhould have her Share in Comforts, and, as *Solomon* ſays, have *Hope in Death*.[1] And ſo indeed it was. Her Death was very ſudden, ſuſpected by none, nor in all Appearance by herſelf, till ſhe awaked in the Jaws of it, and ſaid *ſhe was a dying*. This was very ſhort Warning. But tho' it may be ſudden, it is never too ſoon to a good Chriſtian. A well-ſpent Life is ſuch a Preparation, that altho' it comes the moſt unexpected, it can never take them unprovided, but they may meet it upon any Intimation. But this Suddenneſs, tho' it could not endanger the Safety, yet was it a mighty Trial of the clear Conſcience and firm Hopes of this excellent Perſon. If any thing had ſtuck upon her, or ſhe had been conſcious of any thing to affright her, then, no doubt, had been the Time to fear, when the Judge had ſent the Summons, and called her in to come before him. But, whether from the Applauſe of a clear Conſcience, which, having been hitherto a faithful Guide, proved now a Comfort to her; or whether from the Intimation of ſome good Angel, who was come to carry off his Charge (if Angels do then begin a Correſpondence, and give kind Intimations when a Soul is juſt leaving the Body, and going to converſe and be Fellow-Citizen with themſelves): From which ſoever of theſe Cauſes, I ſay, it happen'd, thus it was, this happy Soul in that Surpriſe had a clear, chearful Confidence, and a Foretaſte of that Joy and Peace which God was preparing for her.

Tho' ſhe knew ſhe was going in haſte, ſhe could take time, and ſpend ſome of thoſe few Minutes ſhe had ſtill remaining to declare her Mind in ſome Things which ſhe would have order'd. And obſerving her Nurſe that was attending her to fall a weeping, with an even and undiſturb'd Mind ſhe rebuked her, and bid her not to weep for her, for ſhe was going to be happy, and to be an Angel in Heaven.

And thus I have endeavour'd to give ſome Account of this excellent Perſon, and to lay out ſome of thoſe Virtues in her which bring Honour to God, and the greateſt Benefit to ourſelves, by our godly Imitation of them. This, tho' to ſome who knew her not, or who looked not near or long enough upon her to diſcover a Goodneſs ſo ſilent and ſecret, it may ſeem an ample, yet to thoſe who knew her beſt, perhaps will appear an imperfect Draught. But I pretend not to give a perfect Deſcription of her. She was of ſuch a modeſt Goodneſs, and her Virtues ſo induſtriouſly concealed, that I believe a juſt Account of them is only known to God, and muſt then only be laid out at large to all the World when he comes to reward openly what was done in ſecret. I have only deſign'd to draw this fair Saint in ſuch Virtues as I deſire from her Copy to make live Things, and to tranſlate into Others Practice. For nothing is more inſtructing to the World, and more like to bring Virtue into Practice, than to draw it out in the Lives and Acts of ſome pious Perſons. This ſhews Men what they are to do in Religion, and withal that it is a feaſible thing, and therein both directs and incites to Imitation. I am ſure there is much to be learned in ſuch a Pattern as this is, and as the World has great need, ſo I hope it will reap ſome Profit by ſuch Examples.

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[1] *Proverbs* xiv. 32.

Died at Coles-Hall *in* Sept. 1684, *and buried at* Coles-Hill *the* 5th *of* October *following.*

The CHARACTER *of the* Rev^{d} *Mr.* JOHN KETTLEWELL, *Miniſter of* Coles-Hill *in* Warwickſhire, *by* ROBERT NELSON, *Eſq;**

SUCH was the Luſtre of his *eminent Sanctity*, that all Parties paid a due Veneration to his Character; and how wide ſoever they differ'd in other Matters, they own'd the Perfection of his Chriſtian Morals. Indeed, his *great Piety*, *uſeful Learning*, and *ſolid Judgment*, render'd him a *publick Bleſſing*, and a peculiar *Ornament* of the *Church* and Age wherein he liv'd; and the wiſe Improvement he made of ſuch *valuable Talents* will cauſe his Light to ſhine bright to *Poſterity*, and future Generations ſhall call him *bleſſed*.

It muſt be confeſs'd, that he has given the World a perfect Image of his own Mind in his admirable Writings,[k] the durable Monuments of his true Worth: But becauſe 'tis much eaſier to preſcribe wiſe Rules for the Conduct of others, than to make uſe of them in the Government of our own Lives, and that to act reaſonably is of greater Value than to write well, I have good Grounds to hope, that a very ſkilful and maſterly Hand will ſet this Pattern of *primitive Chriſtianity* in its true Light, and convey him down to Poſterity in his full Proportion; that the World may know how carefully he practiſed thoſe Duties he preach'd to others, and how he confirm'd his Doctrines by the powerful Attractive of a ſuitable Example; which will make his Name to live, and be mention'd with Reverence in the Records of Church-Hiſtory.

I know his great Modeſty thought the Day of Judgment ſoon enough to lay open the ſeveral Particulars of his Life; *where every Work ſhall be made manifeſt, whether it be good, or whether it be evil:* And all his Care was how to ſtand before the Impartial Scrutiny of that dreadful Tribunal. Yet, as a Work of this Nature may be a juſt Tribute to the Memory of one ſo truly great, if *Wiſdom* and *Piety*, *Learning* and *Virtue*, and a large *beneficent Mind*, may be allow'd to conſtitute the Character; ſo, moreover, it may prove very advantageous to Chriſtians in general, eſpecially to thoſe who have the great Honour to attend at the Altar, and are dedicated to the more immediate Service of GOD, by furniſhing them with ſo compleat a Model for their Direction; Examples being allow'd to have a mighty Force in forming us to a right Temper of Mind, by a lively Repreſentation in Practice of the Poſſibility and Eaſineſs of thoſe Precepts which are ſo agreeable to our beſt Reaſon, and which our Holy Religion requires of us.

Now the Example of this *faithful Servant of* GOD was fitted for univerſal Imitation; we find no Affectations of Singularity in indifferent Things, no Streſs laid upon ſome particular Duties, to the Prejudice and Neglect of others; but *he had a Reſpect to all* GOD*'s Commands:* His Life was of a piece, and he had diſtinguiſh'd himſelf by nothing ſo much as ſolid and ſubſtantial Piety; his Converſation ſhew'd forth a profound Humility, and an admirable Meekneſs of Spirit and Sweetneſs of Diſpoſition; an unſpotted Integrity, and a blameleſs Sincerity; an univerſal Charity, and a particular Concern for the Neceſſities of the Poor; a great Tenderneſs for the Afflicted, and an extreme Concern to do Good to all the World. There was remarkable in him, a great Love of Devotion; an entire Submiſſion to the Will of GOD, and a true Contempt of the World, by not ſuffering it to allure or affright him from his Duty; a mighty Patience under all Afflictions, and ſo perfect an Abhorrence of all Sin, that he ſtarted even at the very Appearance of it; the Flame of prudent Zeal burnt bright in his Mind; and as nothing gave him a greater Concern than the Hazard Men expoſe themſelves to, by the Neglect of their eternal Salvation, ſo his chief Solicitude and Care was always to ſearch and contrive Means to prevent their everlaſting Ruin; and his Thoughts were employ'd how to reſcue Souls from thoſe Snares which are laid for them by the World, the Fleſh, and the Devil.

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* From the Preface to Mr. *Kettlewell's Five Diſcourſes*, 1695.

[k] Now collected together in two Volumes in *Folio*; with his Life prefix'd.

Tho' his *intellectual Faculties*, improved by the Advantages of a learned Education, might place him in the firſt Rank of conſiderable Men, yet what he valued more in others, and upon which Account he was really more valuable himſelf, were his *moral Accompliſhments*, his pious Temper, and Diſpoſition of Mind, his true Chriſtian Spirit: For *Learning* and *great Parts*, ſeparated from *Meekneſs* and *Humility*, are like a dangerous Weapon in the Hands of a Madman, who uſes it indifferently againſt himſelf and others; and the Compiler of his Life will have no great Difficulty to find Variety of Inſtances to juſtify this Part of his Character; for *he ſhew'd out of a good Converſation his Works with Meekneſs of Wiſdom.*

How *charitable* and *beneficent* a *Mind* he had, appear'd in the whole Courſe of his Life, which was ſpent in proſecuting the nobleſt Ends of making others happy; either by his pious Converſation, or charitable Offices; by his judicious Writings, or profitable Sermons, which were always adapted to the Neceſſities of his Flock, and gave Warning of thoſe Dangers which threaten'd them. He was ready, upon all Occaſions, to ſupply the Wants of the Poor according to his Abilities; and the Aſſiſtance he gave the Sick in his Pariſh, by ſome Skill he had that way, was made uſe of as a favourable Opportunity to inſtill his heavenly Inſtructions, and ſerv'd as a Vehicle to convey Nouriſhment to their precious Souls. Nothing could ſet Bounds to his large Mind, but that Period which will ſet Bounds to all Things; for his Inclinations of doing Good were particularly conſpicuous at his Death, in that conſiderable Settlement he made for ever upon the Poor of the Pariſh where he was born[1]. The Reader will allow me to call it conſiderable, when he ſhall know that 25 *l.* yearly Revenue, which was dedicated to that purpoſe, was near half of his Eſtate; the Remainder was allotted to the Aſſiſtance of thoſe Relations whoſe Circumſtances moſt required his Help: But ſince God had not bleſſed him with Children, he gladly adopted the poor Members of Christ as Heirs to his paternal Inheritance; and inſtead of entertaining the leaſt repining Thought for want of Iſſue, he thank'd God for the Opportunity that was put into his Hands, of teſtifying his Love and Devotion towards him.

And I believe there never was a Settlement of that kind made with greater Piety and Prudence; the Qualifications of thoſe who are to receive Benefit by it, are ſtrict Obligations to the Virtues of a Chriſtian Life: He has laid down ſuch Rules for the managing of it, as in human Probability may attain their Ends; and has provided for all thoſe Difficulties which might threaten to render it ineffectual; which was all the Labour of his own Brain, and receiv'd only its Form from the Skilful in the Law.

Thus, while the World laſts, he will be cloathing the Naked, feeding the Hungry, viſiting the Sick, (having made a yearly Allowance for their Neceſſities) inſtructing the Ignorant, and powerfully perſuading the Poor to apply themſelves to the Service of God, by making it the Means of their Support to obey him. Happy Soul! thy Joy of doing Good will be ſtill increaſing by the bleſſed Fruit thy Zeal will bring forth, even after thy Death. And if in this Life, where *we ſee through a Glaſs darkly*, and where our beſt Services are allay'd with the Infirmities of our frail Nature, a good Man often thinks no Pleaſure comparable to that of glorifying God; what an inconceiveable Happineſs muſt it be in the next Life, where all the Excellencies of the Divine Being ſhall be clearly diſcover'd, and where Love is pure without the leaſt Mixture, and inflamed to its utmoſt Capacity, to find that he ſtill glorifies him whom he loves, and continues to make him yet loved by others!

And this his *charitable Temper* appear'd not only in his *Actions*, but alſo in his *Diſcourſe*, which was govern'd by favourable Interpretations of what others did or ſaid; and where Things were apprehended by him ſo apparently wicked and unrighteous, that they would not admit of his Candour, there he ſhew'd his Charity, in judging favourably of thoſe Diſpoſitions of Mind wherewith they were done, aſcribing them, if he could lay hold of any Colour and Pretence, to the moſt excuſable Principles.

He excell'd in all the *ſuffering Virtues*, which are the *peculiar Beauties of Chriſtianity*, and which the wiſe and good Providence of God called upon him to exerciſe; as *Patience*, *Meekneſs*, *Truſt in* God, *Dependance upon him for Succour*, *Self-denial*, *chearfully taking up the Croſs*, *forgiving Injuries*, *and doing Good to thoſe that deſpitefully uſed him*; and had he liv'd always in a Calm, we could not have form'd ſo juſt an Idea of his Worth.

His Conduct in the Work of the Miniſtry ſufficiently evidenc'd to the World how truly he anſwer'd that important Demand in Ordination, *Whether he truſted he was inwardly moved by the Holy Ghoſt to take upon him that Office and Miniſtration?*

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[1] *North-Allerton* in *Yorkſhire.*

The conſtant Application of his Time and Pains to the Diſcharge of his *Paſtoral Duties*, the great Neglect he always ſhew'd in ſoliciting Preferments, and his Readineſs and Chearfulneſs in parting with that Station he was placed in, when he apprehended the keeping of it inconſiſtent with Peace of his Mind, is a clear Proof that the only Deſign he aim'd at, by engaging in the *ſacred Function*, was the Service of his bleſſed Maſter, and the Salvation of the Souls of Men; and that he eſpouſed his Profeſſion as a happy Inſtrument of doing Good, rather than being Rich and Great.

The laſt Scene of his Life, his *Sickneſs* and *Death*, ſtill maintain'd the Character of ſtrict Piety and Chriſtian Devotion; and when I ſhall tell the Reader, that his admirable Book of *Death made comfortable*, the laſt Efforts of his Charity for the Salvation of his Brethren, was the Subject-matter of his own Practice, and the conſtant Exerciſe of his devout Mind under that tedious and lingering Sickneſs which put a Period to his Days, he may be ſatisfy'd, that *he died the Death of the Righteous, and that his latter End was like his.*

Our *dying Saint*, whoſe Lamp was never without Oil, thought his Sickneſs a proper Seaſon to trim it, and to provide for the Bridegroom's Coming; he prudently ſettled all his temporal Affairs, and after his large *Legacy* for *charitable Uſes*, he acknowledged the Kindneſs of his particular Friends by ſome grateful Remembrances, and rewarded the Services of his Inferiors by decent Gratuities.

As to the *Concerns* of his *Soul*, he carefully reflected upon all the Actions of his paſt Life; diligently examined his Writings, whether they afforded any Matter for Repentance; he heartily bewail'd all his Miſcarriages, and made thoſe ſolemn Profeſſions of his Faith which the Church requires, and which have a great Tendency to ſtrengthen and confirm thoſe that ſurvive; he freely forgave all the World, and was ready and willing to make Compenſation for any Wrong that could be charged upon him; he daily join'd in the publick Prayers of the Church, and frequently received the bleſſed Sacrament, once as the *Viaticum* of a dying Chriſtian, with the Benefit of Abſolution from an *eminent Biſhop* of our Church; the Remnant of his Strength he managed for the Exerciſe of his private Devotions, upon which Account he excuſed himſelf from receiving the frequent Viſits that would have been made him by many of his Acquaintance: He bore his languiſhing Condition without the leaſt Shadow of Diſcontent; and tho' his Mind was eagerly bent upon Heaven, he never betray'd the leaſt Deſire for the Removal of his Pains 'till GOD's appointed Time ſhould come; and was willing to bear yet longer thoſe Preſſures under which he lay, if GOD thought fit to continue them, even tho' they delay'd that Happineſs he ſo earneſtly deſired, and ſo comfortably expected.

No Words can furniſh us with a clearer Idea of his true Chriſtian Firmneſs of Mind, than thoſe which fell from his own Mouth upon the immediate Approach of Death, when he expreſs'd himſelf in this Manner: *I am entering upon my laſt Labour; the* LORD *gave, and he is now taking away; bleſſed be the Name of the* LORD: *For, I thank my* GOD, *I am going without any Diſtruſt, without the leaſt Miſgiving, to a Place of Reſt and Joy, and everlaſting Bliſs: there is no Life like to a happy Death. I have endeavour'd, even from my Youth, to approve myſelf a faithful Servant to my Great Maſter; I have taken ſome Pains in writing ſeveral Books; I have ſeriouſly conſider'd them, and am fully ſatisfy'd* (looking on thoſe about him) *that you may find in them the Way to Heaven; the Chriſtian Duties contained therein have been my Practice as well as Study, and now I find the Advantage of it; and therefore be careful to read them often and ſeriouſly, and live ſuitably thereunto; and when you come to the Condition I am now in, you may die with Comfort, as you ſee me do: I have ſome little Pain indeed, but my Pain is nothing ſo extraordinary as my Hopes; for I have earneſtly repented of all my Sins, and verily believe, that, through the tender Mercies of my* GOD, *and Merits of my bleſſed Saviour* JESUS CHRIST, *I ſhall be carried up into* Abraham's *Boſom.*

After which, he made this ſhort Prayer:

I wait, O GOD, *for that everlaſting Reſt which I want at preſent, but ſhall not want long; I am ready when thou, my* GOD, *call'ſt for me, yet can ſtay with Patience till thou pleaſeſt; for thy Time is the beſt Time, and thy Pleaſure the beſt Pleaſure.*

Such a careful and wiſe Proviſion had he made for his laſt Hours, as to be able to look Death in the Face, not only without Amazement, but even with a great Degree of Joy and Conſolation.

In ſhort, he was *Learned* without *Pride*; *Wiſe* and *Judicious* without *Cunning*; he *ſerved* at the *Altar* without either *Covetouſneſs* or *Ambition*; he was *Devout* without *Affectation*; ſincerely *Religious* without *Moroſeneſs*; *Courteous* and *Affable* without *Flattery* or *mean Compliances*;

pliance; *Juſt* without *Rigour*; *Charitable* without *Vanity*; and heartily *Zealous* for the *Intereſt of Religion* without *Faction*.

Died April 12, 1695, *and buried the* 15th *of the ſame Month in the Church of* Alhallows Barking, London.

The CHARACTER *of Sir* JOHN NORTON, *Bar*^{t} † *by* THO. MANNYNGHAM, *Rector of* Eaſt-Tyſted *in* Hantſhire.*

THIS *honourable Perſon* was one who ſhew'd the Truth of his Religion by the Honeſty and Juſtice of his Life, and declared his Faith in God by his Fidelity to Man. He never took up a Reproach againſt his Neighbour, or a Reward againſt the Innocent, or admitted of any unlawful Gain; but was true to all his Covenants and Contracts, faithfully kept his Oath of Allegiance, and would ſtill have done ſo, tho' it had been to his temporal Hindrance.

All *you* who are now preſent, can fully teſtify his exceeding Worth in all the Variety of his Capacities and Employments, both private and publick.

You who are of the *Nobility, Gentry,* and *his worthy Relations*, can witneſs the high Generoſity of his Soul, the Greatneſs and Conſtancy of his Friendſhips, the Love, the Honour, and the Sincerity of all his Correſpondencies.

You can witneſs (for many of *you* were Partners with him in all his eminent Stations, and deſerve your Commendations too) how aſſiduous and punctual he was in all the important Truſts that were committed to him, whether in the auguſt Aſſembly of the *Parliament*, his honourable Commands in the *Militia*, or his Juſticiary Affairs upon the *Bench*: how highly loyal he was ever to his King, and yet a ſtudious Preſerver of the ancient Privileges of his Country; but yet no ſuch turbulent Lover of his Country, as any ways to undermine the juſt Prerogatives of the Crown: how firm and reſolute he always was for upholding the eſtabliſh'd Church of *England*, and yet not factious againſt the right Succeſſion: how vaſt an Empire he had obtain'd in the Affections of the People by his Affability, Hoſpitality, and repeated Acts of Kindneſs; and yet how innocently, how juſtly, and how loyally he managed ſo dangerous a Power. That largely extended *Popularity* in which he always liv'd, and which would have made perhaps another Man vainly giddy or ſeditious, made him more thoughtful, and more ſteady to the Crown: For he could not but conſider what peculiar Obligations he had to be faithful to the Government, ſince ſo great a Multitude of all Sorts had committed themſelves to his Charge, and own'd him for their Oracle in Civil Wiſdom. Therefore he guided them in all humble Submiſſion to their Soveraign, and inſpired them with that Allegiance which he conſtantly practiſed himſelf; which he practiſed with the ſame Sincerity, with the ſame Conſcience of his Oath to God, as well as to Man, under all Accidents and Circumſtances, through all Variations and Changes; for no Sufferings could terrify him, no Proſperity could ſoften him out of his Duty, no publick Diſcontents could ſour him, no private Friendſhips could biaſs him: But, lo! he has now concluded the *Male-Line* of his loyal Anceſtors with untainted Honour.

They who are of the *Clergy* can teſtify what Regard he always paid to *that Order*, how gladly he receiv'd their Viſits, many times return'd them, and never ſeem'd more ſatisfy'd than when his Table was fill'd with their Society: He was not afraid of their Learning, their Prudence, and their Obſervations; but could thoroughly reliſh their wiſeſt Diſcourſes, and match their acuteſt Sayings.

A reverend and a virtuous Divine was no tedious Burden to him, no Cenſure on his Manners, no Comedy to his Servants, and no Jeſt among his Family: No, I am ſure, whoever of them brought any Eſteem along with them to his Houſe, never went away with it any ways diminiſh'd, but rather increaſed with the Additions of a due Reſpect.

He well knew the ſad Degeneracy of this Age, with what Contempt and Scorn the Men of that Function are many times treated by thoſe who envy their Subſiſtence and hate their Virtues; who, having renounced their Allegiance to God, are continually offering Violence to his Ambaſſadors; and, being conſcious to themſelves that they have juſtly deſerved an Excommunication for the notorious Lewdneſs of their Lives, cannot but expect an *Anathema* from every Churchman that they meet, and therefore treat them as their greateſt Enemies.

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† Of *Rotherfield* in *Hantſhire*.

* From the Sermon preach'd at *Eaſt-Tyſted*, 1687.

Theſe horrible Impieties he knew were too much in faſhion among the Great, in whom Civility and common Manners are uſually accounted the loweſt of their Qualifications, and therefore he endeavour'd to ſet them a better Example; for he had never any thing to do with the Throne of Wickedneſs, or with the Chair of the Scorners: He never put thoſe Faces to Confuſion that were made tender by Modeſty and Retirement; he never caſt a Cloud of Infamy and Reproach upon the Beauty of Holineſs, but he always rejoiced to expreſs his Reverence of GOD, and his Affection to Religion, by his proportionable Reſpects to the Clergy; he lov'd to be a Partaker of the Tranquillity, the Wiſdom, the innocent and meek Converſation, the Joy and Gladneſs of the Righteous, and to be held a Companion of all thoſe who with an unparallel'd, but yet unenvy'd Title, are called the *Friends of* CHRIST.[m]

Thus he fully anſwer'd that Part of the Character of a *Citizen of Sion*, of whom it is ſaid, that *in his Eyes a vile Perſon is contemned, but he honoureth them that fear the* LORD.[n] Indeed his Civility embraced all Men, tho' his Judgment knew well how to diſtinguiſh: To contemn any one was not in his Nature, tho' it ſometimes happen'd to be his Duty, eſpecially as a Magiſtrate. But the *vile Perſons* that he contemned were not the poor and deſtitute; thoſe he reliev'd: They were not thoſe of a mean or common Parentage, for ſuch he many times enobled with his Invitations and courteous Notice; neither were they thoſe whoſe Vices were private, or known only by common Rumour, or long ſince committed; for as to ſuch Things he was not haſty to judge any, but left them to GOD and their own Conſciences, deſpiſing none as *Publicans*, becauſe he could not tell what *Saints* Repentance might one Day make them. But the *vile Perſons* that he contemned were more eſpecially the buſy Diſturbers of Church and State, either by open Rebellion, ſecret Conſpiracy, or libellous Pamphlets: And likewiſe among the *vile Perſons* he could not but reckon all ſuch (tho' otherwiſe never ſo high in Quality) who ſcoffed at Religion and deſpiſed the Clergy; becauſe ſo profligate a Demeanour towards ſacred Things and Perſons was an Argument to him of the worſt of Tempers that was incident to human Nature, as denoting both the higheſt Pitch of *Prophaneneſs*, and the loweſt Dregs of *Senſuality*.

But our good *Citizen of Sion* made much of them that feared the LORD, defended them from the Inſolence of thoſe that would oppreſs them, render'd them awful to their Flocks and Charges, teaching *them* new Meaſures of Reverence by his own Demeanour, making them ready and chearful to render their whole Dues when they ſaw him, who was ſo ſtrict an Obſerver of Judgment, Mercy, and Truth, to be ſo exact and punctual in the Payment of all his *Tithes*.

He had no Fortunes to make, no prodigally waſted Patrimony to repair by Fraud and Sacrilege, but what was wanting to the ancient Demeſnes of his worthy Family was nobly loſt by their faithful Adherence to the Church and Crown, and therefore never to be rebuilt upon *their Ruins:* Yet, notwithſtanding all the Loſs *it* underwent in the Civil Wars, *it* ſtill remained an ample and a thriving Eſtate under the Diſcretion and *Liberality* of its Owner; it had no Canker in it, no unjuſt Titles to moulder it away, no Curſe of the Needy upon it, but was always bleſſed with the good Providence of GOD, the Prayers of the *Clergy*, and of the Poor.

They who are of the *Commonalty* can ſufficiently witneſs the Condeſcenſions of his Kindneſs, the eaſy Familiarity of his Converſe, the Readineſs of his Favours, and the Uprightneſs of his Magiſtracy; how he uſed his Authority chiefly to reconcile the Minds of thoſe that were offended with each other, to cool their Paſſions, to leſſen their Differences, to recommend the Benefits of Peace and Amity, to declare the ill Conſequences of Enmity and Revenge, and by threatning the Rigour of the Laws to keep them from the Puniſhments of them.

How often have fierce and contending Adverſaries forgot their Malice in his Preſence, and been aſhamed to proſecute their Neighbours before him, who was always ſo kind to his? He was every way ſo compleatly fitted for his *Juſticiary Employment*, by his Wiſdom, his Equity, and his Reputation, that there were few but were ready to ſtand to whatever he propoſed: They were fully poſſeſs'd with an Admiration of his Perſon and his Worth; they knew how inflexible he was in Honeſty and Truth, and repaired to him rather as an Arbitrator than as a Magiſtrate; and accordingly he managed their Controverſies as a true Lover of his Country, and an equal Guardian of Peace and Concord: He often ſerved the true Ends of Government more by adviſing as a Friend, than by giving out Orders as a *Juſtice*; and compoſed more Differences by the Good-humour of a Gentleman, than by the Severity of a Magiſtrate.

You can witneſs how he ſpent his Time and his Eſtate continually in the Country, and ſcarce ever went to *London*, but to attend in the Parliaments, and there to promote *your Intereſt*; how he preferred his Habitation here before all the Splendour and Diverſions of the City; and how he valued the plain and downright Affection of honeſt and induſtrious Farmers before the fineſt Profeſſions of Flattery and Courtſhip; you cannot but remember with what Chearfulneſs of Looks and Heartineſs of Language he receiv'd you to his Table, which you always found loaded with ſuch ſubſtantial Proviſions, as having ſerved the Parlour, afterwards feaſted the Hall, and plentifully relieved the Poor at his Gates.

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[m] *John* xv. 14, 15.

[n] *Pſalm* xv. 4.

When his Houſe was filled (as it often was) with promiſcuous Gueſts, how obligingly would he accommodate himſelf to Perſons of all Degrees and Ranks; ſalute the *Gentry* with compleat Addreſs; give ſuch Reſpect unto the *Clergy* as ſhould invite others to pay the ſame; talk friendly and facetiouſly with the *middle* ſort of People, kindly and affably with the *loweſt*; nay, he would oftentimes give Life and Countenance to the *meaneſt Gueſts*, by particular Applications, and the repeated Teſtimonies of their Welcome.

Thoſe who were his *Tenants* can witneſs how far he was from being a *hard Landlord*, or requiring more than his Ground would yield; how favourably he conſider'd all Caſualties, how deſirous he was of their honeſt Profit, what Pleaſure he took in ſeeing them proſper and thrive! ſo that we may be aſſured, that his *Land will never cry againſt him, nor the Furrows thereof complain.*[o]

His *Servants* know what a gracious Maſter they have loſt, in whoſe Service they found no Harſhneſs of Commands, and no Indulgence unto Vice: To retain unto him was not Licentiouſneſs, but Diſcipline and good Manners; neither was it Slavery, but Preferment; and accordingly they perform'd their Duty more from Love than from Fear.

Some he educated and provided for with the Tenderneſs of a Father; ſome he apprenticed out to profitable and honeſt Callings; he rewarded all that any ways deſerved, and there were few but did deſerve, for he took care to inſtill both Civility and Religion into them, and to let them know that he was moſt offended when they neglected their Duty to God: He never affected much Appearance or Splendour in his *Retinue*; but the only *Pomp* in which he ſeemed to be moſt delighted, was in walking conſtantly to the Houſe of God before a numerous and well-order'd Family.

He was admirably compos'd, by the *Sincerity* of his Temper, and the *Seriouſneſs* of his Affections, for the *ſolemn Worſhip of* God: He ſeem'd to me to have an extraordinary Senſe of the Majeſty of God upon his Mind, a deep and unaffected Humility in all his Thoughts and Religious Actions, and ſuch a grateful Experience of the Mercies of God, as was always ready to overflow into Praiſes and Thankſgivings. And this *reverential Habit* of his Soul, being a due Mixture of *Fear* and *Love*, and *holy Admiration*, was owing (next to the Grace of God) to that ſtrict and truly Chriſtian *Education* which he received from the Care of his *wiſe* and *virtuous Parents*; for it was then that he imbibed thoſe early and laſting Impreſſions of the *Awfulneſs of Religion*, which he kept inviolate in the *Univerſity* and in the *Country*, which he carried with him from his Youth to his Grave, through all the *Hypocriſy* of the Uſurpation, and through all the *Prophaneneſs* ſince. Nothing was more odious to him than ſporting with ſacred Things; not that he wanted a Talent to have furniſh'd out the Wit, but he had a *devout Nature* that abhor'd the Crime. No Man was more *facetious* than he when it was ſeaſonable and innocent; but then God and the Holy Scriptures were never any of his Subjects: He was never known to uſe any manner of Jeſting to the Prejudice or Reproach of his Neighbour, and we may be ſure he was much more tender of the Honour of his God.

He was ſo far from entertaining any peeviſh Exceptions againſt the excellent *Liturgy* of our Church, that he could never ſufficiently admire the *Purity*, the *Spirit*, the *Holineſs*, the Divine *Plainneſs*, and the comprehenſive *Wiſdom* of our *publick Prayers*: He frequented them and loved them, becauſe he truly reliſh'd them; he truly reliſh'd them, becauſe he came prepared unto them by the *private Devotions* of his Cloſet, which he likewiſe ſuſtain'd and cheriſh'd by his duly reading and meditating on the appointed *Pſalms* and *Chapters* for every Morning and Evening throughout the Year.

His grave and exemplary Behaviour in this Place[p] always ſhew'd what an intire Affection he bore to the *whole Service* of the Church; for, by his humble Geſtures, his devout and audible Reſponſes, and his exact Conformity to all the outward *Decency preſcribed*, he was, in a manner, a *living Rubrick* to the whole Congregation; and, by his continual and hearty *Amens* to every Prayer, he animated the Devotions of all that were preſent.

He was not one who expected *Curioſities* from the Pulpit, or that the common Chriſtians, or thoſe of an ordinary Underſtanding, ſhould be neglected, to ſupply Dainties for his Ear: For tho' he was a Judge of the Purity of Eloquence, the Choiceneſs of Expreſſion, the Clearneſs of Method, the Strength of an Argument, the Depth of ſound Divinity, and the Height of an affectionate Piety, yet he was a Favourer of the plaineſt and moſt inartificial Inſtructions: Nay, he did not diſdain (as many great Perſons do) to be a conſtant Auditor of the repeated Rudiments of Chriſtianity, and the moſt familiar *catechiſing* of the Children; for he well knew that thoſe *fundamental Articles* were the important Truths on which our *Salvation* does depend; and that however a *ſufficient Knowledge* of them may be ſoon acquired, even by the meaneſt, humble, and willing Diſciple of CHRIST, yet they contained ſuch boundleſs Treaſures of Divine Senſe and Meaning, as might exerciſe the vaſteſt Parts, and continually inrich the moſt improved Mind.

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[o] *Job* xxxi. 38.

[p] The Pariſh-Church of *Eaſt-Tyſted* in *Hantſhire.*

He was a ſtrict Obſerver of the *Lent* for three Days in a Week: He conſtantly received the *Holy Sacrament* at the three great Feſtivals of the Year, and ſometimes oftner; and before every Receiving he uſually injoin'd himſelf three or four Days of *ſtrict Preparation*, and ſometimes more.

The laſt Sacrament I gave him, which was on *Chriſtmas-day*[q] in his Chamber, it was ſome Scruple upon him that he had not prepared himſelf more *ſolemnly*, according to his wonted Method: But when I told him, that I did not doubt but his extreme Pains, and his commendable Patience under them, had ſupply'd the Deſign of his former Self-denial, and had wrought him into an humble and heavenly Temper, he reſign'd himſelf to my Intimations, and receiv'd his *Viaticum*, his ſpiritual Strength, upon his weak and trembling Knees. During all his Illneſs, till he kept his Bed, he would not hearken to thoſe that propoſed to him any other *Poſture* in his Prayers; and in the latter Part of his Weakneſs he was pray'd for in many of the neighbouring Churches, in the Cathedral of *Wincheſter*, and in the Chappel of his Dioceſan.

Thus he was a *true Son* of the Church of *England*, follow'd all her Rites and Uſages, paid a ſtrict Obedience to all her Directions, mourn'd when ſhe ſuffer'd, rejoic'd when ſhe flouriſh'd, pray'd fervently, and acted vigorouſly for her Proſperity; cheriſh'd, reſpected, reverenc'd all Orders of Men within her; was intimate with a long Succeſſion of her moſt *eminent Prelates* and *Paſtors*; was greatly honour'd and entirely lov'd by moſt of the *reverend Fathers* that now[r] adorn and protect her by their *Learning*, their *Prudence*, their *Fortitude*, and their *Piety*. He was ſo well-grounded a Member of the Church of *England*, that I am fully perſuaded no Art or Cunning, no Allurements, no Terrors, no Loſſes, could ever have moved him from the two main Pillars of his conſtant *Profeſſion* and *Practice, viz.* his *Duty* to the *Church*, and his *Loyalty* to the *King*; but upon all Occaſions, as formerly, ſo ſtill, he would have bravely ſerv'd his Prince to the utmoſt Extent of what is lawful; and had there been more than this required, he would have humbly and mildly ſuffer'd for the Teſtimony of a good Conſcience.

After a continued Enjoyment of his Health for threeſcore and four Years, GOD was pleaſed to exerciſe him with a ſevere Sickneſs, above two Years ſince; from which in ſome time he recover'd, though perhaps never to the Strength and Conſiſtency of his former State, yet to a greater Watchfulneſs over all his Actions, and, I am perſuaded, to a much further Advancement in his ſpiritual and everlaſting Affairs.

About four Months ſince he was ſurpriſed with an unuſual *Swelling* in the Neck, which at firſt was not apprehended to be of much Conſequence; but the extraordinary Concern of his moſt *affectionate Lady* would not permit her to entertain the like Thoughts; ſhe was reſtleſs between Love and Care, and her Breaſt was filled with melancholy and aloding Fears; the longer it continued, the more confirm'd ſhe was that there was ſtill ſome *lurking Malignity* in it not yet diſcover'd; and the Event ſhew'd that ſhe was not miſtaken; for after moſt acute and lingering Pains, through the Pungency of the Humour incloſ'd, and the Cauſticks that were apply'd, (all which he underwent with wonderful Patience and Reſignation, never murmuring or repining, but often lifting up his Hands and Eyes in ſilent Prayer) it came at laſt to a *cancerous Ulcer*, through which the whole Subſtance of his Body was drein'd, notwithſtanding all the Aſſiſtance of able Phyſicians, all the Skill and Accuracy of expert Surgeons. But tho' he gradually decay'd, and was by many given over, yet ſtill no poſſible Means were left unattempted, either for his preſent Eaſe and Support, or for his future Recovery; nothing was left unattempted till the Evening before he died, and then, having a *clear Proſpect* of his approaching End, he told thoſe about him that he would take nothing more; took his laſt Farewell of his *dear Wife*, pray'd GOD to bleſs her, and compos'd himſelf for another Life; and the next Day, being *Sunday*, between Four and Five in the Afternoon, without any Convulſions, or any Pangs of Death, he calmly reſign'd his Breath, and fell aſleep in the LORD.

Died in 1687, *and buried at* Eaſt-Tyſted *in* Hantſhire.

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[q] 1686. [r] 1687.

The CHARACTER *of the* LADY **DOROTHY NORTON**,† *by* THO. MANNYNGHAM, *D. D. Rector of* St. Andrew's Holborn.*

A Great Part of her Education was in a very *worthy Family*;[s] where ſhe ſaw nothing but Religion, Regularity, Purity, Modeſty, tender Care, and ſweet Affections. From thence ſhe was not removed, till (with the Choice and Approbation of her beſt Friends, as well as her own) ſhe was happily join'd in an *honourable Marriage*: And who is there among us who does not remember the wiſe Love, the mutual Endearments, the Union of Hearts and of Tempers, equally great, equally generous, that were remarkable in that *renowned Couple*? Always Concord and pure Affection between themſelves; always ready to oblige others; always improving the ſame Friendſhips; always ſhining with the ſame Honours, which were univerſally paid them. No Offspring indeed, no Deſcendants from that *honourable Pair*; they left nothing behind them but what can never die, the *Memory of their Virtues.*

In the Dedication of that Sermon I preach'd at Sir *John*'s Funeral,[t] I propoſed to *her Ladyſhip*, in the Depth of her Sorrow, to ſhew her Concern for her *dear departed Huſband*, not in fruitleſs Lamentations and dark Retirements, but, what was a clearer Argument of her Wiſdom and Love, *by doing all Things in Honour of the Deceaſed the whole Remainder of her Days*; by continuing the ſame Acts of Charity, keeping up the ſame decent Hoſpitality, improving the ſame Friendſhips, reſpecting the Clergy which he ſo truly lov'd, maintaining the ſame Conſtancy in attending on the publick Worſhip of GOD, and perſevering in the ſame Faith: All which ſhe has made good in ſo ſingular a Manner, that what was then humbly offer'd as ſomething of *Direction*, is now become moſt juſtly her *Commendation* and her *Character*.

Her *Grief* at firſt was very ſharp; it was deep and ſolemn for ſome time after: but then ſhe overcame it ſo far, as to make it manageable in itſelf, and ſerviceable for the Exerciſe of many Virtues; ſhe turn'd it into Duty and tender Reſpect for the Memory of a moſt deſerving and moſt beloved *Huſband*, who died above *ſixteen* Years ſince, *full of Honour*; but his Name has now received a vaſt Acceſſion of Glory from that moſt virtuous, honourable, and diſcreet Management of herſelf through all her *Widowhood*; which makes her exemplary with a peculiar Eminency in this Age, in which ſo many of her *Sex*, under the ſame State and Condition, and in like fortunate Circumſtances, have ſo very lamentably miſcarried.

And really ſhe had a Soul compleatly made for Providence to intruſt with the *intire Management* of a *great Eſtate*:[u] For where could the Abundance of this World be placed with leſs Danger, than where the *Paſſions* were ſubdued, and *Prudence* was the governing Talent? And where could it be placed with greater Advantage, than where there was a *noble Heart* to make a good Uſe of it, and a *pious* and *diſcerning Mind* to give right *Ends* and *Meaſures*?

As GOD Almighty bleſſed her with a plentiful Eſtate and a long Proſperity, ſo ſhe glorified him with a moſt *exemplary Moderation* in the midſt of that Abundance: No Epicuriſm, no coſtly Delicacies, no Oſtentation of Life, were ſeen within her Gates; ſhe always kept to the *plaineſt Diet* herſelf, and made only ſubſtantial Proviſion for her Friends: Her Table was according to the ancient Genius of this Nation, *plentiful* and *decent*; and always miniſtering large Supplies for the more *indigent Families* that were about her: Whenever her Entertainments were enlarged, the Refreſhments of the *Poor* were ſo too; ſhe daily relieved their Bowels, ſhe had their conſtant Prayers, and now ſhe has their moſt piercing Sorrows; not they only, but all the *Neighbourhood*, will convey to Poſterity what happy Times they enjoy'd in the Days of Sir *John Norton* and *his Lady*.

To have a conſtant Spring of Generoſity in one's Soul, and to have an ample Eſtate from Providence, wherein to exerciſe ſuch generous Inclinations, and then to have a juſt Diſcretion to bound it all within proper Limits, is ſuch a Mixture of *Virtue* and *Happineſs*, as never fails of having the Admiration of Mankind; and, I am ſure, all who knew my Lady *Norton*, know how properly this Character belongs to her. When I ſay *all who knew her*, I appeal to a great Number indeed, and thoſe of the moſt conſiderable Rank and Quality; for ſhe had a large Acquaintance with *Perſons of Honour*, who were made more ſo by her Converſation and Friendſhip. In the Courſe of her Days ſhe convers'd with many of the *wiſeſt* of our Nobility and Gentry, and, I may truly ſay, almoſt with equal Wiſdom: They had no need of deſcending to common Topicks to entertain her with Diſcourſe; they might keep up their Underſtandings and their Judgments to the Heighth; for ſhe had a Reliſh for the beſt Senſe they were Maſters of, and would ſometimes improve it too: She ſeldom talk'd *ordinary News*, the uſual Supply of thoſe who want a good Stock of natural Parts; but when it was obtruded upon her, ſhe quickly diſmiſs'd it with a few lively and pertinent Reflections; and then kept up a Converſation with ſuch natural and ready Sentiments, mingled with ſuch obliging Expreſſions, as ſhew'd a real Reſpect towards thoſe ſhe convers'd with, and rais'd in them a due Eſteem of her.

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† Relict of Sir *John Norton*, of *Rotherfield in Hantſhire*. * From the Sermon preach'd at *Eaſt-Tyſted* in *Hantſhire*, *Sept.* 23, 1703.

[s] Sir *Nicholas Stuart*'s.

[t] 1687; ſee the preceding Character.

[u] Succeeded to by *Norton Pawlet*, Eſq;

So ſtrict was the Purity of her Life, ſo unblemiſh'd her Reputation, ſo curious her Modeſty, which ſhe guarded with the peculiar Majeſty of an excellent Underſtanding, that tho' ſhe could not avoid the having an Acquaintance in her Time with ſome young Gentlemen of Eſtates and Families, who were not altogether ſubdued in their Manners, yet few of them ever dared to utter an unbecoming Word or a prophane Jeſt before her: ſhe always had the Aſcendant over them by her Character, and ſhe aw'd them by her better Senſe; they found a Neceſſity of being virtuous in her Company, or of diſſembling their Faults with a handſome Mien.

Her Apprehenſion was quick, which made her capable of juſt Reſentments; but her Wiſdom ſet her above *common Paſſions*: She would take the beſt Ways of curing thoſe *Follies* in others which more nearly concern'd her, without giving herſelf much Diſturbance; for a true Greatneſs of Mind inclines one to bear much with thoſe who want *it*.

She carry'd ſuch a Wiſdom and Gravity with her in all her Speeches and Actions, that when I was her *Paſtor*, I reverenc'd her as my *Mother*; and when after my Remove I held a Correſpondence with her as a *Friend*, her *Letters* were as inſtructive as they were kind.

I cannot but reckon it as one of the particular Bleſſings of her Life, that ſhe dwelt in the Neighbourhood of an *excellent Gentry*, among whom ſhe ſaw many of her own *Virtues* ſhine; and in the Neighbourhood likewiſe of a venerable, wiſe, and pious *Clergy*, whoſe Perſons ſhe loved, whoſe Abilities and Virtues ſhe duly eſteemed, and with whoſe *Reſpects* and *Prayers* ſhe lived and died.

The Sickneſs which carried her out of this World was accompanied with a *ſudden Decay of Spirits*, which made her Death ſurpriſing to her Friends, tho' it could not be ſo to herſelf, ſince her whole Life was a Preparation for it.

Not only in her Health, but amidſt her very *Diverſions* too, ſhe minded the *one Thing neceſſary*; for how often has ſhe ſtole away from Company in an *Afternoon* to read her *Pſalms* and *Chapters* for the Day; that when ſhe paid her Civility to her Friends, ſhe might not neglect her Devotions to GOD: When you ſaw her moſt chearful, ſhe was inwardly recollected; ſhe would ſhew a *good Humour* without diſſipating her Thoughts: When you imagined ſhe was wholly taken up with Obſervances to you, the better Part of her Soul was fix'd upon her GOD.

The beſt thing we can ſay of ſome Perſons, upon ſuch like Occaſions, is, that they exercis'd ſome few Acts of Religion in the Time of their Sickneſs; but ſtrict Virtue and conſtant Piety went through the whole Courſe of her Life.

By a wiſe Diſtribution of her worldly Goods, and by a Number of *conſiderable Charities*, which ſhe has allotted to ſeveral Pariſhes, ſhe had put Things in a good Order for her more eaſy Departure; and, according to her Wiſhes and *natural Tenderneſs*, GOD gave her a quiet Paſſage out of this Life, without much *Pain*, without any great Trial of her *Patience*.

She ſeem'd of late to have had ſome *Forebodings* upon her, that ſhe was drawing to her latter End; to omit many which her near Friends and Domeſticks did obſerve, I was made ſenſible of it by ſome of her *late Letters*, and eſpecially by one which contain'd many tender and wiſe Reflections, occaſion'd by the Death of her dear Siſter Mrs. *Cobbe*, a Perſon of extraordinary Piety, and whoſe Converſation was in Heaven above *threeſcore* Years before ſhe went thither.

Her *Ladyſhip* was conſtant to her Sacraments and preparative Faſts; but as to any *rigid Auſterities*, you cannot expect to hear of ſuch in a Life ſo *innocent* and ſo *wiſe*: No, ſhe was as far from any Superſtition, as ſhe was from the *habitual* Neglect of any thing that belong'd to ſolid Piety.

She never had any *Scruples* in Religion upon her, as far as I could obſerve, which muſt be attributed to a right Education, a ſtrong Judgment, and a Conſtancy in Holy Duties.

To conclude, her Goodneſs was ſincere and equal, early and laſting, and GOD bleſs'd her with a proſperous Life and an eaſy Death: She was greatly belov'd, and univerſally lamented.

Died in 1703, *and buried* Sept. 23, *at* Eaſt-Tyſted *in* Hantſhire.

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The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* JOHN WILKINS, *Lord Biſhop of* Cheſter, *by* WILLIAM LLOYD, *D. D. Dean of* Bangor.[*]

THIS eminent Perſon was the Man in whom his Friends had Experience of much Good, and had Hopes of much more; not ſo much for his Greatneſs or Power, as abſtracting from theſe for what they found in himſelf, which was a great and manifold Bleſſing to all that lived within his Converſation. He was a Father, a Counſellor, a Comforter, a Helper, a ſure Friend: He was all they could wiſh in every relation, and by the Courſe of Nature might have been for many Years; but for our Sins (tho' for his unſpeakable Advantage) the great and wiſe GOD was not pleaſed to continue that Bleſſing: And I hope what I ſhall now ſay, from many Years Experience, will at leaſt ſtir up thoſe that knew him not to inquire; and if they find theſe Things true, they know their Duty of *Remembrance* and *Imitation*.

I ſhall not be minute in drawing all I ſay under theſe Heads; for I ſpeak to them that can diſtinguiſh and ſort Things, as they belong to the one or to the other.

To begin with the natural Endowments of his Mind; I cannot think of him without juſt Reflection upon that Paradox of the Equality of Souls. He was ſurely a great Inſtance to the contrary, having that Largeneſs of Soul in every reſpect which was much above the Rate of ordinary Men: He had an Underſtanding that extended to all Parts of uſeful Learning and Knowledge; a Will always diſpoſed to great, publick, and generous Things: He had a natural Averſion from all idle Speculations, and from the eager Purſuit of ſmall and frivolous Deſigns: In great Matters he judged ſo well, that he was not uſually ſurpriſed with Events: He purſued his Intentions with ſuch Equalneſs of Mind, that he was never carried beyond the Calmneſs of his natural Temper, except through his Zeal for the publick Good, or where his Friend was concern'd.

What he was in his Studies I have Reaſon to know, who have often been tired with ſtudying with him: He was indefatigable, and would have worn himſelf out if he had not been relieved with Multiplicity of Buſineſs. However, he impaired by it a Body which ſeemed to have been built for a long Age, and contracted thoſe Infirmities that haſten'd his Death.

The Effect of his Studies, in his Preaching and Writings, are ſufficiently known, and would have been much more if GOD had given him Time.

As for his Preaching, it was ſometime famous near this Place;[x] tho' he ſought rather the Profit than the Praiſe of his Hearers: He ſpoke ſolid Truth with as little Shew of Art as was poſſible: He expreſs'd all Things in their true and natural Colours with that Aptneſs and Plainneſs of Speech, that grave natural Way of Elocution, as ſhew'd he had no Deſign upon his Hearers: His Plainneſs was beſt for the Inſtruction of the Simple; and for the better ſort, who were in truth an intelligent Auditory, it was enough that they might ſee he had no mind to deceive them. He applied himſelf rather to their Underſtanding than Affections: He ſaw ſo much of the Beauty of Goodneſs himſelf, that he thought the bare ſhewing of it was enough to make all wiſe Men, as it did him, to be in love with it.

In his Writings he was judicious and plain, like one that valued not the Circumſtances ſo much as the Subſtance; and he ſhew'd it in whatſoever Argument he undertook; ſometimes beating out new untravel'd Ways, ſometimes repairing thoſe that had been beaten already: No Subject he handled but, I dare ſay, is the better for him, and will be the eaſier for them that come after him.

If in theſe he went ſometimes beſide his Profeſſion, it was in following the Deſign of it, to make Men wiſer and better; which, I think, is the Buſineſs of univerſal Knowledge: And this he promoted with much Zeal and Sincerity, in Hopes of the great Benefit that may accrue to Mankind.

It was his Aim, as in all Things, ſo eſpecially in that which, I conceive, is much more cenſured than underſtood; I mean, in the Deſign of the *Royal Society*: He joined himſelf to it with no other End but to promote modern Knowledge, without any Contempt or leſſening of thoſe great Men in former Times: With due Honour to whom, he thought it lawful for others to do that which, we have no Reaſon to doubt, they themſelves would have done if they were living.

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[*] From the Sermon preach'd at the *Guildhall-Chappel, London, Dec.* 12, 1672.

[x] At the Church of *St. Lawrence Jewry.*

I would not ſeem to excuſe that which deſerveth Commendation and Encouragement, or to commend other Things for want of Subject in him: Therefore, leaving this Theme in better Hands, I proceed next to ſpeak of his Virtues and Graces; and theſe the rather, as being both to be *remember'd* and *follow'd*.

And in ſpeaking of theſe where ſhall I begin? Nay, when ſhall I end, if I ſay all that may be ſpoken? I think it not worth while to ſpeak of thoſe that are vulgar, tho' he had them alſo in no common Degree; nor would I ſeem to make any Virtue a Propriety: But there are thoſe which are not common to many, and were generally acknowledged to be in him; tho' they appeared not ſo to ſome other Men, as they did to thoſe that intimately knew him.

His Prudence was great; I think it ſeldom failed in any thing to which he applied himſelf; and yet he wanted that Part which ſome hold to be eſſential; he ſo wanted Diſſimulation, that he had rather too much Openneſs of Heart: It was Sincerity indeed that was natural to him; he ſo abhorred a Lie, that he was not at all for Shew; he could not put on any thing that look'd like it: and, preſuming the ſame of other Men, through Exceſs of Benignity, he would be ſometimes deceived, in believing they were what they ſeem'd to be, and what he knew they ought to have been.

His Greatneſs of Mind was known to all that knew any thing of him: He neither eagerly ſought any Dignity, nor declined any Capacity of doing Good: He look'd down upon Wealth as much as others admire it; he knew the Uſe of an Eſtate, but did not covet it: What he yearly received of the Church, he beſtow'd in its Service. As for his temporal Eſtate, being ſecured againſt Want, he ſought no farther; he ſet up his reſt. I have heard him ſay often, *I will be no Richer*; and, I think, he was as good as his Word.

As for Revenge, how could it enter into the Breaſt of him that hated nothing but that which makes us hateful to God? I ſay, not but he had a Senſe of perſonal Injuries, and eſpecially of thoſe that reflected upon his Name, when they proceeded from thoſe that had good Names of their own: What others ſaid he deſpiſed; but by thoſe he would often wiſh he had been better underſtood: that he was not, he bore as his Misfortune; he would not requite them with the like, but mention'd them with all due Reſpect, and was always ready to oblige them and to do them Good.

Yet it was not ſo deſirable (I ſay not to be his Enemy, for he did not account them ſo, but) to be at thoſe Terms with him, as to be his Acquaintance or Friend. They that were never ſo little familiar with him, could not but find as well Benefit as Delight in his Converſation. His Diſcourſe was commonly of uſeful Things; it never cauſed Trouble or Wearineſs to the Hearer; yet he would venture to diſpleaſe one for his Good: And, indeed, he was the Man that ever I knew for that moſt needful and leaſt practiſ'd Point of Friendſhip. He would not ſpare to give ſeaſonable Reproof and wholeſome Advice when he ſaw Occaſion. I never knew any that would do it ſo freely, and that knew how to manage that Freedom of Speech ſo inoffenſively.

It was his way of Friendſhip, not ſo much to oblige Men, as to do them Good: He did this not ſlightly and ſuperficially, but like one that made it his Buſineſs: He durſt do for his Friend any thing that was honeſt, and no more: He would undertake nothing but what well became him, and then he was unwearied till he had effected it.

As he concern'd himſelf for his Friend in all other Reſpects, ſo eſpecially in that which went neareſt to him of all earthly Concernments: He would not ſuffer any Blot to be thrown, or to lie upon his Friend's good Name, or his Memory; and that Office I am obliged to requite, in giving ſome Account of that which has been ſpoken by ſome to his Diſadvantage.

I ſhall neglect, for he did ſo, any frivolous Reports; but that which ſeems to have any Weight in it, as far as I have obſerv'd, is, that he had not that Zeal for the Church that they would ſeem to have that object this: He ſeem'd to look upon the Diſſenters with too much Favour to their Perſons and Ways.

As to their Perſons; no doubt that Goodneſs of Nature, that true Chriſtian Principle, which made him willing to think well of all Men, and to do Good, or at leaſt no Hurt to any, might and ought to extend itſelf to them among others: But, beſides, he was inclined to it by his Education under his Grandfather Mr. *Dod*, a truly pious and learned Man, who yet was a Diſſenter himſelf in ſome Things.

Not that he had any Delight in Contradiction, or could find in his Heart to diſturb the Peace of the Church for thoſe Matters: He was ſo far from it, that, as I have frequently heard from this his Grandchild and others, when ſome thought their Diſſents Ground enough for a War, he declared himſelf againſt it, and confirm'd others in their Allegiance: He profeſs'd to the laſt a juſt Hatred of that horrid Rebellion.[y] Now his Relation to this Man, and Converſation with thoſe of his Principles, might incline him to hope the like of others of that Way: And when he found them farther off from the Unity of the Church, he might poſſibly over-do, through the Vehemence of his Deſire to bring them off of their Prejudices, and to reduce them to the Unity of the Church, in which his Grandfather lived and died: Why might he not hope the ſame of other Diſſenters?

As for himſelf, he was ſo far from approving their Ways, that in the worſt of Times, when one bewailed to him the Calamities of the Church, and declared his Obedience even then to the Laws of it, he incouraged him in it, he deſired his Friendſhip, and protected both him and many others, by an Intereſt that he had gained, and made uſe of chiefly for ſuch Purpoſes.

How he demeaned himſelf then is known in both Univerſities, where he govern'd with Praiſe, and left a very grateful Remembrance behind him. How in the next Times ſince, I cannot ſpeak in a better Place; and when I have named this City[z] and the two Univerſities, I think he could not be placed in a better Light in this Nation. There were enough that could judge, and he did not uſe to diſguiſe himſelf: I appeal to you that convers'd with him in thoſe Days, what Zeal he hath expreſs'd for the Faith and for the Unity of the Church; how he ſtood up in Defence of the Order and Government; how he hath aſſerted the Liturgy, and the Rites of it: He conformed himſelf to every thing that was commanded; beyond which for any Man to be vehement, in little and unneceſſary Things, whether for or againſt them, he could not but diſlike; and, as his free Manner was, he hath often been heard to call it Fanaticalneſs. How this might be miſrepreſented I know not, or how his Deſign of Comprehenſion might be underſtood.

Sure I am, that ſince he came into the Government of the Church, to which he was called in his Abſence, he ſo well became the Order, that it out-did the Expectation of all that did not very well know him. He filled his Place with a Goodneſs anſwerable to the reſt of his Life, and with a Prudence above it, conſidering the two Extreams, which were no where ſo much as in his Dioceſe. Tho' he was, as before, very tender to thoſe who differ'd from him, yet he was, as before, exactly conformable himſelf, and brought others to Conformity, ſome eminent Men in his Dioceſe: He endeavour'd to bring in all that came within his Reach, and might have had great Succeſs, if GOD had pleaſed to continue him.

But having given full Proof of his Intentions and Deſires, it pleaſed GOD to reſerve the Fruits for other Hands, from which we have great Cauſe to expect much Good to the Church.

He was in perfect Health in all other Reſpects, when a known Infirmity, from an unknown Cauſe, that had been eaſier to cure than it was to diſcover, ſtole upon him, and ſoon became incurable.

He was for many Days in a Proſpect of Death, which he ſaw as it approached, and felt it come on by Degrees. Some Days before he died, he found within himſelf, as he often ſaid, *a Sentence of Death*. In all this Time, firſt of Pain, then of dreadful Apprehenſion, at laſt in the Preſence of Death, whoever ſaw him diſmaid? Whoever found him ſurpris'd, or heard a Word from him unbecoming a wiſe Man and a true Chriſtian? It was my Infelicity to be ſo engaged, that I could not duly attend him; and ſo deceiv'd with vain Hopes, that I believ'd him not dying, till he was dead. But at the Times I was with him, I ſaw great Cauſe to admire his Faith towards GOD, his Zeal for the Church, his Conſtancy of Mind, his Contempt of the World, and his chearful Hopes of Eternity.

Died in London, November 19, 1672, *and buried the 12th of* December *following in the Church of* St. Lawrence Jewry.

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[y] Which began *A. D.* 1641. [z] *London.*

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The CHARACTER *of the Hon*^{ble} ROBERT BOYLE, *Eſq*; *(including that of his Hon*^{ble} *Siſter the Lady* Ranelaugh) *by the R*^{t} *Rev*^{d} *Dr.* GILBERT BURNET, *Lord Biſhop of* Sarum.*

I Know I ought here to raiſe my Stile a little, and to triumph upon the Honour that belongs to Religion and Virtue, and that appear'd ſo eminently in a Life, which may be conſider'd as a Pattern of Living; and a Pattern ſo perfect, that it will perhaps ſeem a little too far out of Sight, too much above the Hopes, and by conſequence above the Endeavours, of any that might pretend to draw after ſuch an Original; which muſt ever be reckon'd among *the Maſter-pieces even of that* Great Hand *that made it.*

When I reflect on the Gravity of his very Appearance, the Elevation of his Thoughts and Diſcourſes, the Modeſty of his Temper, and the Humility of his whole Deportment, which might have forced the beſt Thoughts even upon the worſt Minds; when, I ſay, I bring all this together into my Mind, as I form upon it too bright an *Idea* to be eaſily received by ſuch as did not know him, ſo I am very ſenſible that I cannot raiſe it equal to the Thoughts of ſuch as did. I ſhall now therefore ſhew him only in Perſpective, and give a general, a very general View of him, reſerving to more Leiſure and better Opportunities a farther and fuller Account of him.

I will ſay nothing of the *Stem* from which he ſprang: He was the only Brother of five that had none of thoſe Titles that ſound high in the World; but he procured one to himſelf, which without derogating from the Dignity of Kings muſt be acknowledg'd to be beyond their Prerogative. He had a great and noble Fortune; but it was chiefly ſo to him, becauſe he had a great and noble Mind to employ it to the beſt Uſes. He began early to ſhew both a Probity and a Capacity that promiſed great Things; and he paſs'd through the youthful Parts of Life with ſo little of the *Youth* in him, that in his Travels while he was very young, and wholly the Maſter of himſelf, he ſeemed to be out of the Reach of the Diſorders of that Age, and thoſe Countries through which he paſs'd. He had a Modeſty and a Purity laid ſo deep in his Nature, that thoſe who knew him the earlieſt have often told me, that even then *Nature* ſeem'd entirely ſanctified in him. His Piety receiv'd a vaſt Increaſe, as he often own'd to me, from his Acquaintance with the Great Primate of *Ireland*, the never-enough admir'd *Uſher*, who, as he was very particularly the Friend of the whole Family, ſo ſeeing ſuch Seed and Beginnings in him, ſtudied to cultivate them with due Care. He ſet him chiefly to the Study of the Scriptures in their Original Languages, which he follow'd in a Courſe of many Years with ſo great Exactneſs, that he could have quoted all remarkable Paſſages very readily in *Hebrew*; and he read the *New Teſtament* ſo diligently in the *Greek*, that there never occur'd to me an Occaſion to mention any one Paſſage of it that he did not readily repeat in that Language. The Uſe of *this* he continued to the laſt, for he could read it with other Men's Eyes; but the Weakneſs of his Sight forced him to diſuſe the *other*, ſince he had none about him that could read it to him. He had ſtudied the Scriptures to ſo good Purpoſe, and with ſo critical a Strictneſs, that few Men, whoſe Profeſſion oblige them chiefly to that ſort of Learning, have gone beyond him in it; and he had ſo great a Regard to that *ſacred Book*, that if any one in Diſcourſe had drop'd any thing that gave him a clearer View of any Paſſage in it, he received it with great Pleaſure, he examined it accurately, and, if it was not uneaſy to him that offer'd it, he deſired to have it in Writing. He had the profoundeſt Veneration for the great GOD *of Heaven and Earth* that I have ever obſerv'd in any Perſon. The very Name of GOD was never mention'd by him without a Pauſe and a viſible Stop in his Diſcourſe, in which one, that knew him moſt particularly above twenty Years, has told me that he was ſo exact, that he does not remember to have obſerv'd him once to fail in it.

He was moſt conſtant and ſerious in his ſecret Addreſſes to GOD; and indeed it appear'd to thoſe who converſ'd moſt with him in his Inquiries into Nature, that his main Deſign in that, on which as he had his own Eye moſt conſtantly, ſo he took care to put others often in mind of it, was to raiſe in himſelf and others vaſter Thoughts of the Greatneſs and Glory, and of the Wiſdom and Goodneſs of GOD. This was ſo deep in his Thoughts, that he concludes the Article of his *Will*, which relates to that illuſtrious Body the *Royal Society*, in theſe

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* From the Sermon preach'd at *St. Martin's in the Fields*, *Jan.* 7, 1691-2.

Words: *Wiſhing them alſo a happy Succeſs in their laudable Attempts to diſcover the true Nature of the Works of* God, *and praying that they, and all other Searchers into phyſical Truths, may cordially refer their Attainments to the Glory of the Great Author of Nature, and to the Comfort of Mankind.* As he was a very devout Worſhipper of God, ſo he was a no leſs devout Chriſtian. He had poſſeſs'd himſelf with ſuch an amiable View of that Holy Religion, ſeparated from either ſuperſtitious Practices or the Sourneſs of Parties, that as he was fully perſuaded of the Truth of it, and indeed wholly poſſeſs'd with it, ſo he rejoiced in every Diſcovery that Nature furniſh'd him with to illuſtrate it, or to take off the Objections againſt any Part of it. He always conſider'd it as a Syſtem of Truths, which ought to purify the Hearts and govern the Lives of thoſe who profeſs it: He lov'd no Practice that ſeem'd to leſſen that, nor any Nicety that occaſion'd Diviſions amongſt Chriſtians. *He thought pure and diſintereſted Chriſtianity was ſo bright and ſo glorious a thing, that he was much troubled at the Diſputes and Diviſions which had ariſen about ſome leſſer Matters, while the great and the moſt important, as well as the moſt univerſally acknowledg'd Truths were by all Sides almoſt as generally neglected as confeſſed.* He had therefore deſign'd, tho' ſome Accidents did, upon great Conſiderations, divert him from ſettling it during his Life, but not from ordering it by his Will, that a liberal Proviſion ſhould be made for one who ſhould in a very few well-digeſted Sermons,[a] every Year, ſet forth the Truth of the Chriſtian Religion in general, without deſcending to the Subdiviſions among Chriſtians, and who ſhould be changed every third Year, that ſo this noble Study and Employment might paſs through many Hands, by which Means many might become Maſters of the Argument. He was at the Charge of the Tranſlation and Impreſſion of the *New Teſtament* into the *Malyan* Language, which he ſent over all the *Eaſt-Indies*. He gave a noble Reward to him that tranſlated *Grotius*'s incomparable Book of the *Truth of the Chriſtian Religion* into *Arabick*, and was at the Charge of a whole Impreſſion, which he took care to order to be ſcatter'd in all the Countries where that Language is underſtood. He was reſolved to have carried on the Impreſſion of the *New Teſtament* in the *Turkiſh* Language, but the Company thought it became them to be the Doers of it, and ſo ſuffer'd him only to give a large Share towards it. He was at 700 *l.* Charge in the *Edition of the* Iriſh *Bible*, which he order'd to be diſtributed in *Ireland*; and he contributed liberally both to the Impreſſions of the *Welſh* Bible, and of the *Iriſh* Bible for *Scotland*. He gave during his Life 300 *l.* to advance the Deſign of propagating the Chriſtian Religion in *America*; and as ſoon as he heard that the *Eaſt-India* Company were entertaining Propoſitions for the like Deſign in the *Eaſt*, he preſently ſent 100 *l.* for a Beginning and an Example, but intended to carry it much further when it ſhould be ſet on Foot to that Purpoſe. Thus was his Zeal lively and effectual in the greateſt and trueſt Concerns of Religion; *but he avoided to enter far into the unhappy Breaches that have ſo long weaken'd as well as diſtracted Chriſtianity, any otherwiſe than to have a great Averſion to all thoſe Opinions and Practices that ſeemed to him to deſtroy Morality and Charity.* He had a moſt particular Zeal againſt all Severities and Perſecutions upon Account of Religion. I have ſeldom obſerved him to ſpeak with more Heat and Indignation than when that came in his Way. *He did thoroughly agree with the Doctrines of our Church, and conform to our Worſhip; and he approved of the Main of our Conſtitution, but much lamented ſome Abuſes that he thought remained ſtill among us.* He gave eminent Inſtances of his Value for the Clergy: Two of theſe I ſhall only mention. When he underſtood what a Share he had in Impropriations, he order'd very large Gifts to be made to the Incumbents in thoſe Pariſhes, and to the Widows of ſuch as had died before he had reſolved on this Charity. The Sums, as I have been inform'd by one that was concern'd in two Diſtributions that were made, amounted upon thoſe two Occaſions to near 600 *l.* and another very liberal one is alſo order'd by his Will, but in an indefinite Sum, I ſuppoſe, by reaſon of the preſent Condition of Eſtates in *Ireland*. So plentifully did he ſupply thoſe who ſerved at the Altar, out of that which was once devoted to it, tho' it be now converted to a temporal Eſtate. Another Inſtance of his Senſe of the ſacred Functions went much deeper. Soon after the Reſtoration in the Year *Sixty*, the great Miniſter[b] of that Time preſs'd him, both by himſelf and by another who was then likewiſe in a high Poſt, to enter into *Orders*. He did it not merely out of a Reſpect to him and his Family, but chiefly out of his Regard to the Church, that he thought would receive a great Strengthening as well as a powerful Example from one who, if he once enter'd into Holy Orders, would be quickly at the Top. This he told me made ſome Impreſſions on him. His Mind was, even then at Three and thirty, ſo intirely diſengaged from all the Projects and Concerns of this World, that as the Proſpect of Dignity in the Church could not move him much, ſo the Probabilities of his doing Good in it was much the ſtronger Motive. Two Things determin'd him againſt it; one was, that his having no other Intereſts with relation to Religion beſides thoſe of ſaving his own Soul, gave him, as he thought, a more unſuſpected Authority in writing or acting on that Side: He knew the prophane Crew fortified themſelves againſt all that was ſaid by Men of our Profeſſion, with this, *That it was their Trade, and that they were paid for it:* He hoped therefore that he might have the more Influence, the leſs he ſhared in the Patrimony of the Church. But his main Reaſon was, that he had ſo high a Senſe of the Obligations of the Paſtoral Care, and of ſuch as watch over thoſe Souls, which CHRIST *purchas'd with his own Blood*, and for which they muſt give an Account at the Laſt and Great Day, that he durſt not undertake it, eſpecially not having felt within himſelf an *inward Motion to it by the Holy Ghoſt*; and the firſt Queſtion that is put to thoſe who come to be initiated into the Service of the Church, relating to that *Motion*, he who had not felt it thought he durſt not make the Step, leaſt otherwiſe he ſhould have lied to the *Holy Ghoſt:* So ſolemnly and ſeriouſly did he judge of ſacred Matters. He was conſtant to the Church, and went to no ſeparated Aſſemblies, how charitably ſoever he might think of their Perſons, and how plentifully ſoever he might have relieved their Neceſſities. He loved no narrow Thoughts, nor low or ſuperſtitious Opinions in Religion; and therefore, as he did not ſhut himſelf up within a Party, ſo neither did he ſhut any Party out from him. He had brought his Mind to ſuch a Freedom, that he was not apt to be impoſed on; and his Modeſty was ſuch, that he did not dictate to others; but propoſed his own Senſe with a due and decent Diſtruſt, and was ever very ready to hearken to what was ſuggeſted to him by others. When he differ'd from any, he expreſs'd himſelf in ſo humble and ſo obliging a Way, that he never treated Things or Perſons with Neglect; and I never heard that he offended any one Perſon in his whole Life by any Part of his Deportment; for if at any time he ſaw Cauſe to ſpeak roundly to any, it was never in Paſſion, or with any reproachful or indecent Expreſſions. And as he was careful to give thoſe who converſ'd with him no Cauſe or Colour for Diſpleaſure, ſo he was yet more careful of thoſe who were abſent, never to ſpeak Ill of any; in which he was the exacteſt Man I ever knew. If the Diſcourſe turn'd to be hard on any, he was preſently ſilent; and if the Subject was too long dwelt on, he would at laſt interpoſe, and between Reproof and Raillery divert it.

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[a] Eight, *viz.* in the Months of *September*, *October*, *November*, *January*, *February*, *March*, *April*, and *May*; which are generally preach'd at the Church of *St. Mary le Bow*.

[b] *Edward* Earl of *Clarendon*.

He was exactly civil, rather to Ceremony; and tho' he felt his Eaſineſs of Acceſs and the Deſires of many, all Strangers in particular, to be much with him, made great Waſte on his Time; yet as he was ſevere in that, not to be denied when he was at home, ſo he ſaid he knew the Heart of a Stranger, and how much eaſed his own had been, while travelling, if admitted to the Converſation of thoſe he deſired to ſee; therefore he thought his Obligation to Strangers was more than bare Civility, it was a piece of Religious Charity in him.

He had for almoſt forty Years labour'd under ſuch a Feebleneſs of Body, and ſuch Lowneſs of Strength and Spirits, that it will appear a ſurpriſing thing to imagine how it was poſſible for him to read, to meditate, to try Experiments, and to write as he did. He bore all his Infirmities and ſome ſharp Pains with the Decency and Submiſſion that became a Chriſtian and a Philoſopher. He had about him all that unaffected Neglect of Pomp in Cloaths, Lodging, Furniture, and Equipage, which agreed with his grave and ſerious Courſe of Life. He was adviſed to a very ungrateful Simplicity of Diet, which, by all Appearance, was that which preſerved him ſo long beyond all Men's Expectation; this he obſerved ſo ſtrictly, that in a Courſe of above thirty Years he neither eat nor drank to gratify the Varieties of Appetite, but merely to ſupport Nature; and was ſo regular in it, that he never once tranſgreſſed the Rule, Meaſure and Kind that was preſcribed him. He had a Feebleneſs in his Sight; his Eyes were ſo well uſed by him, that it will be eaſily imagined he was very tender of them, and very apprehenſive of ſuch Diſtempers as might affect them. He did alſo imagine, that if Sickneſs obliged him to lie long a Bed, it might raiſe the Pains of the Stone in him to a Degree that was above his weak Strength to bear; ſo that he feared that his laſt Minutes might be too hard for him; and this was the Root of all the Caution and Apprehenſion that he was obſerved to live in. But as to Life itſelf, he had the juſt Indifference to it, and the Wearineſs of it, that became ſo true a Chriſtian. I mention theſe the rather, that I may have Occaſion to ſhew the Goodneſs of GOD to him in the two Things that he fear'd; for his Sight began not to grow dim above four Hours before he died; and when Death came upon him, he had not been above three Hours a Bed before it made an End of him with ſo little Uneaſineſs, that it was plain the Light went out merely for want of Oil to maintain the Flame.

But I have look'd too early to this Concluſion of his Life; yet before I can come at it, I find there is ſtill much in my Way. His Charity to thoſe that were in Want, and his Bounty to all learned Men, that were put to wreſtle with Difficulties, were ſo very extraordinary, and ſo many did partake of them, that I may ſpend little Time on this Article. Great Sums went eaſily from him, without the Partialities of Sect, Country, or Relations; for he conſider'd himſelf as a Part of the Human Nature, and as a Debtor to the whole Race of Men. He took care to do this ſo ſecretly, that even thoſe who knew all his other Concerns could never find out what he did that Way; and indeed he was ſo ſtrict to our Saviour's Precept, that, except the Perſons themſelves, or ſome one whom he truſted to convey it to them, no body ever knew how that great Share of his Eſtate, which went away inviſibly, was diſtributed; even he himſelf kept no Account of it, for that he thought might fall into other Hands. I ſpeak upon full Knowledge on this Article, becauſe I had the Honour to be often made uſe of by him in it. If thoſe that have fled hither from the Perſecutions of *France*, or from the Calamities of *Ireland*, feel a ſenſible Sinking of their ſecret Supplies, with which they were often furniſh'd, without knowing from whence they came, they will conclude, that they have loſt not only a Purſe, but an Eſtate that went ſo very liberally among them, that I have Reaſon to ſay, that for ſome Years his Charity went beyond 1000 *l.* a Year.

Here I thought to have gone to another Head, but the Relation he had, both in Nature and Grace, in Living and Dying, in Friendſhip, and a Likeneſs of Soul to another Perſon, forces me for a little while to change my Subject. I have been reſtrain'd from it by ſome of her Relations; but ſince I was not ſo by herſelf, I muſt give a little Vent to Nature and to Friendſhip, to a long Acquaintance and a vaſt Eſteem.

His Siſter[*] and he were pleaſant in their Lives, and in their Death they were not divided; for as he liv'd with her above forty Years, ſo he did not out-live her above a Week. Both died from the ſame Cauſe, Nature being quite ſpent in both. She liv'd the longeſt on the publickeſt Scene; ſhe made the greateſt Figure in all the Revolutions of theſe Kingdoms for above fifty Years of any Woman of our Age: She employ'd it all for doing Good to others, in which ſhe laid out her Time, her Intereſt, and her Eſtate with the greateſt Zeal and the moſt Succeſs that I have ever known. She was indefatigable as well as dexterous in it; and as her great Underſtanding, and the vaſt Eſteem ſhe was in, made all Perſons in their ſeveral Turns of Greatneſs deſire and value her Friendſhip; ſo ſhe gave herſelf a clear Title to employ her Intereſt with them for the Service of others, by this that ſhe never made any uſe of it to any End or Deſign of her own. She was contented with what ſhe had; and tho' ſhe was twice ſtrip'd of it, ſhe never moved on her own Account, but was the general Interceſſor for all Perſons of Merit or in Want: This had in her the better Grace, and was both more Chriſtian and more effectual, becauſe it was not limited within any narrow Compaſs of Parties or Relations. When any Party was down, ſhe had Credit and Zeal enough to ſerve them; and ſhe employ'd that ſo effectually, that in the next Turn ſhe had a new Stock of Credit, which ſhe laid out wholly in that Labour of Love in which ſhe ſpent her Life: And tho' ſome particular Opinions might ſhut her up in a divided Communion, yet her Soul was never of a Party; ſhe divided her Charities and Friendſhips both, her Eſteem as well as her Bounty, with the trueſt Regard to Merit and her own Obligations, without any Difference made upon the Account of Opinion.

She had, with a vaſt Reach both of Knowledge and Apprehenſions, an univerſal Affability and Eaſineſs of Acceſs; a Humility that deſcended to the meaneſt Perſons and Concerns; an obliging Kindneſs and Readineſs to adviſe thoſe who had no Occaſion for any further Aſſiſtance from her: And with all theſe, and many more excellent Qualities, ſhe had the deepeſt Senſe of Religion, and the moſt conſtant Turning of her Thoughts and Diſcourſes that Way, that has been perhaps in our Age. Such a *Siſter* became ſuch a *Brother*; and it was but ſuitable to both their Characters, that they ſhould have improv'd the Relation under which they were born to the more exalted and endearing one of *Friend*.

You have thus far ſeen, in a very few Hints, the ſeveral Sorts and Inſtances of Goodneſs that appear'd in this Life, which has now its Period: That which gives Value and Luſtre to them all was, that whatever he might be in the Sight of Men, how pure and ſpotleſs ſoever, thoſe who knew him the beſt have Reaſon to conclude, that he was much more ſo in the Sight of God; for they had often Occaſions to diſcover new Inſtances of Goodneſs in him, and no ſecret ill Inclinations did at any time ſhew themſelves. He affected nothing that was ſolemn or ſupercilious; he uſed no Methods to make Multitudes run after him, or depend upon him: It never appear'd that there was any thing hid under all this Appearance of Goodneſs that was not truly ſo. He hid both his Piety and Charity all he could: he liv'd in the due Methods of Civility, and would never aſſume the Authority which all the World was ready to pay him: he ſpoke of the Government even in Times which he diſlik'd, and upon Occaſions which he ſpared not to condemn, with an Exactneſs of Reſpect: he allow'd himſelf a great deal of decent Chearfulneſs; ſo that he had nothing of the Moroſeneſs, to which Philoſophers think they have ſome Right; nor of the Affectations which Men of an extraordinary

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[*] *Katherine* Counteſs of *Ranelaugh*.

Pitch of Devotion go into, ſometimes, without being well aware of them: he was, in a word, plainly and ſincerely in the Sight of God, as well as in the View of Men, *a good Man, even one of a thouſand.*

That which comes next to be conſider'd is the Share that this *good Man* had in thoſe Gifts of God, *Wiſdom*, *Knowledge*, and *Joy*. If I ſhould ſpeak of theſe with the Copiouſneſs which the Subject affords, I ſhould go too far even for your Patience, tho' I have Reaſon to believe it would hold out very long on this Occaſion. I will only name Things which may be enlarged on more fully in another Way. He had too unblemiſh'd a Candour to be capable of thoſe Arts and Practices that a falſe and deceitful World may call *Wiſdom*. He could neither lie nor equivocate; but he could well be ſilent, and by practiſing that much he cover'd himſelf upon many uneaſy Occaſions. He made true Judgments of Men and Things. His Advices and Opinions were ſolid and ſound; and, if Caution and Modeſty gave too ſtrong a Biaſs, his Invention was fruitful to ſuggeſt good Expedients. He had great Notions of what human Nature might be brought to; but ſince he ſaw Mankind was not capable of them, he withdrew himſelf early from Affairs and Courts, notwithſtanding the Diſtinction with which he was always treated by our late Princes. But he had the Principles of an *Engliſhman*, as well as of a Proteſtant, too deep in him to be corrupted or cheated out of them; and in theſe he ſtudied to fortify all that convers'd much with him. He had a very particular Sagacity in obſerving what Men were fit for; and had ſo vaſt a Scheme of different Performances, that he could ſoon furniſh every Man with Work that had Leiſure and Capacity for it; and as ſoon as he ſaw him engaged in it, then a handſome Preſent was made to enable him to go on with it.

His Knowledge was of ſo vaſt an Extent, that if it were not for the Variety of Vouchers in their ſeveral Sorts, I ſhould be afraid to ſay all I know. He carried the Study of the *Hebrew* very far into the *Rabbinical* Writings, and the other *Oriental* Languages. He had read ſo much of the Fathers, that he had form'd out of it a clear Judgment of all the eminent ones. He had read a vaſt deal on the Scriptures, and had gone very nicely through the whole Controverſies of Religion; and was a true Maſter in the whole Body of Divinity. He run the whole Compaſs of the Mathematical Sciences; and tho' he did not ſet himſelf to ſpring new Game, yet he knew even the abſtruſeſt Parts of Geometry. Geography in the ſeveral Parts of it that related to Navigation or Travelling, Hiſtory and Books of Travels were his Diverſions. He went very nicely through all the Parts of Phyſick, only the Tenderneſs of his Nature made him leſs able to endure the Exactneſs of Anatomical Diſſections, eſpecially of living Animals, tho' he knew theſe to be the moſt inſtructing: But for the Hiſtory of Nature, ancient and modern, of the Productions of all Countries, of the Virtues and Improvements of Plants, of Oars and Minerals, and all the Varieties that are in them in different Climates, he was by much, by very much, the readieſt and the perfecteſt I ever knew in the greateſt Compaſs, and with the trueſt Exactneſs. This put him in the Way of making all that vaſt Variety of Experiments beyond any Man, as far as we know, that ever liv'd: And in theſe, as he made a great Progreſs in new Diſcoveries, ſo he uſed ſo nice a Strictneſs, and deliver'd them with ſo ſcrupulous a Truth, that all who have examin'd them have found how ſafely the World may depend upon them. But his peculiar and favourite Study was Chymiſtry, in which he engaged with none of thoſe ravenous and ambitious Deſigns that draw many into them. His Deſign was only to find out Nature, to ſee into what Principles Things might be reſolved, and of what they were compounded, and to prepare good Medicaments for the Bodies of Men. He ſpent neither his Time nor Fortune upon the vain Purſuits of high Promiſes and Pretenſions. He always kept himſelf within the Compaſs that his Eſtate might well bear; and as he made Chymiſtry much the better for his dealing in it, ſo he never made himſelf either the worſe or the poorer for it. It was a Charity to others, as well as an Entertainment to himſelf; for the Produce of it was diſtributed by his Siſter, and others into whoſe Hands he put it. I will not here amuſe you with a Liſt of his aſtoniſhing Knowledge, or of his great Performances this Way: They are highly valu'd all the World over, and his Name is every where mention'd with moſt particular Characters of Reſpect. I will conclude this Article with this, in which I appeal to all competent Judges, that few Men (if any) have been known to have made ſo great a Compaſs, and to have been ſo exact in all Parts of it, as he was.

As for Joy, he had indeed nothing of Frolick and Levity in him: He had no Reliſh for the idle and extravagant Madneſs of the Men of Pleaſure: He did not waſte his Time, nor diſſipate his Spirits into fooliſh Mirth; but he poſſeſs'd his own Soul in Patience, full of that ſolid Joy which his Goodneſs as well as his Knowledge afforded him: He, who had neither Deſigns nor Paſſions, was capable of little Trouble from any Concerns of his own: He had about him all the Tenderneſs of Good-nature, as well as all the Softneſs of Friendſhip; theſe gave him a large Share of other Men's Concerns, for he had a quick Senſe of the Miſeries of

Mankind: He had alſo a feeble Body, which needed to be look'd to the more, becauſe his Mind went faſter than that his Body could keep Pace with it; yet his great Thoughts of God, and his Contemplation of his Works, were to him Sources of Joy which could never be exhauſted. The Senſe of his own Integrity, and of the Good he found it did, afforded him the trueſt of all Pleaſures, ſince they gave him the certain Proſpect of that *Fulneſs of Joy*, in the Sight of which he lived ſo long, and in the Poſſeſſion of which he now lives, and ſhall live for ever; and this ſpent and exhauſted Body ſhall then put on a new Form, and be made a fit Dwelling for that pure and exalted Mind in the final Reſtitution. I paſs over his Death, I looked at it ſome time ago, but I cannot bring down my Mind from the elevating Thoughts that do now ariſe into that depreſſing one of his Death; I muſt look beyond it into the Regions of Light and Glory, where he now dwells.

It were a Monopoly for any Family or ſort of Men to ingroſs to themſelves the Honour which ariſes from the Memory of ſo great a Man: It is a Common not to be incloſed: It is large enough to make a whole Nation, as well as the Age he liv'd in, look big and be happy: But, above all, it gives a new Strength, as well as it ſets a new Pattern, to all that are ſincerely zealous for their Religion: It ſhews them in the ſimpleſt and moſt convincing of all Arguments what the human Nature is capable of, and what the Chriſtian Religion can add to it, how far it can both exalt and reward it.

Died Dec. 30, 1691, *and buried the 7th of* January *following in the Church of* St. Martin's in the Fields, *near the Body of his Siſter the Lady* Ranelaugh.

The CHARACTER *of the* R^{t} *Hon*^{ble} DOROTHEA HELENA, *Counteſs of* Derby, *by* RICHARD HUNTER, *A. M.**

THERE are Two very material Inconveniencies attending Funeral Panegyricks; one is, that they are too frequently beſtow'd upon thoſe whoſe Lives ſeem altogether unworthy of them, and conſequently may give Encouragement to Perſons to hope for them after their Death, tho' they took no Care to deſerve them in their Lives; and, in the next place, they may bring a juſt Imputation of mercenary Flattery upon thoſe Perſons who are ſo officious as to perform them: But where both theſe Inconveniencies may effectually be avoided, where there is ſufficient Ground for them in the Worth of the Perſon, and the only Danger is leſt all we can ſay ſhould not be ſufficient to anſwer the Merits of the Deceaſed, there they are certainly not only proper but alſo neceſſary, as being both an Act of Juſtice to the Memory of the Dead, and alſo the higheſt Charity to the Living; who by ſuch great Examples may be more effectually induced to the Practice of Virtue, than by any other Motives poſſible to be uſed; at leaſt the Precepts and Exhortations to Piety and Virtue, being back'd with ſuch Inſtances as theſe, will render the Arguments the more convincing, by ſhewing Men not only that ſome of the Laws of Religion are practicable, but alſo that a very high Degree of Perfection is attainable in this Life.

It will be impoſſible to give a juſt Account of the Virtues of this illuſtrious Perſon in a few Words, and Time and Cuſtom will not permit me to uſe many; and indeed ſo conſpicuous were they, that it may be ſufficient to hint at ſome of the principal of them: For indeed 'tis not poſſible fully to expreſs her Excellencies, but by imitating her Virtue; and the only juſt way to deſcribe her, is to live like her.

Her Piety towards God was extraordinary, as her conſtant Attendance upon the publick Prayers of the Church in her own Family, her liberal Charity to promote and encourage the ſame to be read daily elſewhere, together with a conſiderable Portion of her Time ſpent in the private Devotions of her Cloſet, ſufficiently evince. She had a juſt Value and Eſteem for the Divine Oracles, and was extraordinarily well verſ'd in them; a convincing Argument that her *Delight was in the Law of the* Lord, *and that ſhe meditated therein both Day and Night*. She was a conſtant Partaker of the *Lord's Supper*, where ſhe expreſs'd ſo much Devotion and Piety as was ſufficient to raiſe the Admiration and inflame the Zeal of all about her. She had a conſtant Regard to the Honour of God, and judg'd it a ſufficient Reaſon for the rejecting any Opinion in Religion, if it ſhould in the leaſt derogate from the ſame. Neither was this a mere *outſide Phariſaical Shew*; for ſhe demonſtrated her Love to God by her Charity to her Neighbour, the Strength of her Faith by the Goodneſs of her Works, and, whilſt her Devotion like Incenſe aſcended up to Heaven, it diffuſed a grateful Perfume on all about her.

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* From the Sermon preach'd at the Pariſh-Church of *Ormſkirk* in *Lancaſhire*, *April* 16, 1703.

Her Charity was very remarkably great; for as ſhe out-ſtript all others in Virtue, ſo in this ſhe even out-did herſelf; and might ſhe be ſaid to excell in any one Virtue more than another, this certainly was her Darling, well conſidering that our Saviour has made this the diſtinguiſhing Badge of his Diſciples, that his Apoſtles all along preſs'd the Performance of it with the greateſt Zeal, and that when Faith and Hope ſhall both ceaſe, this Virtue will ſtill be practicable in ſome Branches of it amongſt the bleſſed Inhabitants of Heaven. And this ſhe did not confine to any particular Perſons or Parties, but beſtow'd it generally and indifferently upon all that ſtood in need; and, like the Sun, that great Luminary of the World, ſhed a kind Influence on all below her: And, as if the common and ordinary Occaſions of doing Good were not ſufficient, as if ſhe thought the Modeſty of her poor Brethren would not permit their Addreſſes to her to be as frequent as their Neceſſities, ſhe order'd conſiderable Sums of Money to be diſtributed amongſt them on fix'd and appointed Days, that by this Means ſhe might relieve their Wants before ſhe was ſolicited by their Importunities, and ſhew herſelf more ready to give than Neceſſity itſelf was to receive. And

As her Charity was large, free, and comprehenſive, ſo was it highly conformable to the Rules of Prudence and Chriſtianity; ſhe delighted chiefly to do Good amongſt thoſe of her own Neighbourhood, more eſpecially to the Families of poor Labourers who had great Charges of Children, and to thoſe whom old Age or other Misfortune had render'd incapable to provide any longer for themſelves; and by this Means, whilſt ſhe reliev'd the Neceſſities of the one, ſhe enliven'd the Induſtry of the other; and whilſt ſhe cured their Poverty, ſhe diſcouraged their Idleneſs: And that this was not done out of Vain-glory and Oſtentation is too apparent to need any Proof, which if it did, might be ſufficiently evinced by ſeveral Inſtances of the more than ordinary Care ſhe took to conceal it: and I ſhall make no Scruple to affirm, that there are a great Number of Families who ſubſiſted almoſt entirely upon her Charity, whereas none but themſelves are privy to it. It was not her Cuſtom to ſound a Trumpet, nor to let her Left-hand know what her Right-hand did; her ſole Aim was the Glory of God and the Good of her poor Neighbours; and ſhe was fully ſatisfy'd, that both theſe Ends were anſwer'd by her private Charity; the Poor were equally reliev'd, and her Father, who ſeeth in ſecret, has no doubt rewarded her openly.

Neither did her Charity ſtop here, it was extended to the Sickneſs and Infirmities, as well as the other Neceſſities of the Body; ſhe not only cloathed and fed, but alſo healed the Poor: And I may ſafely call all here preſent to witneſs with what extraordinary Succeſs Almighty God was pleaſed to bleſs her charitable Endeavours, having by her Means reſtored great Numbers to that Health which they had in vain ſought for elſewhere. And tho' this might juſtly be reputed an extraordinary Piece of Condeſcenſion, yet ſhe, who believed ſhe was not born for herſelf alone, who ſtudied only for Opportunities of doing Good, had quite different Apprehenſions of it, concluding that this rather exalted than abaſed her, and render'd her more truly noble rather than leſs honourable; inaſmuch as hereby ſhe approach'd nearer to that illuſtrious Pattern of all Virtue, who whilſt on Earth *went about doing Good*. And

This Charity on the Body was happily attended with an equal or greater Concern for the Welfare of the Souls of poor People; and indeed it ſeem'd to be chiefly directed thither, ſhe ſeldom relieving their bodily Neceſſities without giving at the ſame time ſome pious Advice with reſpect to their Souls, well knowing that her Kindneſs in the former would make effectual Way for the deeper Impreſſion of the latter.

Her Charity to thoſe who had unhappily made themſelves her Enemies was no leſs remarkable; ſhe heartily forgave all they did againſt her, and as far as ſhe had Opportunity return'd Good for Evil; and as if all that ſhe could do for them was too little, ſhe pray'd to God for them, call'd-in Heaven to their Aſſiſtance, and engaged Omnipotence itſelf to compleat the Kindneſs. She was entirely free from all Rancour and Malice, bore a hearty Good-will to all Mankind, and inſtead of her Enemy hated only her Revenge.

She was equally admir'd for all the other Virtues of Converſation; ſhe had the Majeſtick Greatneſs of the Soul of the Man, temper'd with the agreeable Sweetneſs of the ſofter Sex; ſhe was endow'd with a meek, affable, courteous, and humble Temper, and ſo obliging a Carriage, as did not only eaſily recommend her to the Value and Eſteem of all that knew her, but alſo render'd her the Wonder and Admiration of all that were ſo happy as to approach her Perſon; happy indeed, ſince they always return'd from her wiſer and better than they came: Her wiſe and prudent Diſcourſe enlightening their Minds, whilſt the Grace that was mingled therewith inflam'd their Affections.

Her Temperance was extraordinary; for, notwithſtanding that entire Maſtery ſhe had over her Paſſions, and that Command which her Reaſon had gotten over her inferior Affections, yet ſhe ſtill continued to keep under her Body with Faſting and Mortification, well knowing that the future Pleaſures of Heaven are only Spiritual; and therefore it was very neceſſary, even in this World, to accuſtom herſelf (as much as human Frailty will permit) to feed upon Love and Contemplation, the peculiar Delights of bleſſed Spirits; that ſo when ſhe came to that bleſſed Place (her ſpiritual Powers being preparatorily enlarged) her Soul might feaſt on the Joys thereof with the greater Pleaſure and Satisfaction, ſince her Appetite was before prepared to reliſh them by a long Experience of them upon Earth.

And this pious Courſe of Life ſhe not only continued in, but alſo increaſed daily more and more; till at length being arrived at the Meaſure of the Stature of the Fulneſs of Christ, having fought a good Fight, having finiſh'd her Courſe, it pleaſed Almighty God in his good Providence to take her to himſelf, to deprive us of that Light which had ſhone ſo bright on us, and to reward that illuſtrious Virtue in Heaven which was ſcarce to be equal'd upon Earth.

During her laſt Sickneſs which it pleaſed God to try her withal, ſhe behaved herſelf with all the Chriſtian Patience, Courage and Conſtancy imaginable; ſhe was never heard to utter one Word either of Impatience or Diſtruſt, but ſhew'd on all Accounts an entire Reſignation to the Divine Will, and conſtantly comforted her pious Soul with this Paſſage of the Apoſtle, *Theſe light Afflictions which endure but for a Moment, are not fit to be compared with the Glory that ſhall be revealed.*

She was even from the Beginning of her Sickneſs apprehenſive it would be her laſt, and accordingly deſired thoſe who viſited her to pray not for the Recovery of her Body, but the Welfare of her Soul. The *Sunday* before her Death, believing the Time of her Diſſolution to draw near, ſhe was deſirous to partake of the *Lord's-Supper*, which ſhe received the ſame Day; and that Reverend Perſon from whom ſhe receiv'd it has frequently told me ſince, that he never in all his Life had ſeen in any Perſon whatever ſo much Quiet and humble Devotion, a Zeal ſo fervent, and a Piety ſo unaffected. She expreſs'd all along rather a Willingneſs to pay the Debt of Nature at that Time than otherwiſe, having in her Eye the glorious Kingdom ſhe was going to take Poſſeſſion of: And inſtead of praying for the Continuance of her Life, ſhe beg'd of Almighty God theſe two Bleſſings; namely, that ſhe might not out-live the Uſe of her Reaſon, and that her Death might be quiet and eaſy; both which Petitions were anſwer'd by the Almighty according to the Deſire of her Heart: She enjoy'd the free and vigorous Uſe of her Reaſon to the laſt Moment, and with a Devotion ſuitable to her pious Soul join'd in the Prayers our Church has appointed for the Viſitation of the Sick. And tho' her Underſtanding had always been remarkably bright and ſerene, yet now the Weakneſs of her Body was a Foil to the Brightneſs of her Mind, and render'd the Luſtre of it the more conſpicuous.

As to the Manner of her Death, that alſo fully anſwer'd her devout Prayers, it was ſo quiet that it might even in that Senſe be moſt properly term'd a falling aſleep; as if Almighty God had deſign'd the Eaſineſs of it, not only an Earneſt, but alſo a Foretaſte of the Rewards of a well-ſpent Life.

Thus died that great and good Perſon, full of Years and laden with Virtue, admired and lamented by all that knew her, and whoſe Virtue will be the laſting Wonder of Poſterity, the Honour of her Name, and the moſt illuſtrious Pattern of all that ſhall be ambitious to tread the Paths of Religion; the Pride of her Sex, the Mirror of Virtue, and the Phœnix of her Age; one who had a true Zeal for the Proſperity of the eſtabliſh'd Church, temper'd with a profound Knowledge of that which was for the real Intereſt of it: She was a dutiful Wife, and a tender and affectionate Mother. There is great Reaſon to believe that her Piety to the Memory of her Lord, and the Concern ſhe felt upon the Death of the late Lord *Derby*, in ſome meaſure haſten'd her own.

One Circumſtance of her Death muſt not be forgot, ſince it is an Evidence both of her tender Love to her Son, and alſo her Carefulneſs to diſcharge the Duty of a pious Mother. When he took his laſt Farewel of her, ſhe embraced him in her Arms, and being ſenſible of her bodily Weakneſs, exerted her whole Strength, and compriz'd the Sum of his Duty in this comprehenſive Precept, Fear God: An Injunction highly becoming her that gave it, and well worthy the ſerious Reflection and frequent Meditation of him to whom it was given.

She was a kind Miſtreſs, a conſtant Friend, and a charitable Neighbour; a Parent to the Orphan, an Huſband to the Widow, and the Support and Stay of all that were in Want and Miſery: In a Word, ſhe was Great without Pride, Wiſe with Vanity, Devout without Hypocriſy, and Charitable without Oſtentation; one whoſe Virtue added a true Luſtre to her Quality, whilſt the Greatneſs of her Quality render'd her Virtue the more conſpicuous; one who liv'd holily, died happily, and now reigns eternally with God and the Lamb in the Kingdom of Heaven. *She was like a Tree planted by the Rivers of Water, which bringeth forth her Fruit in her Seaſon: And ſhall her Leaf wither?* No, 'tis impoſſible, ſince we have a ſure Word of Prophecy that *the Memory of the Juſt is bleſſed, and that the Righteous ſhall be had in everlaſting Remembrance.* Her Virtue ſhall be enrolled in the bright Records of Fame; her Name ſhall always be mention'd amongſt the illuſtrious Examples of Piety; and her Preparation for Heaven has render'd her immortal upon Earth: *Her Leaf ſhall not wither.* Almighty God has proſper'd her Undertakings; her Faith is turn'd into Viſion, her Hope into Enjoyment, and ſhe has already received the Crown of her Patience in that comfortable Welcome our Saviour has given her pious Soul; *Well done good and faithful Servant, enter thou into the Joy of thy* Lord. And now what remains, but that we who ſurvive her ſhould evidence our Reſpects to her Memory, by conforming to her Example, and imitate her Virtue upon Earth, that we may one Day be eternally happy with her in Heaven?

Died in 1703, *and buried the* 16*th of* April *in the Pariſh-Church of* Ormſkirk *in* Lancaſhire.

The Character *of the Rev*^{d} *Dr.* RICHARD SHERLOCK, *Rector of* Winwick *in the County-Palatine of* Lancaſter, *by* Tho. Crane, *M. A.*[*]

ONE main Advantage that I have herein, before a Stranger, is, that I need not be inquiſitive, nor much ſolicitous after the memorable Paſſages of his Life; for thoſe, I preſume, are much-what known to me already, having enjoy'd his Company, and obtain'd his Converſe, for many Years together; notwithſtanding at this preſent [a] I can't, without a more mature Deliberation, and leſs Diſturbance and Diſtraction of my Thoughts, preſent you with any other than a rude, immethodical, and imperfect Draught of his Life.

I know the very naming of him is enough to all that knew him; and to read, and ſeriouſly to meditate upon his devout and practical Pieces,[b] will be ſufficient for them that knew him not. Albeit, Virtue hath no more than Merit when 'tis commended, yet Juſtice will that it ſhould have its Due; for tho' it cannot be better'd thereby, yet in ſo doing it is righted.

He was early matriculated in the Univerſity, too early I have heard him ſay with ſome Regret.[c] After, as I conceive, he had commenc'd Maſter of Arts in the Univerſity of *Dublin*, he enter'd into Holy Orders, and was preſented to a Cure, and undertook firſt the paſtoral Charge in that now [d] diſtracted Kingdom of *Ireland*; when inſtantly the Rebellion there breaking forth, he was forced thence, leaving and looſing his Books, and what he had: Nor was *England* after that for any long time more kind or auſpicious to him, for that the Torrent of Wars[e] did quickly overflow the Nations. However, he was always ſtedfaſt to his Principles, ſteady in Allegiance, and faithful to his Sovereign; promoting his Intereſt with great Zeal and Courage, as much as lay within his Sphere. For his Loyalty he ſuſtain'd and ſuffer'd very much, Deprivation, and for ſome time Impriſonment, as many Worthies did beſides him. At the laſt, when driven out of *Oxford*, (where for ſome Space he was Reſident, and one of the Chaplains in *New-College*, officiating alſo at one of the Churches in the Town) by good Providence he found Shelter in a ſmall Village near adjoining, where he liv'd obſcurely, yet, he ſaid, very happily; for that he was at reſt, and not envied there, becauſe the Place was of no great Value, ſave that the People were very kind and reſpective to him, and had a Deference for him; which made his Miniſtry more effectual, as well as Life more comfortable;

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[*] From the Sermon preach'd at *Winwick*, *June* 25, 1689.

[a] The Remembrance of his Mortality.

[b] His *Practical Chriſtian*, *Catechiſm*, *Meditations on the four laſt Things*, &c.

[c] He was admitted into the College when he was about Fourteen Years of Age; for which, as he intimated, he was conſtrain'd to become the more ſtudious and induſtrious: And how well he improv'd his Time, and what Progreſs he made in Learning, will ſufficiently appear by what he writ, without any further Obſervation. That which I find recorded of St. *Remigius* may well be attributed unto him; —*Ut primum Diſciplinarum capax factus eſt, non modò natu majores*, &c. That from the Time of his firſt Capacity of Learning, he out-ſtript thoſe that were ſuperior to him in Age, as well in Excellency of Parts, as Proficiency in Study, and Maturity in moral Virtues.

[d] When the two Armies of *England*, headed by K. *William* III. and the *French* Forces, ſupported by *Iriſh* Rebels in Favour of K. *James* II. diſtreſs'd that Nation.

[e] In 1641.

able; for truly ſo it is, that wherever the People are prejudiced or diſaffected, (tho' a Man had the Tongue of Men and Angels) he ſhall, as One expreſſeth it, ſooner preach out his Heart amongſt them, than preach what is Good into their Hearts.

But what Corner of the Nations was then left long unranſack'd? Here alſo they found him, and drove him out; inſomuch that he was ſore hurried and poſted to and fro, being not able to fix his Station long in any one Place, except in one loyal Family in the North.[f]

Till at laſt, by a moſt ſtrange and propitious Revolution, the King and Royal Iſſue returning,[g] and the Kingdoms ſettling after ſo much War and Blood-ſhed, his Noble and Right Honourable Patron, *Charles* Earl of *Derby*, whoſe Chaplain he was, as he had been long before to his Grandfather the Right Honourable *William* Earl of *Derby*, preſented him to this Place: So that his Lot at the laſt fell unto him in a goodly Heritage,[h] which might, as no doubt it did, in ſome meaſure compenſate for his former Loſſes and great Sufferings. And for this I have heard him ſay, with much Gladneſs of Heart, for he thank'd GOD when he ſpake it, that never any Benefice was more frankly and freely beſtow'd than his was; which was much, very much to the Honour of his noble Patron, whoſe Neceſſities, notwithſtanding, might be very great and urgent, becauſe of his and the Earl his Father's late Troubles and Sufferings for Loyalty's Sake, which are not here to be recounted.

As for his Painfulneſs in his Cure, let his own Words be heard; for he, being dead, yet ſpeaketh and preacheth to us: Thus you may read him in his Dedicatory Epiſtle to his Pariſhioners in his *Practical Chriſtian*; *As for the Diſcharge of my Duty, tho' I cannot ſay I have been ſo prudent and diligent as the high and holy Nature of my Function requires, yet you know I have not omitted frequently to put you in mind of the whole Will of* GOD, *in the careful Obſervance whereof the Health of your Souls conſiſteth.* And, leſt any ſhould be at a Loſs for the Contents of GOD's Holy Will, he there further informs us, that the ſame is collected out of the whole Body of Holy Scriptures, and ſum'd up into General Heads by the Church of CHRIST in her Catechiſm. *The which,* ſaith he, *tho' by a ſtrange fanatick Humour it be ſlighted, and by ſelf-conceited Perſons derided, yet contains all Things, both of Faith and Fact, neceſſary to Salvation, being rightly, clearly, and fully underſtood.* For this End, he hath paraphras'd the ſame; which how much in Vogue and Eſteem throughout the Nation, the many Editions thereof do fully demonſtrate.

He would often tell his Hearers of ſuch that have itching Ears, who, through the Deſire of much Hearing, upon the Pretence of going on to Perfection, were apt to run off the very Foundation. Alike to this is that of a late Reverend Prelate,[i] who thus expreſſeth himſelf: *Ever ſince Sermoniſing hath juſtled out the neceſſary Inſtruction of Catechiſing, the People have been poſſeſs'd with ſtrange Errors in Religion, and hurried on by the Spirit of Giddineſs, of Faction, and of Rebellion.*

He was evermore for what was practical, much more for that, than what was controverſial in Divinity: He ſeem'd rather to decline than encourage and countenance Diſputes, as if thereby he dreaded greater Differences; which often falls out, that more Strifes are engender'd and multiply'd by hotly and ſtiffly arguing it, than are quell'd thereby.

He was very ſtrict and regular in his Life and Converſation; no leſs obſervant of the Church's Orders and Conſtitutions: He would not admit of private Prayer in publick, of no other there than what the Church enjoin'd to be uſed, as preſcribed and eſtabliſh'd by Authority.[k]

As for his Hoſpitality and Acts of Charity, they have been deſervedly much fam'd: He gave much Alms, and daily adminiſter'd to the Neceſſitous, to ſuch that were in Priſon and Diſtreſs; he cloathed the Naked, and provided Bread for the Hungry; contributed much towards the ſettling of a Stock of Bread and Cloth for the Poor for ever: His Charity was diffuſive, for not only his own but other Pariſhes were warm'd by its bountiful Influence: He hath made ſuch Proviſion for the indigent, that the Children which are yet unborn may gratefully commemorate him: He was much converſant in Watching, Faſting, and Praying, as well as Alms-deeds; with him they inſeparably accompanied each other: He ſhew'd himſelf in all Things a Pattern of good Works, the Mirror of Holineſs, the Sampler of Chriſtian Piety; His Zeal was ſuch in providing for the Sick and Needy, as to deny himſelf thoſe Things that were convenient for him, that he might be better able to ſupply the Wants of the Neceſſitous: He had learn'd, that the Glory of one of his high and holy Function conſiſted much in making Proviſion for the Poor, as his Shame did in ſtudying to enrich himſelf;[l]

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[f] *Berwick Hall.* [g] In 1660. [h] *Winwick*, in the County-Palatine of *Lancaſter*. [i] Bp. *Nicholſon*.

[k] See a brief Diſcourſe of his, entitled, *The Irregularity of a private Prayer in a publick Congregation.* In a Letter to a Friend, *Anno Dom.* 1674; ſince then reprinted and enlarged. See alſo *Pulpit Conceptions*, *Popular Deceptions*. There is more of this in the *Preacher's Guard and Guide*, aliàs *Rex Theologus*; wherein is rank'd the Uſe of long Prayers of our own conceiving before Sermon, among the Innovations theſe later Times have made.

[l] *Ignominia Sacerdotis eſt, propriis ſtudere,* &c.

wherefore his principal Care for this was, to lay up his Treaſure in Heaven by a faithful Diſpenſation (as a careful Steward) of that which GOD had given him upon Earth.

He was very ſpare and ſlender of Body, and it was thought he impair'd its Strength very much by his frequent Faſting and Abſtinence. However, he would not endure to be told thereof; for upon any ſuch a Suggeſtion, he was ready to reply, That he did eat and drink too much; and that many, if not moſt, Men (uſing the Proverb) *did dig their Graves with their Teeth.* Upon this Account, for that he was ſo much devoted to Auſterity of Life, and was ſo ſtrict an Obſerver of the Holy Time of *Lent*, and other ſtated Faſts of the Church; for this, and the like, the Ignorance of ſome, and that, and Ill-will in others, would needs have him tainted with Popery.

He often forſook his warm Bed in the cold Seaſon of the Night, that he might betake himſelf to his Devotions; ſo that he ſpent the Time in Watching, Weeping, and Praying, when others were at their Repoſe and ſleeping. He eſteem'd Time moſt precious, reckoning that as loſt, more than what was neceſſary for Reſt and Refreſhment to the Body, that was not employ'd in Prayer, Study, Chriſtian Viſits, and ſuch like; inſomuch, that that very Character which was given to St. *Hierom* by the Author of his Life, may very well be beſtow'd on this Reverend Perſon:[m] — That he would indulge Sleep no more (ſcarce that) than only to ſatisfy the Neceſſity of Nature; that he remitted nothing of Pains and Induſtry for Reading or Study, nor of his Alacrity in Prayer; ſo that it was a Wonder to ſee a Body, that had ſuſtain'd ſo much by Labour, Vigilance, and Faſting, to continue ſo full of Vigour and Activeneſs. Moreover, as if he had (what can we imagine leſs?) ſome ſecret and inviſible Monitor ſtill at hand to inſtigate him thereunto, he would frequently, and that inſtantly, depart the Company, retire into Secret, to pour forth his Soul in pious and fervent Ejaculations;[n] when and where his Zeal and Tranſports have been ſuch, that he hath been often over-heard; which, in Charity, we muſt conclude was not deſignedly, and out of vain Affectation to be over-heard, that he might be taken notice of; no, but we muſt impute the ſame to the mere Raptures of Devotion. That of venerable *Bede*, which he aſcribed to St. *Cuthbert*, is very applicable to this Reverend Paſtor:[o] — That he fulfilled his Duty in daily Prayers in Behalf of the People committed to his Charge, and he taught them nothing by his Words whereof he did not give them a good Example by his Deeds.

He had *David*'s Pſalms *ad unguem*,[p] making Reſponſes all by heart; Evening and Morning, as the Church preſcribes, he attended publick Prayers; and upon the more ſolemn Days of Faſting and Humiliation, as upon *Aſh-Wedneſday*, *Good-Friday*, &c. after Divine Service had been celebrated in the Church, he would in his private Chappel read Prayers again, making then uſe of the *Pſalms* and *Leſſons* as appointed by the *Kalendar* in ordinary Courſe for the Day, when thoſe that were proper and peculiar to that Day had been read before.

Whenever the *Abſolution* was pronounced, or the *Benediction* given, being upon his bended Knees, he bar'd his venerable grey Hairs, and lowly bow'd his Head, as if he would have kiſs'd the Ground.

Very often in private he hath been ſeen and heard to weep, pray, and beat his Breaſt; not only kneeling, but ſometimes throwing himſelf flat upon the Earth; lying proſtrate on the Ground, as if he had been licking up the Duſt; thus profoundly humbling himſelf, even to the loweſt. Since he has already paid the laſt Debt to Nature, we may ſafely ſpeak; for that 'tis impoſſible to humour the Dead into Danger, or in this Caſe to melt ourſelves away into Flattery.

A good old Man, like to this pious one, who is now become our preſent Subject, being much importun'd to declare what his Studies and Contemplations for the moſt part were; — at laſt, breaking the Bounds of Modeſty, he made this Anſwer: — That he, for his part, was daily converſant in, and much meditating upon the four laſt Things, *Death* and *Judgment*, *Heaven* and *Hell.* Theſe, we may well preſume, poſſeſs'd much the Thoughts of the Deceaſed; for that in Writing he hath expatiated hereupon, and recommended the ſame to our ſerious Meditations.

It were eaſy to multiply Inſtances of this Nature, for we have a very virtuous and copious Subject: The whole Narrative of his Life would take up much, and juſtly challenges a far better and more able Pen; but Brevity neceſſitates me, that I be not tedious, to paſs by many memorable Paſſages. There is nothing of Untruth, as I conceive, that can deſervedly be charged upon me for what I have already ſaid; I fear there is more of Virtue and Piety than

[m] *Somnus non ad delicias, ſed ad naturæ capitur neceſſitatem: canis jam totus aſperſus, nihil ex ſtudiorum aſſiduitate remittit — Mirum erat in corpore jejuniis & ætate conſumpto, tantum ſpiritûs, tantum vigere fortitudinis.*

[n] *Sæpe accidit, ut dum inter alios verſaretur, & cum illis Sermonem miſceret, intus Deum ſe alloquentem ſentiens, diſcederet in cubientum, ibi cor ſuum coram Domino effundens*, &c. In Vit. Tho. à Kempis.

[o] *Commiſſam namque ſibi plebem & orationibus protegebat aſſiduis, & admonitionibus*, &c. Bed. Eccl. Hiſt. lib. 4. cap. 28.

[p] *i. e.* by heart.

Hundreds will ever imitate or practiſe. However, let a Man live or act never ſo well, there will be ſome *Momus* or other to carp, ſome Prejudic'd and Diſaffected to traduce and cenſure him, and never underſtand the Worth till they find the Want of him; which great Numbers will be ſure to do, I mean the Poor that he fed and cloathed, who can be no feigning nor perſonating, but real Mourners for his Death.

Having led his Life in an holy and chaſte Celebacy, being never wedded to any ſave GOD, and the People that were committed to his Care and Truſt, of whoſe ſpiritual Welfare he was very tender; and having ſpun out his Days to the 76th Year of his Age, he ſeem'd to be weary of the World, and to wait for his Diſſolution; wherein his GOD hath gratify'd him, having brought him to his Fathers, and in a good old Age deliver'd him from the Miſeries of this ſinful World, it may be, from much Evil to come.

N.B. Some Years before his Death, he caus'd his Grave-ſtone to be laid within the Chancel, at the firſt Entrance into it out of the Body of the Church; there, in the very Paſſage to be trampled upon, and trodden under-foot. He was not only a publick, but alſo private Frequenter of GOD's Houſe, (having a venerable Reſpect for all conſecrated Places) where, upon his Retirement thither, he hath ſometimes been diſcover'd to make uſe of ſeveral devout and humble Geſtures, continuing fervent in Prayer and Doxologies; one while ſtanding erect before the Communion-Table, with Hands and Eyes lift up to Heaven; another while prone, hanging down his Head with a penſive, drooping, and dejected Countenance, being much afflicted and caſt down at the Remembrance of his Sins; ſometimes kneeling, nay falling flat on his Face; and ſometimes he deſcended to ſtretch and lay down himſelf upon his Grave, where lying with his Back upon the cold Stone, and his Face upwards, he earneſtly ſupplicated GOD, breathing forth ardent Ejaculations.

What he order'd for his Epitaph, to be engraved in Braſs, and fix'd upon his Stone, will be inſerted among the Epitaphs in the *Appendix*.

Died June 20, 1689, *and buried the* 25*th of the ſame Month at* Winwick *in* Lancaſhire.

The CHARACTER *of* THOMAS *Earl of* Elgin, *Baron of* Whorlton, *&c. by* RICH. PEARSON, *D. D.* *

SUCH eminent Examples of Virtue and Piety, as this honourable Perſon hath left behind him, are not the Lot of every Day, eſpecially in this laſt and iron Age of the World. I ſhall therefore endeavour, in ſome meaſure, to gratify your juſt and reaſonable Expectations; and I ſhall do it the more chearfully, becauſe I find myſelf diſcharged of one main Diſcouragement which uſually attends upon theſe Performances, the Suſpicion of Flattery, that Pander of Vain-glory, that *ſtinking Fly* which poiſons the Perfume of many a Funeral Commendation. Here is no Fear of that; I am to ſpeak of a Perſon ſo truly and highly deſerving, that my Arrows will be ſure rather to fall ſhort than beyond the Mark: Being ſecured of that, I ſhall ſet forward.

I will not take upon me to trace the Deſcent of this noble Perſon to its firſt Riſe, it were a Work that would require the Antiquities of two Kingdoms: It may ſuffice, that it was both Ancient and Honourable; and let me add, it was *Engliſh* too; and ſo I find it on the Monument of *Edward* Lord *Bruce*, in the Chappel of the Rolls.[q]

Our Neighbour-Nation had the Honour to give that Family an hoſpitable Entertainment for ſome Hundreds of Years; and they had the Juſtice alſo, after many Revolutions, to reſtore it at length with Honour and Splendour to its native and original Soil.

His Anceſtors, with their Name, came in with the *Norman* Conqueror; their Seat was *Skelton* in *Yorkſhire*; and a Monument of theirs, ſtill remaining in *Giſborough-Abbey*, bears witneſs to great Antiquity. Providence tranſplanted them into *Scotland*, where they proſper'd, took Root, and ſpread their Branches into the Royal Family.

And the ſame Providence, together with the auſpicious Reign of King *James*, brought them back into *England*. The Lord *Bruce* of *Kinloſſe*, Father to this honourable Earl, did not only attend upon his Majeſty to this Crown, but was a happy Inſtrument, as Ambaſſador to Queen *Elizabeth*, (of whoſe Favour he had a great Share) for the tranſacting of that great Affair, in order to the Succeſſion; and in the Succeſſion, as an Honour to his Juſtice and Integrity, as well as Wiſdom and Prudence, was intruſted, both as Maſter of the Rolls in this, and Counſellor of both Kingdoms. Here his own Modeſty (which in thoſe Days was accounted a Virtue) was the only Moderator which ſet Bounds to the Favour and Bounty of his Prince, in refuſing thoſe further Offers that were made by King *James*, and returning divers Blanks that had been given unto him.

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* From the Sermon preach'd in the Pariſh-Church of *Malden* in *Bedfordſhire*, *Dec.* 31, 1663.

[q] *Scotus ut ortu, Anglis ſic oriundus avis.*

His Lordſhip, now deceaſed, had Reaſon to acknowledge (as he did frequently and gratefully) how happy God had made him in all his Relations: Happy in his Father, ſo renowned in his Generation: Happy in his Mother, whoſe Memory is ſtill precious in the Fragrancy of her Piety, Charity, and Hoſpitality: Happy in his firſt Wife, the Daughter of Sir *Robert Chicheſter*, and Heir by her Mother to the great and rich Houſe of *Harrington*; by her he had his only Child, the Earl now [r] living; a Lady eminent in her Time for ſingular Wit, Parts, and Modeſty: Happy in his ſecond, *Diana* Counteſs of *Oxford*, one of the Coheirs of *William* Earl of *Exceſter*; a Lady of matchleſs Virtue and Honour; to whoſe dear and pious Memory his Lordſhip erected this ſumptuous Monument; having herſelf left behind her, as with his Lordſhip, the Memory of a moſt entire conjugal Affection, ſo with his Son the unparallel'd Kindneſs of a Mother-in-Law; firſt making him her Child by a careful Education, and then her Heir by a noble Endowment with her whole Eſtate of Inheritance: Happy in his only incomparable Siſter, *Chriſtian* Counteſs-Dowager of *Devonſhire*, now ſurviving; and happy in his only Son, and Heir of his Virtues, Fortunes, and Honours.

But I muſt not forget myſelf, neither ſhould I have mention'd this Nobility of Extraction and Alliance, but that I find it attended with ſuch a Train of Virtues, of which Honour is but the Shadow, and without which it is not ſo much as a Shadow: Therefore, paſſing by his Original and Traduction, let us look upon him in his own proper and inherent Qualifications; and thoſe we may refer to three Heads, *Political*, *OEconomical*, and *Perſonal*.

For *Politicals*, he was a Perſon enrich'd with great Endowments and Abilities of Mind, much Prudence and Sagacity, as well as Integrity; a deep Judgment, fit for the Managery of the higheſt Affairs, had not the Depreſſions and Infirmities of a Conſumptive Body indiſpoſed him for the Publick, eſpecially in ſuch Times of Broils and Confuſion as were altogether unſuitable to the Calmneſs and Peaceableneſs of his Temper. Yet even then he bore his Part, and whilſt others were wallowing in Blood, he was wreſtling in Prayer and melting in Tears, *mourning for the Diviſions of* Reuben, and *praying for the Peace of* Jeruſalem. For his own Concernment, his greateſt Care was to preſerve *a ſound Soul in a crazy Body*,[ſ] and a good Conſcience in bad Times. He would often comfort himſelf, and this Comfort he carried with him to his Grave, that *he was free from the Blood of all Men.*

For his *OEconomicals*, in the Government of his Domeſtick Affairs, his Family was, as the Pſalmiſt deſcribes *Jeruſalem*, like *a City compact together.* In the midſt of the diſtracted and confuſed Times, when the Coat of Christ was rent into ſo many Pieces; ſo many Men, almoſt ſo many ſeveral Religions; in the midſt of thoſe Confuſions, his Family was like a little Church; and, tho' at that Time very numerous, yet I could not obſerve that there were two amongſt them all of a different Perſuaſion, either in Point of Religion or Loyalty. This I aſcribe (next to the Bleſſing of God, who *makes Men to be of one Mind in a Houſe*) to the Piety and Prudence of their Lord and Maſter, wiſely conſidering that he could never be ill ſerv'd by thoſe who were both religious Servants of God and faithful Subjects to their Sovereign. Within thoſe Walls you ſhould not hear any of thoſe helliſh Oaths, Blaſphemies, or Execrations, which in other Places are wont to infect the Air, grate the Ears, and wound the Hearts of pious Men: No Drunkenneſs or Debauchery to be found there. I obſerv'd it with Comfort, and can ſpeak it with Confidence, that for five Years Time, in which I had the Honour of a conſtant Attendance in the Service of that noble Family, I was not once encounter'd with the deform'd Spectacle of a drunken Diſtemper; but, on the contrary, ſuch Order, Silence, Sobriety, Modeſty, and Civility, as if not only the Eye, but the Soul of the Maſter had been in every Corner of the Houſe. Such a Maſter, worthy of ſuch a Family, who was truly *Pater-familiâs*, not ſo much the Lord as *Father of his Family*; ſo tender of his Servants whilſt living, and ſo careful of them when dying, as to leave to every of them a good Bleſſing behind him.

Laſtly, for his own *Perſonal* Qualifications, he was moſt eminent and exemplary. I ſhall not inſtance in any negative Virtues, that he was not obnoxious to any of thoſe Vices which are incident to Greatneſs, not to Pride and Haughtineſs, not to Violence and Oppreſſion, not to Luxury and Intemperance, not to Pleaſure and Wantonneſs; the black Mouth of Malice cannot charge him with any Shadow of theſe Enormities. But I will not inſiſt upon theſe; *It may be the Commendation of a Plebeian, or private Man, to be free from Vice*;[t] but for Perſons that over-top others in Place and Dignity, it is a ſhameful and ignominious thing not to be as eminent above them in Virtue; and what Virtue can we name, in which he did not both tranſcend the moſt, and equalize the beſt?

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[r] *Anno* 1664.

[ſ] *Bonam conſcientiam in mala valetudine.*

Begin we with his *Humility*, for that is the beſt Foundation in the Structure of Piety. He that would build high, muſt lay his Foundation low; and he that would build for Heaven, muſt lay his Foundation in Humility.

So did he; great in the Eyes of others, little only in his own: And whereas *Solomon* tells us, *before Honour goes Humility*;[u] here was Humility conſpicuous in the midſt of Honour, which made it appear much more honourable. Like *Saul* in the *Old Teſtament*, he was *higher than the reſt of the People by the Head and Shoulders*; yet, like *Paul* in the *New Teſtament*, in his own Eſteem, *leſs than the leaſt*. His Grandeur diſcover'd itſelf rather by the Virtue and Influence in *doing Good*, than by the Pomp and Splendour in *ſeeming Great*.

Add to his Humility his exceeding virginal *Modeſty*, mix'd with ſuch a ſober and ſerious Gravity in his Countenance and Deportment, that his very Preſence was ſufficient to charm the Extravagancy of wanton Tongues, as well as his Example. You ſhould not hear at any time an unſavoury Word fall from his Mouth. He had ſuch a perfect Command of that little ſlippery Member, that whereas others, to whom their own Honour is tender as the Apple of their Eye, are yet unreaſonably prodigal of other Men's Reputations; he was ſo far from lacerating the Fame of other Men, that I could never obſerve him to ſpeak Ill of any Man's Perſon, tho' never ſo ill deſerving.

His *Temperance* was rare and admirable: He look'd upon Exceſs as Poiſon, not only of the Body, but of the better Part; and ſuch a Baſtard of Hoſpitality, as moſt commonly is the Death of the Mother.

His *Juſtice* exact, ſo far from doing Wrong to others, that, if the Caſe were doubtful, he would commonly take the Loſs and Diſadvantage to himſelf.

But, *above all theſe*, ſaith the Apoſtle, *put on Charity*. So did he; his *Charity* was great; both this and the other adjacent Pariſhes had a conſtant and a liberal Portion of it. But, beſides the ordinary and obvious Ways, he had the Art to ſpy out the more choice and noble Objects of Bounty, (of which the late unhappy Times afforded Plenty) and there he ſow'd plentifully, by many Hundreds in the Year; and this he did in ſuch a ſecret Manner, that none could be Witneſſes but GOD himſelf, and thoſe to whom he gave it for GOD's Cauſe: And, tho' he always gave it with his own Hand, that he might be ſure to give it into right Hands, yet he was unwilling that his *Left-hand* ſhould *know what his Right had done*. And whereas *Charity covers a Multitude of Sins*, his Charity was ſo modeſt as to cover itſelf.

Theſe were the Fruits of a conſtant Courſe of Piety and Devotion, which he did moſt religiouſly obſerve both in publick and private.

In the Time of his Sickneſs, which was long, and accompany'd often with ſharp Pains, he wanted not a large Stock of Patience and Chriſtian Fortitude to comply with that gracious Providence which had put the Cup into his Hand: But, having a clear Proſpect of *the Race which was ſet before him*, by daily Mortification and Prayer, and other Exerciſes of Piety, he carefully prepared for his laſt and great *Change*, which befell him in the great climacterical Year of his Life, meekly reſigning his Soul into the Hands of his gracious Redeemer.

Died in December 1663, *and buried the* 31*ſt of the ſame Month in the Pariſh-Church of* Malden *in* Bedfordſhire.

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[t] *Privati & plebeii hominis eſt, ut vitio careat.* Nazianzen. [u] *Prov.* xv. 33.

The CHARACTER *of the Hon*^{ble} LADY MARY FARMOR,† *by* JOHN DOBSON, *B. D. Fellow of* St. Mary Magdalen-College *in* Oxford.*

WHEN I attempt to draw the *Character* of this *excellent Lady*, my Thoughts preſent me with a *threefold* Diſcouragement.

The *Firſt* is, that when *ſhe* was in *perfect Health*, and of a *diſpoſing Mind*, ſhe made a kind of *nuncupative Will*, and therein commanded that her *Body* after Death ſhould by *no* Means be *embalm'd*, nor her *Name perfum'd* with any *Funeral Eulogies:* And if the Carcaſe of him that is ſlain be apt to bleed afreſh, when but lightly touch'd by the trembling Murderer, by the ſame kind of *Sympathy* perhaps the moſt *ſlender* Commendations may draw Blood into the Face, and diſcolour the *Paleneſs* of Death with the *Modeſty* of a Bluſh.

Secondly, My ſecond Diſcouragement is, that it is but a *cuſtomary thing to dreſs up the Dead*, by ſcattering Flowers upon the Hearſe, and right or wrong ſpeak well of them in a *Funeral Sermon*. It may therefore ſeem ſome *Prejudice* to her *Honour*, that ſhe has no more done to *her* than what is *ordinary* for *others*; whereas ſhould this *Duty* wholly be *omitted*, the *Neglect* would redound as much to the *Advantage* of her *Reputation*, as the *like* did to *that* of *Brutus* and *Caſſius* in the *Roman Hiſtory*.[a] For when the *Statues* of *other Patriots* were carried in Pomp at the Funeral of *Junia*, and *theirs* were not, the Spectators, being ſenſible both of their *Virtue* and the *Affront*, immediately inquired for what Reaſon *they* were not there. After the ſame Manner, ſince the whole Country was acquainted with *her Merits*, upon this Omiſſion, they would preſently aſk, Why, ſince *others* upon the ſame Occaſion have been *commended*, the Lady *Farmor* was not? And by theſe Means, like the *Sun* and *Moon*, ſhe would be the more *gazed* on for being *eclipſed*.[b]

I am, in the *third* place, diſcouraged by my own *Inabilities* to undertake her *Deſcription*; for if none but the moſt exquiſite *Artiſts* in their Kinds were permitted to *make* the *Effigies*, or draw the *Picture* of *Alexander*, none but the moſt excellent Orator ought to deſcribe this *incomparable Perſon*; whereas, ſuch are the *Frailties* of my *Fancy*, that when it does addreſs itſelf to this Work, it is apt to *ſhrink* and *ſtart back*, and is as much *dazzled* with *this* as the *bodily Eye* is wont to be at the Preſence of a too *illuſtrious Object*.

But ſince the *Deſign* that I aim at is entirely your *Conſolation*, and *Sampſon*'s *Riddle* is in this Inſtance unfolded, becauſe in the *very Eater we may find Meat*, and *Honey in a Carcaſe*;[c] it is as neceſſary for me to make uſe of *ſome*, altho' but *few*, Parts of *her Character*, as it is for him to handle *Mummy*, who would from thence extract ſome *Balſam* for his Wounds.

As for her *Pedigree*, I am not very *ſolicitous* or *inquiſitive* after *that*; for I muſt confeſs myſelf a Friend to St. *Chryſoſtom*'s Kind of *Heraldry*, which conſiſts not in recounting the *Anceſtors*, but the *Virtues* of the *Deſcendant*. However, *ſhe* had ſomething to boaſt, even of the *Rock from whence ſhe was hewn*.

She was the youngeſt Daughter of four, of *Hugh Perry*, Eſq; Alderman of *London*; a *Perſon* ſufficiently known at *Wooton-Underedge* in *Gloceſterſhire*, the Place of his Nativity, for a chargeable *Aquæ-duct*, for a *Free-School* and *Hoſpital*, both of his own *erecting* and *endowing*; and *famous* in the *City* of *London* for the great *Offices* he bore, which a *goodly Monument* in St. *Bartholomew*'s by the *Royal-Exchange* had to this Day preſerved, but that a *ſavage Fire*[d] was as *unmerciful* to the *Tombs* thereof, as *Cambyſes* was to the *Sepulchres* of *Egypt*.

The *Place* of *her Birth* was the *great City*;[e] and this alſo was the *School* of *her Education*, in the *Family*, and under the *Eye* of the *Honourable* the Lord *Newburg*, then *Chanceller of the Dutchy*, who in his *Love* and *Care* was indeed the *ſecond Father* to the *Children*, as by *Marriage* he was become a *ſecond Huſband* to the *Mother*; which I the rather mention, becauſe it was not fit that *he* ſhould be paſs'd over in *Silence*, *whom* for this *good Office ſhe* could never ſpeak of without *Honour*.

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† Relict of Sir *William Farmor*, Bart. *Auguſt* 5, 1670.

* From the Sermon preach'd at *Eſton-Neſton* in *Northamptonſhire*,

[a] *Tacit. Annal. lib.* 3.

[b] *Eo ipſo præfulget, quòd non viſebatur.*

[c] *Judges* xiv. 14.

[d] In 1666.

[e] *London.*

The *Method* ſhe was brought up in was both *virtuous* and *gentile*, as might be ſeen by thoſe *Accompliſhments* that were ſo *conſpicuous* in her *Life*: Theſe being no other than the *blazing* of thoſe *Sparks*, and the *Fruits* of thoſe *Seeds* which were *ſown* in her *Education*.

While others liv'd, as if they had been *born* like *Leviathans*, to *take their Paſtime in the Deep*, and *baptiſed into a Profeſſion of Dalliance and Softneſs*, ſo ſpending *every Day as if it were a Tale that is told*,[f] her Buſineſs was to prepare herſelf ſo to paſs through the Waves of this troubleſome World, as finally not to miſs of the Land of everlaſting Reſt: While *they* thought it a *mighty Proficiency* to *remember* ſome *Expreſſions of a new Play*, or *judge nicely* of the *Comelineſs of a Dreſs*, or *accept* the *Careſſes* of an *officious Gallant*, her *Virtues* did outſtrip her *Years*; nor could every Day add ſo much to the *Stature* of *her Body*, but it *added* much *more* to the *Ornaments* of *her Soul*.

By this Courſe, before the *Age of Fifteen*, ſhe had, with all that knew her, gain'd the Reputation of being *grave* and *thoughtful*; and for that Reaſon fit to undertake the Cares of a *Family*, and engage in the Affairs of *another Condition*, than what *ſhe* had hitherto tried: Accordingly ſhe was, about thoſe Years, married to the Honourable *Henry Nowel*, Eſq; *ſecond Son* of the Lord Viſcount *Campden*, a *Perſon* that was her *Match* both in the *Temper* of his *Mind*, and in the *Meaſure* of his *Fortune*.

But, as *Solomon* ſays, *in the midſt of Triumph there is Sorrow, and the End of all our Mirth is Sadneſs*.[g] For ſcarce was this *happy Pair* warm in their Marriage-Bed, but the very Houſe which they lodged in was beſieged by the Enemy:[h] An Event that was advantageous to *her* in this Regard, that it gave an Opportunity of ſhewing as well her *Courage* as her *Love*. Altho' the Softneſs of her Sex and Tenderneſs of her Age, and her no Acquaintance with ſuch Noiſe and Dangers, might have warranted her *Fears*, yet ſhe bravely reſolved not to be *guilty* of *them*. Had Bows and Arrows been the Weapons of that Warfare, very probable it is, that, like the Women of *Carthage*,[i] ſhe would have parted with her Hair to ſupply the Want of Strings. Sure it is, ſhe did not fail to aſſiſt, in what was poſſible for her to do, but even *melted Lead* and *made Bullets* for the *Uſe* of the *Defendants*.

And when the *great Strength* of the *Aſſailants*, and the *great Weakneſs* of the *No-Garriſon*, had made their Caſe *dangerous*, if not *deſperate*, and the *Huſband* was ſolicitous about the *Safety* of his *Beloved*, ſhe reſolutely told him, *That rather than he ſhould wound his Conſcience, or blemiſh his Honour, or bring his Loyalty under the leaſt Suſpicion, ſhe could be content to ſee the Houſe fall upon their Heads, and together with him be buried in its Ruins*.[k]

The Strength of *Sparta* was in the *Breaſts* of its *Citizens*, but *Reſolution* and *Courage* would not avail here: Notwithſtanding *both*, the *Chaldeans*[l] proſper'd, and this Surrender of *Luſſnam* was the *Beginning of her Sorrows*. After *that*, like the Meſſengers of *Job*, or the Waves of the *Sea*, they rouled thick upon the Neck of each other. There follow'd the *Plunder* of the *Houſe*, and the *Impriſonment* of its *Owner*; the *Wife* fell *ſick* of the *Small-Pox*, which *Diſeaſe* occaſion'd her *Miſcarriage of a Child* almoſt ripe for the World: The *Sight* of this *Child* became *infectious* to its *Father*, and, to complete her Unhappineſs, he quickly *died* of that *Diſtemper*.

Her *Days* had hitherto been but very *few*, and theſe *few* very full of *Troubles*.[m] Such a *Series* and *Succeſſion* there was of theſe, (being both *Maid*, *Wife*, *Widow*, a *Mother*, and yet *Childleſs*, and *all* within the Compaſs of *one* Year) that *ſhe* ſeem'd to have run through all the *Chances* and *Miſfortunes* of an *Age*, before the *Sun* (tho' by his own proper Motion he goes near threeſcore Miles every Day) could travel *once* through all the *Signs* of the *Zodiack*.

After this, for the Space of *three Years*, the *diſconſolate Widow* lay behind the *Vail*; nor will it be *Civility* in me to *lift up this*, ſo to peep into the *Retirements* of a *Mourner*. Let it ſuffice, that the next Proſpect which we take of *her* is in the *Arms* of a *ſecond Huſband*, and at the *Head* of an *ancient Family*; in which *Poſition* ſhe preſents *herſelf* to our *Eye* as an *excellent Wife*, and a *careful Mother*, an *incomparable Miſtreſs*, and a *moſt hoſpitable Lady*.

With what *Loyalty* and *Content* did ſhe *live* with her *Huſband*? With what *inconceivable Sorrow* did ſhe at laſt *loſe* him? *She* could never think of his *Perſon* and *Love* without a Mixture of *Joy* and *Grief*, nor mention his *Name* without a *remarkable Tranſport*. If ſhe were *partial* in her *Affection* to any *one* of her *Children* above the reſt, it was for *his* Sake that *ſhe* was *ſo*; reſpecting *him* with a *peculiar Kindneſs*, who was the *Darling* of his *Heart*, and *Heir* to a *double Bleſſing*. It was an Argument of *Alexander*'s Love to his *Epheſtion*, that he commanded ſacred Solemnities to be kept every Year in Remembrance of him: It was equally an *Expreſſion* of the *Affection* of this *Lady*, that tho' they are now[n] near *ten* Years ſince *he* left her, yet was *he* ſtill freſh in *her* Memory, and the *Day* of *his* Deceaſe annually *ſet aſide* on purpoſe to *reflect* upon this *ineſtimable Loſs*.

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[f] *Pſalm* xc. 9.
[g] *Prov.* xiv. 13.
[h] In the Grand Rebellion.
[i] *Florus*, *l.* 2. *c.* 15.
[k] *Impavidam ferient Ruinæ.*
[l] The Rebels.
[m] *Job* xiv. 1.
[n] In 1670.

We are next to behold *her* in the *Relation* of a *Mother*. God had bleſſed *her* with a numerous Offspring, whereof *ſix only remain*, *the reſt being fallen aſleep*; and *theſe*, as they were her *chiefeſt Crown*, ſo they were her *greateſt Care*; ſo *tender* was *ſhe* of them, that if a *Child* was *ſick* ſhe could not poſſibly be *well*. It was our daily Obſervation, that a noxious Humour in the *Daughter's Eye* did, by a *conſtant Sympathy*, become *Tears in the Mother's*. So *jealous* was *ſhe* over *theſe*, that when the *untimely Death* of the *Father* had caſt them *all*, and thoſe *young*, into *her Hands*, in the Meaſure of her Care, ſhe then became a *double Parent*; and, the better to diſcharge that great Truſt which *Providence* had repoſed in *her*, was *reſolutely averſe to any other Matches*: No *Titles of Honour*, no *Addition of Eſtate*, not the *Satisfactions* which ſhe had already *twice* found, and might *again* hope for, in a *married Life*, could *tempt* her to a *third Adventure*. Rather than run the hazard of wronging her *former Children* by any freſh *Engagement of herſelf*, contented ſhe was to *live* and *die* a *Widow*. So *provident* was ſhe for *theſe*, and *fearful* leſt the *Talent* which they might *expect* ſhould unhappily be *wrapped* up in an *idle Napkin*, that ſhe ſo *brought them up*, as they might be capable of *improving* it by a *ſuitable Employment*. If ever *ſhe courted* an *Intereſt*, it was for their *Advantage*; if ever *ſhe* was *troubleſome* to her *Friends*, it was for their *Advice* and *Aſſiſtance* in the *Diſpoſal of theſe*; if ever ſhe was *urgent* upon the *Heir* to *gratify* her in *any thing*, it was to *make a firm Settlement of thoſe Fortunes upon the younger Children, which the Father lived only to deſign*; and having done *ſo*, was ready for a *Nunc dimittis*.

We are next to view *her* as a *Miſtreſs*; and that ſhe was *incomparable* in this kind, the Servants plainly tell us, by the Length of Time that they have liv'd with her, ſome *ſeven*, ſome *ten*, and ſome *twenty* Years: It was not *poſſible* for them to find a *better*, and therefore they *reſolved* not to *make* a *Change*: While they *liv'd in her Service*, the *Wages* contracted for were paid to a *Day*, and to a *Farthing*; and when that any *went away*, I mean to be married, (for they ſeldom parted but upon that Account) ſhe conſtantly added ſomething to ſet them forth into the World; yea, more, if after this they *liv'd* within her *Reach*, they never fail'd of her *Countenance* and her *Kindneſs*: So mindful was *ſhe* of them, even to the *meaneſt* of the whole Number, that ſhe was not willing to leave the World untill ſhe had given *Legacies* to them all.

Next for her *Hoſpitality*: It muſt be remember'd to her *Honour*, that tho' *London* was the *Place* of her *Birth*, and had all the *Temptations* of a *native Soil* to draw her up, yet ſhe would not ſneak thither to avoid the Charge of *Houſe-keeping*. While her *Tenants* were obliged to ſpend their Dung upon the Eſtates which they held of her, ſhe could not think it reaſonable that *herſelf*, who was but a *Tenant* of the Almighty, ſhould carry off the Crop, to the great Impoveriſhment of the Soil which brought it forth; but *ſpent* her *Eſtate* in the *Country* where ſhe *received* it, and ſpent it not in *Vanities* and *Fancy*, but ſuch a *diffuſive Way*, that the *Dependents* and the *Poor* might be the *better* for the Expences. Here was no *great Hall*, built at firſt for *free Entertainment*, broken into a few *leſſer Rooms only* for *Waiting* and *Attendance*: The *Table* here was not filled by one *great Diſh*, with a *little ſpruce Something* in the *Middle*, but all Things in ſuch *Plenty* and ſuch *Order*, that the *Rich* might at any time have a *Meal*, and the *Poor* an *Alms*.

On purpoſe to let you ſee that Grief is immethodical, we muſt now take a large Step from her *Hoſpitality* to her *Religion*, which was perfectly *that* of the *Church of England*, as it ſtands oppoſed to all *Schiſmatical Innovations*; even *then*, when the *Crown was fallen from our Head*, and the *Church* perſecuted by the *Sectaries* in *that Form* which was generally decried as *Popiſh* and *Heretical*, did ſhe conſtantly *worſhip the* God *of her Fathers*. While ſome do turn *Prayers* out of their *Houſes*, and ſhut *Graces* from their *Tables*, and look upon all *Religion to be a Tale publickly allow'd*, ſhe believed there was a God, and that God to be *worſhipped*; and therefore, beſides the *Prayers of the Family twice a Day*, ſhe fail'd not to make good holy *David's* Reſolution, *by calling upon* God in her Cloſet, and *that inſtantly, both in the Evening and Morning, and at Noon-day*.[*]

Together with her *Prayers* we muſt join her *Alms* and *Charity*; to expreſs *which*, let the *Poor* ſpeak, who three Days in a Week were relieved at her Gates; let the *Widows* ſpeak, who were cloathed at her Charge; let the *Children* ſpeak, who lived *incognito* about the Houſe untill they were *fit* for ſome Service, and then *entertained* by *her* untill they were *big enough* for ſome *Trade*, and then bound *Apprentices*, that they might ſtand upon their own Bottom; let the *Sick* ſpeak, whom ſhe vouchſafed to *viſit*, and when the Meanneſs of their Condition could not furniſh them with *Food convenient*, permitted them to uſe *her* Kitchen with as much Freedom as they would do were it their own; yea, let *thoſe* ſpeak, who *alone* can, becauſe ſupplied ſo ſecretly, that the *Left-hand did ſcarcely know what the Right-hand had done*.

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[*] *Pſalm* lv. 14.

Theſe *Alms* did ariſe, like thoſe of *Zaccheus's*,[p] out of her *own Goods.* She did not exerciſe her *Charity* to the Prejudice of her *Juſtice*, not defraud *others*, or delay her *Creditors* to relieve *theſe*. So impatient was ſhe of being in Debt, that ſhe never left the Country, tho' but for a Month, without paying off all Scores before her Departure. The *Tradeſmen* that were happy in her *Cuſtom*, look'd upon their Money, while in her *Hands*, to be as ſure as in their *own*; and for this Reaſon ſhe was forced to *dun* them as importunately to bring in their *Bills*, as *they* were ſome *Cuſtomers* to *get* in their *Money*.

In ſhort, ſhe was *righteous* in every *Action*, and *patient* in her greateſt *Suffering*; *temperate* in *all Things*, and as *modeſt* as the *Morning:* So that we may ſay of her what *Victor* does of his admired *Trajan*,[q] *Graces* and *Virtues* were the very *Elements* of her *Temper*; and were *Brutus* now alive,[r] he would recant that *raſh Opinion*, that *Virtue* is but an *empty Name*; becauſe it was here *embodied*, and he might have convers'd with it in a *human Shape*.

True, indeed, the Scripture does make its *Heroes* illuſtrious only for ſome one *Virtue*, as *Moſes* for his *Meekneſs*, and *Joſhua* for his *Courage*; *David* for his *Integrity*, and *Solomon* for his *Wiſdom*. Thus, tho' in every *Body* there is a *Complexion* of all the *four* Elements, yet *one* of theſe is *predominant* in its *Humour*; and altho' there be ſundry *Conſtellations* in the *Firmament*, yet *one Sun* does *hide* them with his *Light*, and *baffle* them with his *Luſtre*, and even *extinguiſh* by *out-ſhining* them: But if any *one Grace* were more *conſpicuous* than the *reſt* in this *excellent Perſon*, her *Humility* was the moſt *exalted*; like *Planets* in their *Perigee*,[ſ] ſhe looked *biggeſt* when ſhe was *loweſt*; for it muſt needs be admirable, that *one* of her *Beauty* and *Parts*, of her *Quality* and *Fortunes*, *one* that lived in ſo much *Honour*, and for whom her Acquaintance had ſuch a *Value* and *Veneration*, ſhould yet never be poſſeſs'd with a *tolerable Opinion of herſelf*.

Theſe are ſome Remarks upon her *Life*, which it were extremely eaſy both to *multiply* and *enlarge*, did not I ſpeak in a *Place* where ſhe has liv'd near theſe *twenty Years*, and before *thoſe* who for a *longer Time* have been *Witneſſes* of her *Converſation*; and therefore their own *Thoughts* and *Knowledge* may *ſuperſede* any farther Account.

I know it is expected that ſomething ſhould be ſpoken of her *Sickneſs* and *Death*; that I ſhould inform you of thoſe little Circumſtances which ſeem to argue there was a *Fatality* in it; that I ſhould tell you her *Diſeaſe* was a *Fever*, with what *Rudeneſs* the firſt *Aſſault* was made, by what *Steps* and *Degrees* it *advanced*, how at laſt it became *victorious:* But this is a *tender Subject*, which, in *Compaſſion* to very many, muſt *wholly* be omitted; at leaſt, we are to be ſatisfy'd with *this*, that ſhe ſet *her Houſe in Order*, by a timely *Diſpoſal* of her *Eſtate*; and her *Soul in Order*, by *continual Devotions*, and a *receiving of the Sacrament*; and having done both, ſhe, who three and forty Years had *lived the Life*, after fourteen Days, died the *Death of the Righteous*.

Died at London, *July* 18, 1670, *and buried the 5th of* Auguſt *following at* Eſton-Neſton *in* Northamptonſhire.

The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* JOSEPH HALL, *Lord Biſhop of* Norwich, *by* JOHN WHITEFOOTE, *M.A. Rector of* Heigham *near* Norwich.[*]

SOmething I muſt tell you, by way of Preface to what is to be ſpoken concerning that Reverend Perſon whoſe Memory we are now to ſolemnize; namely, that it was a ſtrict Charge of his own, given to his Son,[a] whom he made his Executor, and inſerted into his laſt Will, that he ſhould be buried privately, without any Solemnity: Which Order was agreeable to his known ſingular Modeſty and Humility; and leſt we ſhould ſeem to tranſgreſs that Command which we have thus made publick, I muſt alſo tell you, that upon Intreaty his Conſent was obtain'd for a Sermon to be preach'd for him after his Funeral.

Having then obey'd his firſt Order in the Day of his Funeral, which was as private as could be, we think we are nevertheleſs obliged, *juſta facere*, to do him ſome Right in the Intereſt of his Name; and I heartily wiſh there had been one appointed that had been better able to do it: But ſeeing the Taſk is fallen upon me, (who muſt acknowledge my extreme Inſufficiency for ſuch an Office) I think I may (without Ambition) take up for a Wiſh the Petition that *Eliſha* made to his Maſter *Elijah*, when he was to be taken away from him; namely, that a *double Portion of the Spirit of my* LORD *might be upon me*; that is, (not that I might have double his Gifts, that were too ambitious a Wiſh, but as I think the Prophet meant, and as the ſame Phraſe is elſewhere uſed) that two Parts of his Spirit, the Portion of a firſt-born Son, might be upon me. The *Hebrew* Word for *Portion* in that Text ſignifies properly a *Mouth*;[b] and to be able to give this Holy Man his Due, no Mouth or Tongue were ſo much to be wiſh'd as his own:[c] The World well knows he had a double Portion of the Gifts of the Tongue above his Brethren; and it is as well known he made a proportionable Improvement thereof, for the Service of the LORD and his Church.

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[p] *Luke* xix. 8.

[q] *Virtutes temperamento quodam miſcuiſſe videbatur.* Pezel. Mel. Hiſt. in Trajano.

[r] *Florus*, *l.* 4. *c.* 6.

[ſ] Approach to the Earth.

[*] From the Sermon preach'd at *St. Peter's* in *Norwich*, *Sept.* 30, 1656.

[a] *Robert Hall*, D. D.

Two Years together he was choſen Rhetorick-Profeſſor in the Univerſity of *Cambridge*, and perform'd the Office with extraordinary Applauſe.

He was noted for a ſingular Wit from his Youth; a moſt acute Rhetorician, and an elegant Poet: He underſtood many Tongues, and in the Rhetorick of his own he was ſecond to none that liv'd in his Time. But

That which I ſhall farther ſay of this Holy Man ſhall be with Reflection upon my Text,[d] in a ſhort Parallel of him with the Patriarch *Iſrael*, of whom you have heard; and many Things there are wherein they may be ſpecially compared:

Firſt, The Significations of the Name *Iſrael*, which I mention'd, are notably agreeable to this eminent Perſon. *Iſrael* (I told you) ſignifies either *a Man ſeeing* GOD, or *a right (upright) Man of* GOD, or *one that had Power with* GOD *like a Prince*. Each of theſe Things were eminently agreeable to this Perſon; firſt, *Iſrael* was a Prieſt, (and ſo was every *Paterfamilias* in thoſe Times, as is ſaid) we read of his offering Sacrifice ſeveral times; and a Prophet he was too, one of thoſe which the Pſalmiſt ſpeaks of, *Touch not mine Anointed, do my Prophets no Harm*:[e] You may find him named there in the Context;[f] and here in the next Chapter but one, you may read his prophetical Bleſſings that he gave to his Sons when the Time drew nigh that he was to die. So was our Father a Prieſt, and that of the higher Order; a Seer, a Prophet, and a Father of the Prophets; one that always made it his Buſineſs to ſee and ſearch into the Things of GOD, with a zealous Diligence, rather than a bold Curioſity: He was one that convers'd as much with GOD, and drew as nigh to him in Divine Meditation, (which is the only ordinary way of ſeeing GOD in the Fleſh) as any Man of his Time. You all know he was a Maſter in *Iſrael*, and another manner of one than *Nicodemus*; *a Father and a Maſter of the Orthodox Faith*.[g] A great Maſter he was, and one of the firſt that taught this Church the Art of *Divine Meditation*. Few Men of his Age have aſcended ſo high upon *Jacob*'s Ladder as he did: He was one that with *Iſrael* lived and died in a *Goſhen* of Light in the midſt of *Egyptian* Darkneſs.

Secondly, He was a right upright Man too before GOD, a true *Iſraelite indeed*, *in whom was no Guile*, as was ſaid of *Iſrael*.[h] Thoſe that were moſt eminent for Learning, he excelled in Piety; and thoſe that were moſt famous for Piety, he excelled in Learning.[i] This High-Prieſt's Breaſt was richly adorn'd with the glorious *Urim*,[k] and with the more precious Jewel of the *Thummim*.[l]

Thirdly, He was one that wreſtled with GOD much, and often in Prayer, and prevailed much; and if we be yet capable of the Bleſſing, I hope we ſhall one Day enjoy the Fruit of thoſe Prayers wherein he wreſtled with GOD for this poor Church. We read of *Jacob*'s *Vows*, as well as of his *Viſions*;[m] and it is the firſt Vow that we read of in Scripture: And who hath not read, or heard at leaſt, of this Holy Man's Vows?

Thus the Name agrees punctually in each Signification.

We will now go on with the Parallel of the Perſons. *Iſrael* was a *ſmooth* Man (of Body) as he himſelf ſaith,[n] and a Man of a plain, even, and modeſt Spirit, as appear'd by his Scruples that he made about the Way that his Mother directed him to get his Father's Bleſſing. Such an one was our Father; a Man of a ſmooth, terſe Wit and Tongue, and of a calm, gentle, meek and moderate Spirit, as they all know that know any thing of him; a Man of a mild, ſerene and calm Aſpect, (who ever ſaw it ruffled into any Appearance of diſorderly Paſſion?) and of a quick and lively Spirit:[o] He was not twice a Child, (tho' he liv'd long enough to have been ſo) but always one in our Saviour's Senſe, namely, in Humility and Innocence; one that much excell'd in thoſe Dove-like Fruits of the Spirit, which St. *Paul* mentions, *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs*, &c.[p] As loving, and as much belov'd, as any Man of his Order in the three Nations: One that got the Birth-right from Heaven, and the Bleſſing from Men too, without diſſembling for it; while other rough *Eſaus* were hunting abroad for wild Veniſon, thinking to pleaſe their Father, he ſtaid quietly at home, and obſerving the Directions of his Mother the Church went away ſmooth with the Benizon[q] Some Strugglings he had with his rougher Brethren, whom he did not ſtrive ſo much to *ſupplant*, as to ſupple with his ſmooth Moderation and Humility: And ſo far he prevail'd in this Deſign, as that, inſtead of ill Words or Knocks, he met with a Kiſs and reſpectful Embracement from many of them that had been his Adverſaries, becauſe they envy'd him the Birth-right of his Order and Dignity; and all Men honour'd the *Doctor*, tho' ſome lov'd not the *Biſhop*.

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[b] פי.

[c] Μόνης ἡμῖν ἔδει τῆς ἐκείνου φωνῆς ἐκεῖνον ἐγκωμιάζουσιν. Naz. de Baſil.

[d] *Gen.* xlvii. 29.

[e] *Pſalm* cv. 15.

[f] Ibid. ver. 10.

[g] Ὀρθοδοξίας πατὴρ ϗ Διδάσκαλος. Gregory de Patre.

[h] ישר אל, *Rectus Dei*, איש תם.

[i] *Antiquâ probitate ſimplicitatéque præditus. Et eruditis pietate, & piis eruditionis laude antecellens, ità ſecundas doctrinæ ferens, ut pietatis primas obtineret.* Naz. de Baſil.

[k] *Levit.* viii. 8.

[l] Ibid.

[m] *Gen.* xxviii. 20.

[n] *Gen.* xxxii. 11.

[o] Πρᾶος, ἀόργητος, γαληνὸς, τὸ εἶδος, θερμὸς τὸ πνεῦμα. Naz. de Cæſario.

Iſrael travell'd into ſeveral Countries, and was kindly entertain'd and reſpected wherever he came; ſo did, and ſo was our Father; he travell'd with Perſons of Honour into *France, Germany, Holland*, and *Scotland*; and God was ever with him wherever he went, as he was with *Iſrael*. Some Troubles and Perils he met with in his Journeys, as *Jacob* did when *Laban* purſued him with one Troop, and *Eſau* met him with another: But a kind Providence was ever ready to redeem him, *and* God *hath always holpen his Servant* Iſrael.

Iſrael was a Shepherd, and a faithful one, that took ſpecial Care of his Flock,[r] and great Pains Night and Day in watching over them for twenty Years together: And our *Iſrael* was a faithful Shepherd, that diligently watch'd over the Flocks that his Maſter committed to his Charge, and took extraordinary Pains in feeding them for above twenty Years together. Whilſt he was the private Paſtor firſt of *Halſted* in *Suffolk*, and after of *Waltham* in *Eſſex*, he preach'd thrice a Week in a conſtant Courſe; yet (as himſelf witneſſeth) *never durſt climb up into the Pulpit to preach any Sermon whereof he had not before penned every Word in the ſame Order wherein he hoped to deliver it, altho' in his Expreſſions he was no Slave to Syllables, neither made uſe of his Notes.*

Nor did his Induſtry either ceaſe, or ſo much as abate at his Preferments; he hath given the World as good an Account of his Time as any Man in it; as one that knew the Value of Time, and eſteem'd the Loſs of it more than a temporal Loſs, becauſe it hath a neceſſary Influence upon Eternity. It is well known in this City,[ſ] how forward he was to preach in any of our Churches, till he was firſt forbidden by Men, and at laſt diſenabled by God.

And when he could not preach himſelf, as oft, and as long as he was able, this learned *Gamaliel* was (not content only, but) very diligent to ſit at the Feet of the youngeſt of his Diſciples; as diligent a Hearer, as he had been a Preacher: How oft have we ſeen him walking alone, like old *Jacob*, with his Staff, to *Bethel*, the Houſe of God?

Iſrael was fruitful in Children, and ſo was our Father, and that without the Polygamy of *Iſrael*, being the Huſband but of one Wife, a grave virtuous Matron, with whom he lived forty-nine Years: But *Iſrael* at laſt wanted Bread for himſelf and his Family; I cannot ſay this Man did ſo, but how near he came to it, and by what Means,[t] we all know; but muſt not complain, becauſe he never did: He had not the Kindneſs that *Iſrael* had in *Egypt*, to have any Allowance for his Maintenance from the Lord of the Country, yet he never wanted. He was indeed a rare Mirrour of Patience under all his Croſſes, which toward his latter End were multiplied upon him. The Loſs of his Eſtate he ſeem'd inſenſible of, as if he had parted with all, with as good Content as *Jacob* did with a good Part of his to pacify his angry Brother, having well learned as well to *want* as to *abound*. I have heard him oft bewail the Spoils of the Church, but very rarely did he ſo much as mention his own Loſſes, *but took joyfully the ſpoiling of his Goods*. When he was laid *among the Pots*,[u] yet was *he as the Wings of a Dove cover'd with Silver, and her Feathers with yellow Gold.*[w]

Of late Years, and eſpecially the laſt, he was ſorely afflicted with bodily Diſeaſes, and bore them all with as much Patience as hath been ſeen in any Fleſh, except that of our Saviour's. *We have heard of the Patience of Job*, but never ſaw a fairer Copy of it than was in this Man.

Iſrael lived to be very old (as you may read in the Verſe before my Text) and at laſt grew ſo weak, that he was ſcarce able to riſe up upon his Bed to bleſs his Children;[x] ſo was it with our Father; methinks I ſee him yet, as he was upon his Bed, how he *ſtrengthen'd himſelf* to confirm others (that ſought it) with his fatherly Bleſſing, as *Iſrael* did the Sons of *Joſeph*, and that too with the ſame good old Ceremony which *Jacob* firſt uſed, namely, the laying on of his Hands. *His Days were few and evil*, in *Jacob*'s comparative Senſe, and yet many and good;

[p] *Gal.* v. 22. [q] The Bleſſing, *Gen.* xxvii. 27. [r] *Gen.* xxxi. 40. [ſ] *Norwich.* [t] See his *Hard Meaſure*, written by himſelf. [u] *Inter Cleros.* [w] *Pſalm* lxviii. 13. [x] *Gen.* xlviii. 2.

for he died in *a good old Age*, full of Days and full of good Works, white with Virtues.[y] *He came to his Grave in a full Age, like as a Shock of Corn cometh in its Seaſon.*[z] He was crown'd with the Silver Crown of Age in his grey Hairs, and now is crown'd with the Golden Crown of Immortality.[a]

When his Time drew nigh that he muſt die, he much long'd for Death, and was ready to bid it welcome, and ſpake always very kindly of it. It was an odd Word of St. *Francis*, when the Phyſicians told him the Time of Death drew nigh, *Welcome my Siſter Death.*[b] The Expreſſion of *Job* is not much unlike, *I have ſaid to Corruption, thou art my Father*; *to the Worm, thou art my Mother and my Siſter.*[c] So did this good Man welcome Death, as if he had been to embrace a Mother or a Siſter: He took good notice of the Approach of Death, and ſet his Houſe in order, as *Iſrael* did, by diſtributing the Bleſſings that GOD had left him to his Children: He endeavour'd alſo to prepare others for that Change by his laſt Books, and laſt Sermons that he preach'd, which were all upon the *laſt Things*, *Death* and *Judgment*, *Heaven* and *Hell.*

Iſrael left his Children in *Egypt* when he died, but with a prophetical Promiſe of their Return into *Canaan*; our *Iſrael* hath left us (I may not ſay in Bondage, but) in a ſad Condition, and left us without a Prophecy, tho' not without his Prayers, for our happy Return into *Canaan.* Well, he is gone, *taken away not ſo much from us, as from the Perils of the Times.*[d] It was ſome Comfort to him, that he liv'd not to ſee the Funeral of the Church, tho' he ſaw it drawing home, almoſt at the laſt Gaſp; and if there could be as much Sorrow in Heaven for the Perverſeneſs of Sinners, as there is *Joy at their Converſion*, doubtleſs this Holy Man could not yet be at reſt: *But* Abraham *is ignorant of us, and* Iſrael *knows us not*;[e] and the more happy is he if he doth not, and I hope we are never the more unhappy; for whether he knows of our State or not, it is piouſly to be believed he prays for us.[f]

When *Iſrael* died, the *Egyptians* mourn'd for him;[g] and I am perſuaded ſo do ſome of the worſt of Men for our Father.

The Streights of Time, both for preparing and delivering this Teſtimony of his Life, hath inforced me to paſs over the Particulars of his Preferments, Dignities, and honourable Employments by his Prince; amongſt which, that to the *Synod of Dort* would not elſe have been forgotten, eſpecially for the great Reſpect he had there from the Foreign Divines and States, and his excellent Moderation ſhew'd in thoſe unhappy Diſputes; concerning which he afterward drew up ſuch a Collection of accorded Truths, as was offer'd to be ſubſcribed by ſome of the moſt eminent Parties on both Sides: But whatever became of them, he was one whoſe *Moderation was known to all Men*; and his Zeal for an holy Peace in the Church is abundantly manifeſted by thoſe Writings of his which are already extant.

I cannot ſo much as mention all his Virtues, but muſt not forget ſo great an one as that of his *Charity*; which above, and before all Things, (as the two great Apoſtles[h] exhort) he was careful to put on; beſides his ſpiritual Alms of Prayers, godly Admonitions, Comforts, and holy Counſels, whereof he was very liberal.

His bodily Alms were conſtant and bountiful. In the Pariſh where he laſt liv'd, he gave a weekly, voluntary Contribution of Money to certain poor Widows to his Dying-day; over and above his impoſed Rates, wherein he was never ſpared: And as the *Widow's Handful of Meal and her Cruiſe of Oil did not waſte* by feeding the old Prophet, ſo did this Prophet's Barrel that was low, and his Cruiſe that was little, not hold out only, but ſeem'd to increaſe by feeding the Widows, as appear'd by that liberal Addition of Alms[i] which he gave by his Will to the Town where he was born,[k] and to this City,[l] where he died.

If ever there were a Man that could ſpeak with the *Tongues of Men and Angels*, he was one: But ſuch there are who, as *Juſtin Martyr* calls them,[m] or as the Apoſtle ſaith, are no better than a *ſounding Braſs, or a tinkling Cymbal*, being without Charity; but our Father was one that had learned of St. *Paul* the *more excellent Way* of Charity,[n] which he alſo ſhew'd unto others: He was one that (as St. *John* exhorts) *loved not in Word, or in Tongue only, but in Deed and in Truth*,[o] and ſhew'd it plentifully upon all Occaſions; one that had *Jacob*'s Voice, but could never endure ſo much as the Diſguiſe of *Eſau*'s churliſh Hands.

Four Things as yet remain with us below of this heavenly Saint; his Children, his Works, his Body, and his Name. *Firſt*, his Children: I may ſay of him as St. *Ambroſe* ſaid of *Theodoſius* the Emperor, *he is not all gone, he hath left us a good Portion of himſelf behind in*

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[y] *Canus virtutibus.*
[z] *Job* v. 26.
[a] *Prov.* xvi. 31.
[b] *Bene veniat (inquit) ſoror mors.*
[c] *Job* xvii. 14.
[d] *Non nobis ereptus ſed periculis.* Ambroſe de obitu fratris.
[e] *Iſaiah* lxiii. 16.
[f] Ὡς οἶμαι. Naz. de Baſil.
[g] *Gen.* l. 3.
[h] Ἐπὶ πᾶσι. Col. iii. 14. Πρὸ πάντων. 1 Pet. iv. 8.
[i] 30 *l.* a-piece.
[k] In *Briſtow-Park*, in the Pariſh of *Aſhby de la Zouch* in *Leiceſterſhire.*
[l] *Norwich.*
[m] Οὐμὲν φιλόσοφοι, ἀλλὰ φιλόψοφοι.
[n] Καθ' ὑπερβολὴν ὁδὸν. 1 Cor. xii. 31.
[o] 1 *John* iii. 18.

his Sons, in whom we may yet ſee him and hold him.[p] I ſhall not wiſh any one of them the double Portion of their Father's Spirit, but rather that they may be (as indeed they are) all Co-heirs thereof.

For his Works, I hope, with Reverence, I may lawfully ſay of them as the Pſalmiſt doth of GOD's, that *they all praiſe him*, becauſe all Men praiſe them: At leaſt I may ſay, as the Spirit doth in the Apocalypſe, *bleſſed is the Dead that died in the* LORD, for he *reſteth from his Labours*, and *his Works follow him*; bleſſed is he, becauſe his Works (that is, the Reward of them) follow him; and we are bleſſed, becauſe we are left behind him: That which *Nazianzen* ſaid of *Baſil*'s Works, may truly be ſaid of this Man's.[q]

His Bye-buſineſſes, his *Occaſional Meditations*, are more precious than the elaborate Works of other Men.

For his Body, that is already laid up in his Dormitory, without the honourable Ceremony of *embalming*, which *Iſrael* had.[r] But tho' he wanted that, and other Ceremonies of deſerved Honour, (which his own Humility and the Envy of the Times denied him) yet doth not he want that which the Wiſeman ſaith *is better than a precious Oil or Ointment* (namely) *a good Name.*[ſ] For I may ſay of this Man's Name as the Spouſe ſpeaks of the Name of her Beloved, that it is *an Ointment poured forth*;[t] an Ointment that carrieth with it all the Excellencies of a precious Oil; that is, beſides the rich Ingredients wherewith it is ſubſtantially compounded, theſe three accidental Qualities too, of a fragrant and far-ſpreading Odour or Scent, the gentle and pleaſing Lævor or Smoothneſs, the bright ſhining Nitor or Luſtre.

My Taſk at this time hath been to break a ſmall *Box of Ointment* to pour upon his Feet; and I hope there is no body will accuſe me of any *Waſte*, either of my Time or my Oil, eſpecially conſidering both were little, and leſs worth. If there ſhould be any Murmurers, I hope to find them that will excuſe me with this Apology, ſaying, *I have done a good Work upon him*; *I have done what I could, and done it for his Burial.*[u] And ſure we all do well to help to embalm his Name, eſpecially ſince we may do it at his own Coſt, for he hath provided the Spices in his Life: When he liv'd, his Lips drop'd Myrrh, and his Pen the Oil of Calamus and Cinnamon, the Smell whereof hath filled the Houſe of GOD with ſuch a Perfume, as (I hope) this Age (as ill ſcented as it is) will never wear out.

His Life was ſo well acted, as (had not his Modeſty forbidden it) he might have taken his Leave of the World, as *Auguſtus* did, with *Farewell, and ſpeak well of me.*[w]

He is now ſilent, and ſo muſt I be, for the Time will not allow me to protract my Speech. An Angel from Heaven hath tranſlated the Soul of this *Angel of the Church*, and placed it among the twenty-four *Elders* which St. *John* ſaw *about the Throne of* GOD, attired with a *white Robe* of Glory inſtead of his earthly Rochet; and inſtead of his Croſier, he hath a Branch of the peaceful and victorious Palm put into his Hands; and for his Mitre, which fell with the Royal Crown, (when the Time was come that his old Maſter's[x] Prophecy was to be fulfilled, *No Biſhop, no King)* he hath a Crown of Glory ſet upon his Head. A *Piſgah-ſight* he often had of this heavenly *Canaan*, when he was upon his Mount of Contemplation; but now he is gotten up to the Top of the Ladder, and ſeeth the Face of GOD indeed in the true *Peniel.*[y]

Died Sept. 8, 1656, *and buried at* St. Peter's *in* Norwich.

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[p] *Non totus receſſit, reliquit nobis liberos in quibus eum debemus agnoſcere, & in quibus eum cernimus & tenemus.*

[q] Ἐπεὶ ϗ τὰ πάρεργα τοῦ ἀνδρὸς τῶν πονουμένων ἑτέροις πολὺ τιμιότερα ϗ περιφανέστερα.

[r] *Gen.* l. 2.

[ſ] *Ecclef.* vii. 1.

[t] *Cant.* i. 3.

[u] *Mark* xiv. 8. *Matt.* xxvi. 10, 12.

[w] *Valete, & plaudite.*

[x] King *James* I.

[y] *Gen.* xxxii. 30.

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The CHARACTER *of the R^{t} Hon^{ble} Sir* RICHARD FANSHAW, *K^{nt} and Bar^{t}, by* HENRY BAGSHAW, *M.A. Student of* Chriſt-Church, Oxon, *and Chaplain to his Excellency in his Embaſſy to* Spain.*

SHALL I here repreſent before you his Birth, his Learning, his Travels, the Reverence of his Age, and the like? Theſe were all Ornaments that belong'd to him, and yet the leaſt of his Praiſe.

The Nobleneſs of his Birth was a Good he little valued; nay, he ſtrove to hide it with Dignity acquir'd, as deſiring to be begotten a-new by Virtue, and thence receive his Honour, which the Fortune of Birth lazily beſtows.

His Learning, as it was great and choice, ſo he uſed it only as a Servant to higher Ends; bare Knowledge he never doated on, nor Wit, which his Knowledge was ſet off with, but as they both conduced to Practice; the one as the Weight, the other as the Edge of his Actings.

His Travels conſider'd in themſelves were common to him with others; but the Management of thoſe Travels was peculiar to him, and therefore may give him a Property in Fame; for they were ſo many Victories over the Times and the Vices of thoſe Kingdoms he liv'd in: The Knowledge he had of the World's Frauds never biaſs'd his Soul, nor could his Sight of Sin in its ſeveral Shapes bend him from noble Deſigns; who was ſuch a Follower of Virtue, that he learnt from bad Cuſtoms a ſtricter Practice of it; ſuch a Lover of Truth, that he (who was Maſter of Foreign Languages) yet taught thoſe Languages to ſpeak it. A ſtrange Current this! that has paſs'd through ſeveral Lands, and yet receiv'd no Taint from the Soil, nor ever travell'd from his own Nature.

Laſtly, The Reverence of his Age, and the Dignity of grey Hairs; theſe were a Grace indeed to his Perſon, but a Grace of itſelf not to be prized; for it is an Effect of Time, which Folly as well as Wiſdom may partake of; but in him Age created Reſpect, becauſe it ſhew'd a Head that crown'd it; it was like an old Monument that has noble Acts written upon it, and ſo becomes honourable for that Hiſtory: Therefore, paſſing by theſe Qualities, give me leave to go higher, and conſider him in a threefold Capacity; as a *Subject*, as a ***Publick Miniſter***, as a *Chriſtian*.

1. *As a Subject.* Still Times may prove happy to a State, but not glorious to the Liver; they are dead Calms, wherein the Courage and Fidelity of the Subject cannot move; but Heaven had order'd a Trial of his Loyalty in ſuch an Age wherein Loyalty ſeem'd a Crime, when Rebellion look'd gay with Succeſs, and Sacrilege had Providences to gild it; yet ran he then conſtantly the Hazards of his Prince, and triumph'd in an afflicted Cauſe, as ſeeing Heaven's Juſtice through the Blackneſs of its Courſe, Earth's Sin through its proſperous Uſurpation. Such Services (without worldly Hope to allure) could have only pure Conſcience for their Principle; and it was the bare Right of his Maſter, join'd with a Love to the Owner, made him digeſt all the Misfortune. Flattering Arts and cunning Practices were far from the Temper of this Perſon, who had a Breaſt large and open, made indeed to hide his Maſter's Secrets, but not to diſſemble his own Principles; whence he manifeſted them in the loweſt Extremes, ſticking to the Crown when it lay in Duſt, and following the Sun in its Eclipſe, which the Multitude adores for its Beams. When he had thus recommended his Duty, none could juſtly envy him in his Prince's Height, that he ſhould partake of that Influence.

2. *As a Publick Miniſter.* Which Office he began betimes, and roſe by ſteps to the higheſt Honours of Employment, yet he never altered his Courſe in his Manage of Affairs; Juſtice and Integrity were Notions fixed and rooted in his Soul, no Bribe could enter that Room, for it was before richlier filled, and Honeſty kept the Key; ſo that with the ſame Truth he tied himſelf to the Buſineſs of his Prince, as he did to his Fortune. What Truſt he had in the World three Courts can witneſs; how well he managed it they may equally proclaim; for the general Good was his Aim, and thither he directed all his Endeavours. I need not mention the Care he had of his Charge, for that was a Work of his Nature; nor

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* From the Sermon preach'd at *Madrid* in *Spain*, *July* 4, 1666. *N.S.*

the Exactneſs of his Performance, for that was an ordinary Effect of his Wiſdom ; but give me leave to declare to you the Clearneſs of his Deſigns in all his Undertakings, who never ſtudied Self to enrich, but only Self to command : His whole Treaty of Commerce had nothing of private Traffick ; for his Soul was above Wealth, and he nobly ſhewed it, when he threw it away to preſerve Kingdoms. To the Peace of Crowns he made his Flight in this Embaſſy, and not to Merchandize ; Peace the great Gift of Heaven, and the nobleſt Copy Man has left him for Imitation. It was this endeared his Labours abroad, and with this he thought to magnify his Maſter at home, when the World ſhould ſee (by that Mediation betwixt States) the Goodneſs of our King,[a] as in War they had felt the Greatneſs of his Power. And what could be more Honour to a Prince, than the Glory of ſaving with one Hand, when the other conquered ; of ſettling Dominion in Princes, when he had broke it in States? The firſt Work this one Miniſter endeavoured, the latter a whole Fleet ſerved in ;[b] but tho' that good Deſign of his for uniting Kingdoms (which he ſo lately ventured to procure with his own Danger[c]) be now fruſtrated by the Prejudices of obſtinate Men, yet the Fruit is not to himſelf ; God looks on him as a Peace-maker, and has accordingly beſtowed his Reward.

3. *As a Chriſtian.* What the Graces of Chriſtianity are, the Apoſtle deſcribes, *The Fruit of the Spirit* (ſays he) *is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs, Faith, Temperance ; againſt ſuch there is no Law :*[d] And it were eaſy for me to make out, how in all theſe he excelled. Love ruled in him as the moving Principle, and Joy as the Attendant of his good Actions ; Peace was his End ; Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs, were his Conſtitution ; Temperance his Habit ; and Faith in his God, a Grace that ſanctified all. In his laſt Sickneſs (that came upon him with a ſevere Face, like Death's Herald, and therefore required as ſevere a Welcome) that Faith and Patience he had long before exerciſed, did then eminently ſhine. No Groan, no Complaint was heard to come from him ; tho' he had a Fire raging within, and Phyſicians as Executioners without him ; Executioners I mean in their Tortures, tho' not in Deſign : And when the Fatality of his Fever was told him, with what Compoſedneſs of Spirit did he reſign himſelf up to the Almighty ! With what Indifferency of Eye did he look on, nay, part with his deareſt Friends ! for his Thoughts were carried upward to higher Relations ; and, drawing near his laſt (for I was an Eye-witneſs of all Paſſages to his End) how readily did he make a good Confeſſion ; profeſſing openly, he died in the *Engliſh* Faith, which no Son of our Church has more cordially eſpouſed ; in the Aſſurance of everlaſting Life, which no Martyr has more fully received ; and then giving himſelf up wholly to Prayers, he breathed away the whole Time in ſuch Calmneſs of Devotion, that you would think he was never verſed in Buſineſs of State, but only practiſed how to die.

God knows, I have not ſtudied to deviſe him a Character ; and you well know he needs none. Indeed the Time and the Place, as well as the Subject, will not allow a Fiction ; the Time is a Time of Seriouſneſs, and not of acting ; the Place is that of a Miniſter before God, and therefore a Place for Truth, and not for Flattery ; the Subject is a Subject of Worth, and not of Title ; ſo that neither I can make, nor ought he to wear, the vain Dreſs of a counterfeit Fame.

One Thing I have omitted in this poor Deſcription, which is the conſidering him in his Domeſtick Government ; in the conſtant Chaſteneſs of a conjugal Love ; in the Goodneſs of a Father's Care ; in the Sweetneſs of a Maſter's Rule : But I have purpoſely omitted it, as knowing it is too tender a Theme both for you to hear, and me to enlarge upon ; and it would only ſerve to widen the Wound, which the Intention of this Sermon is to cloſe.

Died at Madrid *in* Spain, June 26, 1666, *and buried there* July *the 4th following.*

[a] *Charles* II.
[b] In the *Dutch* War, 1666.
[c] In his Voyage this Year to *Portugal*, 1666.
[d] *Gal.* v. 22, 23.

The CHARACTER *of the Hon^{ble} the* LADY SUSANNA KEATE,[†] *by* RICHARD KIDDER, *M.A.*[*]

THO' I am no Admirer of Funeral *Encomiums*, and know very well, that as they never add any thing to the Dead, ſo they are generally ſuſpected by the Living; yet, however, I think it but juſt to ſpeak honourably of thoſe who have deſerved very well; and then it is alſo very ſeaſonable to do it, when it may miniſter to the Inſtruction and Advantage of the Living.

But here I lie under a double Diſadvantage; for I am to ſpeak of a Perſon, of whom I had but very little Knowledge; and beſides that, of one, who was a Perſon of that Humility and Reſervation, that ſhe did conceal and hide that Good, which would elſe have been more viſible and conſpicuous. This I premiſe, that my ſpeaking ſo little of her may not be interpreted to her Diſadvantage (of whom, I am told by one that knew her long, that I could not ſay too much) but to my Ignorance, and her great Humility and Self-denial.

What I have therefore to ſay of her, I have received from thoſe who knew her well and long, and ſuch as may be preſumed to be very competent Witneſſes in the Caſe.

I ſhall not need to tell you, that ſhe was of a very ancient and honourable Family in this County:[a] That is a Thing well known to you. “Otherwiſe it were not hard to ſay very “much upon this *Theme*, and to ſuggeſt thoſe Things touching her ancient and honourable “Extraction, which would be very remarkable, and by ſome thought very valuable alſo.” But it may be ſaid by others, that it not being a Matter of her Choice, nor yet of itſelf any Virtue or Perfection; that tho' theſe Things might be *truly* ſpoken, yet not ſo *pertinently* to the Matter in hand.

But ſhe was a pious and devout Perſon both in publick and in private, for ſhe kept her conſtant Times for her Devotions; and it was particularly obſerved of her, that ſhe was a conſtant Reader of the Holy Scriptures.

And next to her Piety towards God, I muſt not forget her very exemplary Charity towards her Neighbour; which ſhe was a very remarkable Example of. And ſure I am that her Care of good Works reflects no little Honour upon her Name and Memory. And her Charity was genuine, and of the right Stamp; for as it was diffuſive and large, ſo it was concealed, and far from Oſtentation: She would not that one Hand ſhould know what the other did. And as when *Dorcas* was dead, the Widows ſtood by and wept, and ſhewed *Peter* the Coats and Garments which ſhe had made *(and had given them*[b]*)* whilſt ſhe was with them;[c] ſo, I make no doubt, the Caſe is now. There are many not far from me, who have received the Effects of her Bounty and Beneficence, tho' ſome of them may not have known the Hand from whence their Relief came.

Nor muſt I forget her Humility neither, the Effect of which, as well as of her Charity, appeared in her Kindneſs, which ſhe was obſerved to ſhew to her Servants and Dependants; and in her courteous and affable Condeſcenſions to the meaneſt and moſt inferior.

For her Wiſdom and Diſcretion, and her great and more than ordinary Prudence, ſhe was a very remarkable Example. For the Truth of which, I dare confidently appeal to thoſe Perſons who had the greateſt Opportunity of knowing her.

And her Diſpaſſionateneſs and Freeneſs from Anger may be looked upon as an Argument and Effect of her Wiſdom: He that knew her many Years, never ſaw her in a Paroxiſm of Anger.

As for her relative Circumſtances of Life, briefly thus: She was an affectionate and obedient Wife, a careful and very painful Mother. To her Servants ſhe was kind, and ready to give them prudent Advice. She was affable and courteous to all.

Her laſt Sickneſs ſhe bore with a mighty Patience: She had been long exerciſed with a chronical and troubleſome Diſtemper: She had buried a Child, for whom ſhe had a moſt tender Love: She had endured Afflictions that were long and ſharp; and yet after all, and not long before her Death, ſhe did ſolemnly profeſs her Submiſſion to God's Will, and

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[†] Wife to the Honourable Sir *Jonathan Keate*, Knt. and Bart.

[*] From the Sermon preached at *Kimton* in *Hertfordſhire*, *June* 19, 1673.

[a] *Hertfordſhire.*

[b] *Vide Verſ. Syriac.*

[c] *Acts* ix. 39.

Acquieſcence in his Wiſdom, in theſe Words, or Words to this effect, *I thank God* (ſaid ſhe) *I can now lay my Hands upon my Mouth* (and perhaps they may be my laſt Words) and ſay, *That I never had the leaſt hard Thought of God, for any thing he ever did to me or mine.*

I doubt not but I may truly apply to her, what *Solomon* ſaid of his virtuous Woman, That *the Heart of her Huſband did ſafely truſt in her:*[d] That *ſhe did him Good, and not Evil, all the Days of her Life:*[e] That *ſhe ſtretched out her Hand to the Poor, and reached forth her Hands to the Needy:*[f] That *ſhe opened her Mouth in Wiſdom, and that in her Tongue was the Law of Kindneſs:*[g] That *ſhe looked well to the Ways of her Houſhold, and did not eat the Bread of Idleneſs.*[h] And why may I not alſo add, That *her Children may ariſe up, and call her bleſſed; and her Huſband alſo, and praiſe her.*[i]

Having ſince received a more particular Account of this good Lady, from a Perſon of Quality that had an Acquaintance with her, I thought good to ſubjoin it; and ſhall give the Reader ſome Account of it in that Order in which I received it.

HER Extraction was Honourable, in a direct Line from the Lord of *Haſtings* and *Hoo*, of whoſe Family ſhe was the Heir-General, and the ſole Inheritrix of thoſe ancient Poſſeſſions that remained to the Barony; the Lord, her Anceſtor, being a Perſon of that Renown, that in thoſe fatal Quarrels between the Houſes of *York* and *Lancaſter*, and when thoſe Quarrels were at the height, he was pitched upon to treat and mediate between the two Parties.

This good Lady was known to be of the ſame pacifick Spirit (as if it had been hereditary to her) and was never known to lodge any Rancour in her Breaſt; nay, ſcarce to retain any more of Anger than ſerved to maintain her Authority over thoſe who were under her Conduct and Government; and thoſe indeed never eſcaped ſevere Reprehenſion, when any indecent Carriage or Action called for it: And upon that account ſhe was looked upon as the great Security of her Company, that were kept in awe by her Preſence. Her Charity was ſo great, that ſhe was rarely known to paſs any Cenſure upon others, or to aggravate their Miſcarriages: And where ſhe found any thing of Coldneſs of Affection, or Unkindneſs, ariſing between Friends and Relatives, ſhe was always on the healing Side.

She was of a Temper that was reſerved and cloſe, which gave her Advantage of a thorough Proſpect into others, without being herſelf ſo perfectly diſcerned. And as by this means ſhe was more fit to reconcile any Difference amongſt her Friends and Relatives, ſo ſhe was ever obſerved notwithſtanding to be ſo juſt in her Friendſhip, as never to fail thoſe in any thing, whom ſhe judged worthy of it.

She ſtrictly kept herſelf to her Hours in her conſtant Retirements to her Cloſet; and tho' ſhe were much converſant in Books (which became the chief of her Delight and Recreation) yet would ſhe ſtill begin with the Bible; and it was obſerved of her, that ſhe would never ſuffer herſelf to be ſo far tempted, as to take up any other Book into her Hand before it.

She was careful about the Education and Improvement of her Children; and to that purpoſe was furniſhed with great Diſcretion and Parts: And her numerous Family was happy in her, where Things were managed with that Method and Prudence, that her Orders met with that ready and exact Obedience, as prevented the Occaſion of exerciſing her Paſſion.

Tho' ſhe were juſtly looked upon as a moſt affectionate Wife, a moſt tender and indulgent Mother, yet ſuch an Evenneſs of Temper was ſhe poſſeſſed with, as that ſhe rarely diſcovered any thing like Fondneſs towards thoſe who had the deepeſt Share in her Heart and Affection.

She was greatly indifferent as to the Pleaſures of this Life, and was obſerved not to affect any, ſave in order to her own Health that required it. She was very remarkable for her Temperance, where ſhe gave a Law to herſelf, as not to exceed the juſt Bounds.

Her Sincerity was no leſs obſervable. She was ever at war with all Diſſimulation and Hypocriſy, always profeſſing that Deteſtation and Hatred againſt a Lie, that made her irreconcileable to the Author of it.

Tho' ſhe ſometimes affected the Converſe of young Company, yet had ſhe ſuch a Check upon them, as nothing of Levity made up their Society; her own Diſcourſe ſtill tending to grave and ſober Advice, which was ever ſeconded by her own Example and Practice.

Tho' ſhe made the Study of Religion, and the Knowledge of it, much of her Buſineſs, wherein ſhe was known to have very great Attainments, yet ſhe was ſo far from Oſtentation, as ſhe was very ſeldom obſerv'd to interpoſe her own Senſe and Opinion in Matters of Controverſy and Debate; her ſole Aim being to make her Knowledge ſubſervient to her Practice: And ſhe would often ſay in her ordinary Diſcourſe, that in *Matters of Religion, it was better to* be *than to* ſeem.

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[d] *Prov.* xxxi. 11. [e] Verſe 12. [f] Verſe 20. [g] Verſe 26. [h] Verſe 27. [i] Verſe 28.

For her general Behaviour, it was both awful and grave, and yet ſo diſtinguiſhing, that ſhe ever gave that Reſpect which was due to all Ranks of Perſons, according to their Degree and Quality; never making the Weakneſs of Parts, or the Meanneſs of Condition, (for which ſhe had always a Pity and Compaſſion) the Object of her Scorn and Contempt.

Died in 1673, *and buried* June 19, *at* Kimton *in* Hertfordſhire.

The CHARACTER *of the* Revd Dr. BENJAMIN WHICHCOT, *Miniſter of* St. Lawrence Jewry, *by* JOHN TILLOTSON, *D.D. and Dean of* Canterbury.*

HE was born in *Shropſhire*, of a worthy and ancient Family, the 11th of *March* 1609; was the ſixth Son of his Father, and, being bred up to Learning, and very capable of it, was ſent to the Univerſity of *Cambridge*, and planted there in *Emanuel-College*, where he was choſen Fellow, and was an excellent Tutor and Inſtructor of Youth, and bred up many Perſons of great Quality and others, who afterwards prov'd uſeful and eminent, as many perhaps as any Tutor of that Time.

About the Age of four or five and thirty he was made Prevoſt of *King's-College*, where he was a moſt vigilant and prudent Governor, a great Encourager of Learning and good Order, and, by his careful and wiſe Management of the Eſtate of the College, brought it into a very flouriſhing Condition, and left it ſo.

It cannot be denied (nor am I much concern'd to diſſemble it) that here he poſſeſs'd another Man's Place, who by the Iniquity of the Times[a] was wrongfully ejected; I mean Dr. *Collins*, the famous and learned Divinity-Profeſſor of that Univerſity; during whoſe Life, (and he lived many Years after) by the free Conſent of the College, there were two Shares out of the common Dividend allotted to the Prevoſt, one whereof was conſtantly paid to Dr. *Collins*, as if he had been ſtill Prevoſt. To this Dr. *Whichcot* did not only give his Conſent, (without which the thing could not have been done) but was very forward for the doing of it, tho' hereby he did not only conſiderably leſſen his own Profit, but likewiſe incurr no ſmall Cenſure and Hazard, as the Times then were: And, leſt this had not been Kindneſs enough to that worthy Perſon whoſe Place he poſſeſs'd, in his laſt Will he left to his Son, Sir *John Collins*, a Legacy of 100 *l*.

And as he was not wanting either in Reſpect or real Kindneſs to the rightful Owner, ſo neither did he ſtoop to do any thing unworthy to obtain that Place; for he never took the *Covenant*: And not only ſo, but, by the particular Friendſhip and Intereſt which he had in ſome of the Chief of the *Viſitors*, he prevailed to have the greateſt Part of the Fellows of that College exempted from that Impoſition, and preſerved them in their Places by that Means; and to the Fellows that were ejected by the *Viſitors*, he likewiſe freely conſented that their full Dividend for that Year ſhould be paid them, even after they were ejected: Among theſe was the reverend and ingenious Dr. *Charles Maſon*, upon whom, after he was ejected, the College did confer a good Living which then fell in their Gift, with the Conſent of the Prevoſt, who, knowing him to be a worthy Man, was contented to run the hazard of the Diſpleaſure of thoſe Times.

So that I hope none will be hard upon him, that he was contented upon ſuch Terms to be in a Capacity to do Good in bad Times.

For, beſides his Care of the College, he had a very great and good Influence upon the Univerſity in general. Every *Lord's-day* in the Afternoon, for almoſt twenty Years together, he preach'd in *Trinity-Church*, where he had a great Number not only of the young Scholars, but of thoſe of greater Standing and beſt Repute for Learning in the Univerſity, his conſtant and attentive Auditors; and in thoſe wild and unſettled Times contributed more to the forming of the Students of that Univerſity to a ſober Senſe of Religion, than any Man in that Age.

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* From the Sermon preach'd at *St. Lawrence Jewry, May* 24, 1683.

[a] In the Grand Rebellion.

After he left *Cambridge* he came to *London*, and was choſen Miniſter of *Black-Friars*, where he continued till the dreadful Fire, and then retired himſelf to a Donative he had at *Milton* near *Cambridge*, where he preach'd conſtantly, and reliev'd the Poor, and had their Children taught to read at his own Charge, and made up Differences among the Neighbours. Here he ſtaid till, by the Promotion of the Reverend Dr. *Wilkins*, his Predeceſſor in this Place,[b] to the Biſhoprick of *Cheſter*, he was by his Intereſt and Recommendation preſented to this Church: But, during the building of it, upon the Invitation of the Court of Aldermen in the Mayoralty of Sir *William Turner*, he preach'd before that honourable Auditory at *Guildhall* Chappel every *Sunday* in the Afternoon, with great Acceptance and Approbation, for about the Space of ſeven Years.

When his Church was built, he beſtow'd his Pains here twice a Week, where he had the general Love and Reſpect of his Pariſh, and a very conſiderable and judicious Auditory, tho' not very numerous, by reaſon of the Weakneſs of his Voice in his declining Age.

It pleaſed God to bleſs him, as with a plentiful Eſtate, ſo with a charitable Mind; which yet was not ſo well known to many, becauſe in the Diſpoſal of his Charity he very much affected Secrecy: He frequently beſtow'd his Alms (as I am inform'd by thoſe who beſt knew) on poor Houſe-keepers diſabled by Age or Sickneſs to ſupport themſelves, thinking thoſe to be the moſt proper Objects of it: He was rather frugal in Expence upon himſelf, that ſo he might have wherewithal to relieve the Neceſſities of others.

And he was not only charitable in his Life, but in a very bountiful Manner at his Death, bequeathing in pious and charitable Legacies to the Value of 1000 *l.* To the Library of the Univerſity of *Cambridge* 50 *l.* and of *King's-College* 100 *l.* and of *Emanuel-College* 20 *l.* to which College he had been a conſiderable Benefactor before, having founded there ſeveral Scholarſhips to the Value of 1000 *l.* out of a Charity, with the Diſpoſal whereof he was intruſted, and which, not without great Difficulty and Pains, he at laſt recover'd.

To the Poor of the ſeveral Places where his Eſtate lay, and where he had been Miniſter, he gave above 100 *l.*

Among thoſe who had been his Servants, or were ſo at his Death, he diſpoſed in Annuities and Legacies in Money to the Value of above 300 *l.*

To other charitable Uſes, and among the poorer of his Relations, above 300 *l.*

To every one of his Tenants he left a Legacy according to the Proportion of the Eſtate they held, by way of Remembrance of him; and to one of them that was gone much behind, he remitted in his Will 70 *l.* And, as became his great Goodneſs, he was ever a remarkably kind Landlord, forgiving his Tenants, and always making Abatements to them for hard Years, or any other accidental Loſſes that happen'd to them.

I muſt not omit the wiſe Proviſion he made in his Will to prevent Law-ſuits among the Legatees, by appointing two or three Perſons, of greateſt Prudence and Authority among his Relations, final Arbitrators of all Differences that ſhould ariſe.

Having given this Account of his laſt Will, I come now to the ſad Part of all; ſad, I mean, to us, but happieſt to him. A little before *Eaſter* laſt[c] he went down to *Cambridge*, where, upon taking a great Cold, he fell into a Diſtemper which in a few Days put a Period to his Life: He died in the Houſe of his ancient and moſt learned Friend Dr. *Cudworth*, Maſter of *Chriſt's-College*. During his Sickneſs he had a conſtant Calmneſs and Serenity of Mind, and under all his bodily Weakneſs poſſeſs'd his Soul in great Patience. After the Prayers for the *Viſitation of the Sick* (which he ſaid were excellent Prayers) had been uſed, he was put in mind of receiving the Sacrament; to which he anſwer'd, that he moſt readily embraced the Propoſal; and, after he had received it, ſaid to Dr. *Cudworth*, I heartily thank you for this moſt Chriſtian Office; I thank you for putting me in mind of receiving this Sacrament; adding this pious Ejaculation, *The* Lord *fulfill all his Declarations and Promiſes, and pardon all my Weakneſſes and Imperfections.* He diſclaim'd all Merit in himſelf, and declared, that whatever he was, he was through the Grace and Goodneſs of God in Jesus Christ: He expreſs'd likewiſe great Diſlike of the Principles of Separation; and ſaid, *he was the more deſirous to receive the Sacrament, that he might declare his full Communion with the Church of* Christ *all the World over.* He diſclaim'd *Popery*, and, as Things of near Affinity with it, or rather Parts of it, *all Superſtition and Uſurpation upon the Conſciences of Men.*

He thank'd God, *that he had no Pain in his Body, nor Diſquiet in his Mind.*

Towards his laſt he ſeem'd rather unwilling to be detain'd any longer in this State, not for any Pains he felt in himſelf, but for the Trouble he gave his Friends; ſaying to one of them who had with great Care attended him all along in his Sickneſs, *My dear Friend, thou haſt taken a great deal of Pains to uphold a crazy Body, but it will not do: I pray thee give me no more Cordials; for why ſhouldſt thou keep me any longer out of that happy State to which I am going? I thank* God *I hope in his Mercy that it ſhall be well with me.*

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[b] *St. Lawrence Jewry.*

[c] 1683.

And herein God was pleaſed particularly to anſwer thoſe devout and well-weigh'd Petitions of his which he frequently uſed in his Prayer before Sermon, which I ſhall ſet down in his own Words; and I doubt not thoſe that were his conſtant Hearers do well remember them: *And ſuperadd this, O* Lord, *to all the Grace and Favour which thou haſt ſhewn us all along in Life, not to remove us hence but with all Advantage for Eternity, when we ſhall be in a due Preparation of Mind, in a holy Conſtitution of Soul, in a perfect Renunciation of the Guiſe of this mad and ſinful World, when we ſhall be intirely reſigned up to thee, when we ſhall have clear Acts of Faith in* God *by* Jesus Christ, *high and reverential Thoughts of thee in our Minds, inlarged and inflamed Affections towards thee,* &c. *And whenſoever we ſhall come to leave this World, which will be when thou ſhall appoint (for the Iſſues of Life and Death are in thy Hands) afford us ſuch a mighty Power and Preſence of thy good Spirit, that we may have ſolid Conſolation in believing, and avoid all Conſternation of Mind, all Doubtfulneſs and Uncertainty concerning our everlaſting Condition, and at length depart in the Faith of* God's *Elect,* &c. Mark the perfect Man, and behold the Upright, for the End of that Man is Peace.

Thus you have the ſhort Hiſtory of the Life and Death of this eminent Perſon, whoſe juſt Character cannot be given in few Words, and Time will not allow me to uſe many. To be able to deſcribe him aright, it were neceſſary one ſhould be like him; for which Reaſon I muſt content myſelf with a very imperfect Draught of him.

I ſhall not inſiſt upon his exemplary Piety and Devotion towards God, of which his whole Life was one continued Teſtimony; nor will I praiſe his profound Learning, for which he was juſtly had in ſo great Reputation: The moral Improvements of his Mind, *a Godlike Temper and Diſpoſition,* (as he was wont to call it) he chiefly valued and aſpired after; that univerſal Charity and Goodneſs which he did continually preach and practiſe.

His Converſation was exceeding kind and affable, grave and winning, prudent and profitable: He was ſlow to declare his Judgment, and modeſt in delivering it; never paſſionate, never peremptory; ſo far from impoſing upon others, that he was rather apt to yield: And tho' he had a moſt profound and well-poiz'd Judgment, yet was he of all Men I ever knew the moſt patient to hear others differ from him, and the moſt eaſy to be convinced when good Reaſon was offer'd; and, which is ſeldom ſeen, more apt to be favourable to another Man's Reaſon than his own.

Studious and inquiſitive Men commonly at ſuch an Age (at forty or fifty at the utmoſt) have fix'd and ſettled their Judgments in moſt Points, and, as it were, made their *laſt Underſtanding*; ſuppoſing they have thought, or read, or heard what can be ſaid on all Sides of Things; and after that, they grow poſitive and impatient of Contradiction, thinking it a Diſparagement to them to alter their Judgment: But our deceaſed Friend was ſo wiſe, as to be willing to learn to the laſt; knowing that no Man can grow wiſer without ſome Change of his Mind, without gaining ſome Knowledge which he had not, or correcting ſome Error which he had before.

He had attain'd ſo perfect a Maſtery of his Paſſions, that for the latter and greateſt Part of his Life he was hardly ever ſeen to be tranſported with Anger; and as he was extremely careful not to provoke any Man, ſo not to be provoked by any; uſing to ſay, *If I provoke a Man he is the worſe for my Company, and if I ſuffer myſelf to be provoked by him I ſhall be the worſe for his.*

He very ſeldom reprov'd any Perſon in Company otherwiſe than by Silence, or ſome Sign of Uneaſineſs, or ſome very ſoft and gentle Word; which yet, from the Reſpect Men generally bore to him, did often prove effectual; for he underſtood human Nature very well, and how to apply himſelf to it in the moſt eaſy and effectual Ways.

He was a great Encourager and kind Director of young Divines, and one of the moſt candid Hearers of Sermons, I think, that ever was; ſo that tho' all Men did mightily reverence his Judgment, yet no Man had Reaſon to fear his Cenſure: He never ſpake well of himſelf, nor ill of others; making good that Saying of *Panſa* in *Tully*, that *no Man is apt to envy the Worth and Virtues of another that hath any of his own to truſt to.*[c]

In a word, he had all thoſe Virtues, and in a high Degree, which an excellent Temper, great Conſideration, long Care and Watchfulneſs over himſelf, together with the Aſſiſtance of God's Grace, (which he continually implored, and mightily relied upon) are apt to produce;

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[c] *Neminem alterius, qui ſuæ confideret virtuti, invidere.*

particularly he excelled in the Virtues of Converſation, Humanity, Gentleneſs, and Humility; a prudent and peaceable reconciling Temper: And God knows we could have very ill at this Time have ſpar'd ſuch a Man, and have loſt from among us as it were ſo much Balm for the healing of the Nation, which is now ſo miſerably rent and torn by thoſe Wounds which we madly give ourſelves. But ſince God hath thought good to deprive us of him, let his Virtues live in our Memory, and his Example in our Lives: Let us endeavour to be what he was, and we ſhall one Day be what he now is, of bleſſed Memory on Earth, and happy for ever in Heaven.

Died in May, 1683, *and buried the* 24*th of the ſaid Month in the Church of* St. Lawrence Jewry, London.

The Character *of the Right Worſhipful* Sir ROGER BRADSHAIGH, *of* Haigh, *K*^{t} *and Bar*^{t}, *by* Richard Wroe, *B. D.**

I Shall not detain you with every thing that may be ſaid, and moſt of you know; nor trace his Character through all the Relations he ſtood in; as in his *Domeſtick* Capacity and Government, wherein was remarkable the Chaſtneſs of his conjugal Love, the Goodneſs of a Father's Care, and the Sweetneſs of a Maſter's Rule.

I will but mention his *Hoſpitality* and *Good Houſe-keeping*: Plenty and Welcome were never wanting at his Table; and he was not like the Churl that loved to eat his Morſel alone: No Man entertain'd both Acquaintance and Strangers with greater Freedom and Affability.

I am loth to omit his kind and obliging *Temper*, which made him always grateful and acceptable; and that generous Kindneſs and Chearfulneſs of Spirit, which was always diſcernible in him towards his *Tenants*, *Dependants*, and *Followers*.

And what was Kindneſs to all, was *Charity* to every one that ſtood in need of it; and he had not only a chearful Heart, but a liberal Hand, which I never knew contracted or ſhut up when any juſt Occaſion call'd him to ſtretch it out; but I have oft been a Witneſs of his forward Bounty, that he might provoke others by the Example of his own chearful Liberality: Nor did he diſperſe only what was ſuperfluous to himſelf, but what was needful to others; he gave not only the *Crums that fell under his Table, but caſt his Bread upon the Waters*, the Needy and Neceſſitous, that (like that thin Element) creep on, cold, murmuring, and tremulous.

His perſonal *Qualifications* I cannot at large decypher; nor ſhall inſtance in any negative Virtues; that he was not obnoxious to thoſe Vices which are incident to Perſons of Place and plentiful Fortune; not to Pride and Cenſoriouſneſs; not to Violence and Oppreſſion: No, he might ſafely expoſtulate in *Samuel*'s Words, *Whoſe Ox, or whoſe Aſs, have I taken? or whom have I defrauded? or whom have I oppreſs'd? or of whoſe Hand have I received a Bribe to blind mine Eyes therewith?* [a] It is eaſy to acquit him from Fraud, or Malice, from Injury and Injuſtice, from ignoble and diſhoneſt Deſigns, from Reach and Circumvention.

I will therefore inſiſt on two Things for which he is to be honour'd, and I hope will be ſo in a long and precious Remembrance among all good Men: His *Religion* to God, and his unſhaken *Loyalty* to his Prince; which were equal and uniform throughout his Life.

Firſt, His *Religion* was *true Proteſtant*: Not that of late falſely ſo call'd, but that which is *by Law eſtabliſh'd*, the Religion of the *Church* of *England*; in which he was happily educated and inſtructed in his greener Years by the Care and Direction of the Right Hon. *James* Earl of *Derby*; to whom he was entruſted by his faithful *Guardian*, *John Fleetwood* of *Penwortham*, Eſq; to whoſe religious Deſigns, and the joint Endeavours of his virtuous *Conſort*, he owed the early Impreſſions of Piety, and in that *Family* firſt commenc'd *Proteſtant*, and was thence ſent into the *Iſle of Man*, where the Principles he had already imbibed were ſoon cultivated and improved under the Umbrage of that *Religious*, *Loyal*, and *Great Man*; as indeed his Example could not but have a prevailing Influence, who was ſo great a Patriot both of *Religion* and *Loyalty* that he died for both.[b]

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* From the Sermon preach'd at *Wigan* in *April* 1684.

[a] 1 *Sam*. xii. 3.

[b] Upon the Scaffold at *Bolton* in *Lancaſhire*, on *Wedneſday* the 15th of *October*, 1651. *Vide England's Black Tribunal*, 8*vo* Edition, p. 181.

He being hereby ſeaſonably retrieved from the Errors of *Popery* (in which the reſt of his Relations were trained up) revived the Religion of his *Anceſtors*, and reſtored new Luſtre to his *Family* by the Choice of a better Profeſſion. An Happineſs which he thankfully acknowledg'd, and frequently bleſſed God for, and always own'd a great *Veneration* for it, to the Memory of that *excellent Perſon*, and a true Value for his *Honourable Family*.

Nor did he only take up his Religion upon Truſt, but underſtood the *Conſtitution* of it, and acquainted himſelf with its *Principles*, and ſtudied to defend it; was zealous to maintain it, and true to it. So falſe was that Slander (which had no other Ground but Spite and Ignorance) that he was a *Church-Papiſt*, a Calumny as black as their Malice that forged it, and believed only by them who knew him not. But (God be thanked) the Reproach is long ſince blown off, and the Aſperſion ſo clean wiped out, that there remains nothing of it, unleſs Shame in them that were ever ſo much impoſed on as to believe or report it. Would to God we had as much Evidence of the Sincerity of all Mens Profeſſion, as we had of his; manifeſt in all thoſe Reſpects by which a Man can approve himſelf a *faithful Member*, and dutiful Son of the *Church* of *England*, *viz.* his conſtant Reſort to God's *Houſe* and *Ordinances*; his Affection to the *Prayers* of the Church, and devout joining in them, and ſolemn Uſe of them both in the *Church* and his own *Family*; his frequenting the Holy Sacrament, not only in publick, but alſo his Deſires of it in private, when debar'd the Privilege of going up into the *Houſe of* Lord; and now more eſpecially at his latter End, when in View and Proſpect of Death, he reſolved to meet it with the refreſhing Comfort of the *Bread of Life*. An undeniable Argument, not only of the Sincerity of his Profeſſion, but of the Power and Influence of his Religion, which was not only even and uniform through his Life, but enabled him to conclude it with a pious Deportment at his Death. Of which I have the following Account from a Reverend Perſon that miniſter'd to his dying Comfort.

“ On *Eaſter-Day*, in the Morning, he earneſtly deſired to receive the bleſſed Sacrament; and whilſt the Elements were preparing, I ſuggeſted ſeveral Things proper to his Condition, and aſked him ſeveral Queſtions as to the State of his Soul, of which he gave me a very ſatisfactory Account; that he had been ſenſible of his declining Condition a great while, and hoped that he had made his Peace with God; that he was heartily ſorry, and truly penitent for all his Sins, and put his whole Truſt in God's Mercy; that he freely and heartily forgave all Men, and as heartily deſired Forgiveneſs at their Hands; and deſiring *Abſolution*, received it with great Humility and Comfort. During the Prayers and Celebration of the Sacrament, I obſerved him to expreſs great Zeal and Devotion, by his ſtedfaſt Looks, and fixing his Eyes upon me, eſpecially at the time of receiving; and alſo by repeating the Prayers after me, which laſt he failed not to do, even within an Hour before he died; for he continued ſenſible to the very laſt, and God was pleaſed to take him to himſelf in a calm and gentle Way, without any Convulſions of Pain or Impatience. At my laſt waiting on him, it was deſired he might be recommended to the Prayers of the Church, which were then beginning at the Choir; and it was obſervable, that he died immediately after thoſe Prayers were offered up to God for him.” A comfortable End, when the Soul expires in pious Raptures, and ardent Ejaculations, and aſcends up in the Incenſe of devout Prayers to the Place of Reſt and Repoſe!

Secondly, But I muſt not forget his *Loyalty*, which next to his Religion was moſt dear to him, and moſt conſpicuous in him. And, indeed, where ſhould we hope to find true and ſteady *Loyalty*, but in a genuine Son of the *Church* of *England?* In him both commenced together, and he gave early Proofs of his Loyalty, in an Age wherein it was judged a Crime; when *Rebellion* looked gay with Succeſs, and *Sacrilege* had Providence to gild it over; yet even then he judged not the Cauſe by its Succeſs, but by the Righteouſneſs of it, and durſt be honeſt in ſpite of bad Times. And ſince God in his Mercy *turned the Captivity of our Sion*, how firm and unſhaken his *Fidelity* and *Allegiance* have been, how loyal his Endeavours in all the Relations of his publick Qualifications, or private Capacity, is too well known to need either a Deſcription or Enlargement.

The *King*[c] (who is a great Judge of Men, and was well acquainted with his Worth) entruſted him with thoſe *Offices* which witneſſed the Eſteem he had both of his *Faithfulneſs* and *Ability*, and received ſo good an Account of the Diſcharge of his Truſt in each Reſpect, and ſuch undeniable Aſſurances of his Affection both to his *Perſon* and *Government*, that he not only honour'd him with a peculiar Reſpect, but was pleaſed to beſtow thoſe Marks of his *Royal Favour* on himſelf and Family, which teſtified the juſt Senſe he had of his Deſerts and Honeſty.

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[c] *Charles* II.

His *Country* judged him a true *Patriot*, no leſs than a *good Subject*, and therefore made choice of him for their *Repreſentative in Parliament*, in which Station he ſerved many Years with great Diligence and Faithfulneſs; and in the Receſſes of that *Publick Employ*, was not leſs ſerviceable to his Country at *Home*, than faithful to their Intereſt *Abroad:* For he was a conſtant Attender on all publick Buſineſs, and evermore active and induſtrious in the Service of his *King* and *Country*, which he always preferr'd before any Diverſions of his own, or (what was moſt grateful to him) the chearful Entertainment of his Friend. Not like thoſe *who live only to themſelves*, but grudge the *Publick* any Benefit of the Talents which God has put into their Hands; who contrive how to ſpend their *Time*, *Health* and *Wealth* wholly to their own Eaſe and Satisfaction; who, as if they were born to great Eſtates, merely to gratify themſelves, not to do good withal, ſhuffle off all Offices of Truſt and Service, whereby Men of Eſtates and Intereſt may promote the Good of the Place they live in: But he was ready to ſpend and be ſpent for the *Common Good*, which he both rightly underſtood and truly valued, making all his Deſigns ſubſervient to the great End of Government, the Peace and Welfare both of *Church* and *State*, and directing all his Actions thereunto by the conſtant Meaſures of *Loyalty* and *Allegiance*. For he was none of thoſe, who of late ſeemed to have unlearnt their *Allegiance*, and repented of their former *Loyalty:* Nor of them, who, when we were ready to be overwhelmed with the Torrent of popular Madneſs, were willing *to ſwim with the Stream:* Nor of thoſe who would *trim* the Boat, and ſo they could keep it even, care not much which Way they ſail. But he was ſtill the ſame Man, and the ſame good Subject: One who made nothing worſe, but endeavour'd to make every thing better: To ſay all in a Word, *One immoveably Honeſt, unalterably Loyal:* For which he ſhall live in the Memories of all that knew him, and long be had in *Honour* and *Remembrance*.

Died at Cheſter, March 31, 1684; *and buried in* April *following at* Wigan.

The CHARACTER *of the R*ᵗ *Hon*ᵇˡᵉ *the* LADY *Viſcounteſs-Dowager* CHOLMONDELEY, *by* SAMUEL CATHERALL, *M. A.**

THIS indeed is what at once juſtifies and recommends the Uſe of Preaching upon theſe Occaſions, when the ſhining Virtues of the Deceas'd are ſufficient to make the cleareſt Comment upon the Text;[a] and when the exemplary Life of the Dead ſurvives, and yet ſpeaks, as the beſt Proof of the Preacher's Doctrine: Otherwiſe indeed a Funeral Solemnity would in a literal Senſe be no more than the Dead burying their Dead; and a Funeral Sermon, inſtead of ſpeaking well of the Dead, might paſs for little better than a Satire both upon the Dead and Living. But whatever, as a Motive to our Living well, has been here[b] ſaid of *the Death of the Righteous*, makes but a faint Deſcription of this no leſs good than great Perſon, who moſt certainly lived ſo, as to die one of that bleſſed Number: And by ſo living and dying, has indeed left behind her to Poſterity ſuch a Legacy and Stock of Virtues, as few have equalled; but all, I am ſure, are concerned to imitate and commend. That this is not the Language of deſigning Flattery, or ſervile Dependance, all Perſons, who had the Honour of knowing her Ladyſhip, will need no other Conviction; and then I am ſure that they, who knew any thing of her Ladyſhip's Temper and Qualifications, could not but obſerve thoſe Degrees of Meekneſs and Humility in her Life, that could never deſign a Panegyrick at her Death: And, indeed, that this meek and good Perſon intended nothing of Harangue in her Funeral Sermon, is yet more evident from the humble Choice ſhe was pleaſed to make, of one of the leaſt qualified of her Servants to preach it. So that not pretending here to praiſe a Perſon, of whom every body ſpeaks well, but to recommend the Credit and Advantages of being virtuous from this great Example of Virtue, this muſt be ſaid:

That whether it were by an extraordinary Gift of natural Temper and Goodneſs, or by the Effects of a no leſs ſingular and religious Care and Education, ſhe was always known to be a Perſon that had an abſolute Government of herſelf; and withal, of that diſcreet, pious, and obliging Temper, that made her remarkable through every Scene and Condition of her Life: For if we conſider her as a ſingle Perſon, or as a Wiſe married into, and become the Miſtreſs of a great and noble Family.

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* From the Sermon preach'd at *Malpas* in *Cheſhire*, *Feb.* 28, 1691-2.

[a] *Numb.* xxiii. 10.

[b] In the former Part of this Sermon.

If, I ſay, we conſider her as the happy Mother of Children, and in the State of her Widowhood, or in the Relations of her Friendſhip and Correſpondence; in all theſe, it may with great Truth be ſaid, ſhe always managed herſelf with that honourable Reputation and Conduct, that ſhe appeared to have all the Virtue and Goodneſs, but none indeed, I think none, of the Vanities, or Imperfections of her Sex.

It is true indeed, the happy Attainments and Government of herſelf in all theſe Reſpects, was owing to her ſtrict Obſervance of the Rules of Virtue and Prudence; the Bounds of which no Conſiderations whatſoever could prevail with her at any time to tranſgreſs. So that tho' her Table of Hoſpitality was conſtant, yet there was ſtill a provident Eye had to Frugality. And if her Friendſhip was open, and free of Acceſs, yet it never went ſo far, as to admit any thing of riotous or unſeaſonable. In ſhort, ſhe was a Perſon of an exact Life and Converſation, without the Affectation of Puritanical Preciſeneſs, or rigid Moroſeneſs, being ever eaſy in herſelf, and never troubleſome to others; and yet putting on always ſo much of religious Gravity in her Converſation, as to encourage Virtue, and diſcountenance Vice.

One Thing, it muſt be confeſs'd, was peculiar in this great Perſon's Character, which is rarely to be found amongſt that of Women: That as ſhe was a Perſon, who would never do, or ſpeak ill of any body; ſo ſhe would never hear, at leaſt never believe, any ill of her Neighbours: For ſhe was indeed of a Temper very inclinable to have a good Opinion of every body of both Sexes, except the looſe and prophane. And ſhe was indeed an Enemy to none, unleſs it were to the Tattling Goſſipers (as St. *Paul* ſpeaks) and the Buſy-Bodies of her own: And yet even there, where ſhe had Occaſion ſometimes to ſhew a Diſlike, ſhe did it always with ſo much Candour and Moderation, that her ſevereſt Rebukes could not be called provoking. And in Conſideration of ſo agreeable and juſt a Deportment through all her Actions, if my Lady *Cholmondeley* were, as ſhe was indeed generally ſpoken of as the happy Perſon, who had not one Enemy; there is no doubt, but that Character was in a great meaſure as true, as it was publick: Since, without queſtion, if ever any Perſon were ſo, it was ſhe that was ſo good and inoffenſive, as never to do any thing, at leaſt willingly, to diſpleaſe either God or Man.

Neither ſhould it be thought a Thing impoſſible, to advance human Nature to theſe Heights of Goodneſs and Perfection, when as the Scripture ſpeaks, Faith, and a good Religion, have their full Work upon good Morals and a virtuous Mind. In which happy Method, that this excellent Perſon compleated her Accompliſhments, by adding to her other Virtues the Beauty of Holineſs, is very evident; ſhe being indeed not leſs eminently a good Chriſtian, than a good Woman: For being early ſenſible, that the Glory of GOD, and the Good of Mankind, was the End whereunto ſhe was born, it was, above all Things, her Care to live ſo, that ſhe might not die without the Accompliſhment of both theſe. And as ſhe wiſely believed Religion and the Church could beſt preſcribe the Ways of being and of doing good, ſo ſhe did not barely believe, but lived according to this Belief; not accuſtoming herſelf (as too many do) to diſpute, and talk down the Religious Inſtitutions of the Church, becauſe they would be excuſed from the Practice of them; nor exclaiming againſt the Severities of a Spiritual Life, becauſe they had rather live after the Fleſh: But in all theſe Things, making the Will of Heaven that of her own, in Obedience to that Will, ſhe heartily obeyed the Diſcipline, as well as embraced the Doctrines of the Church, evidencing this her Obſervance of both, not in a few ſingle Acts now and then, but in a conſtant Courſe of Piety and good Works; ſo that for the Health of the Body, and Good of the Soul, this honourable good Chriſtian did always think it neceſſary, as the Church does, to *faſt* and *pray* often at other times, as well as in the Time of Lent. And becauſe this Sort of mortifying Religious Exerciſe muſt not be without its Spiritual Food to ſupport it; therefore in all her Religious Intercourſes and Meditations, ſhe had conſtant Recourſe to the Holy Scriptures, where ſhe read devoutly, and often, becauſe there ſhe found the Book as well as the Bread of Life. Nor did the Cloſet-Devotion rob the Publick Service of the Church of its Due: For as ſhe came conſtantly to Church, becauſe ſhe believed this is no other than the Houſe of GOD; ſo ſhe always took care to come to Church, ſo as to come Time enough to join the Prayers of the Church with her own; becauſe ſhe was perſwaded, that God Almighty would keep his Promiſe of being particularly there, where two or three are gathered together in his Name in the Houſe of Prayer.

In fine, this holy and exemplary Liver was not only a conſtant Comer and Worſhipper in the Temple, but ſhe came yet further; and that not once a Year only, but every Month ſhe came even to the Holy of Holies, and ſo was indeed a conſtant Comer to the bleſſed Sacrament; becauſe here too ſhe fed upon the Bread of Life, and not only ſo, but taſted and ſaw how good and gracious her God was in giving her freely the Cup of Salvation, and ſo ſealing to her the Myſteries of her Redemption in the Blood of his Son Jesus Christ! But when all this was done, ſhe thought herſelf but an unprofitable Servant in only coming to Church to hear, if ſhe did not return home (as *Abraham* was) a Teacher of Righteouſneſs to her Family; her great Concern for which, (as of my own Knowledge I can evidence) after the Performance of all her own private and publick Devotions, would not however ſuffer her to reſt ſatisfy'd till ſhe had firſt, by her Preſence and Example, obliged and encouraged all her Servants to perform all their Chriſtian Duties; becauſe indeed, (with good old *David)* as it was this good Lady's Reſolution to ſuffer no wicked Perſon to dwell in her Houſe, ſo ſhe could not believe that thoſe could make good Servants who were not made to ſerve God, as well as to do their Maſter's Buſineſs: And thus this excellent Perſon being both at home and abroad the ſame, that is, in the Church, in herſelf, and in her Family, devout and good; and, even to the Letter, *praying always*, at leaſt always willing and ready to pray. What in others happens but ſometimes, might of her be truly ſaid, that ſhe was at all times religiouſly diſpos'd, whoſe Diligence in doing Good was indeed unwearied; it being ſtill a new Acceſſion of Pleaſure to the doing Good herſelf, to ſee that others did the ſame.

But as to the great Light of this Lady's good Life (which otherwiſe might have appeared more unto Men) ſo much of it by her Humility was induſtriouſly *kept ſecret*, and *under a Buſhel*, that much of her Demerits, particularly that of her Charity, is (I doubt) never likely to be fully diſcovered, till it be rewarded openly: For indeed, as Humility and Goodneſs were the natural, ſo Charity was her Ladyſhip's beloved Chriſtian Virtue, which ſhe kept and enjoyed as her ſecret boſom Delight: And yet ſo far this charitable, religious Love could not be hid; but that when her Saviour, in any of his poor diſtreſſed Members, was in Priſon, ſhe not only often viſited him there, but releaſed him thence: When too ſhe ſaw him deſtitute elſewhere, or hungry, ſhe gave him to eat; and if he appeared any where naked likewiſe, ſhe was not aſhamed to take him in, and to give him Raiment as well as Food. The reſt indeed of her charitable good Works were, it muſt be owned, done as it were in Darkneſs; and yet no leſs than to the Support of many poor indigent Families, who to the publick Shame might otherwiſe, perhaps, have ſtarved in private: And as thoſe poor Wretches were always ignorant of the bountiful Hand that kept them alive, ſo did they but now know of her Death: Without doubt, the moſt convincing Eloquence, to ſet off the Worth of her Ladyſhip's Charity, would be heard in the mournful Cries and Lamentations of thoſe poor Creatures, who, in loſing her, are like to find a ſad Loſs of it.

Thus having, according to my poor Abilities, repreſented to you the Life, ſomething now would be ſaid, as to the Death of this truly righteous Perſon: But as that Part of this Subject is too melancholy to be long dwelt upon, ſo I muſt needs confeſs, that tho' my Attendance upon her Ladyſhip placed me, it is true, near enough to obſerve the noble Exerciſe of her Patience, and other Chriſtian Virtues, under the tedious Diſcipline of almoſt Twelve Months Pain and Sickneſs; yet by no means can I pretend a Capacity now, to relate what I could only ſee and admire then. It is true indeed, being ſhe always thus exactly lived the Life of the Righteous, it will eaſily be believed, that ſhe died no otherwiſe than ſhe lived. And here upon the whole it may be ſaid, that almoſt from the firſt Approaches of her Illneſs, ſhe had within herſelf ſuch Apprehenſions of her Change, that what ſhe did or ſaid in this World, was little elſe, but in order to her Departure for the next; ſo that after having prudently diſpoſed all her temporal Affairs, and piouſly reſigned herſelf to the Will of Heaven; tho' from the frequent Intervals of a ſeeming Betterneſs, her Phyſicians talked often of the Hopes of a Recovery, yet ſhe would by no means put any Confidence in Man; but going ſtill on with her Preparations for Death, as one reſolved upon nothing more, than to live ſo, as always to be fit to die. Nor could her ſtricteſt Chamber-Confinement, with the growing Incroachments of her Diſeaſe and Weakneſs, abridge the Meaſure or Order of her Devotions; that being conſtant and regular, performed with her whole Family twice a Day out of the publick Prayers of the Church, and much oftner out of other proper Helps of Devotion; whilſt the chief Refreſhment of her Soul and Body was ſtill received by her every Month, and ſometimes oftner, from the Adminiſtration of the ever Bleſſed Sacrament: And when from keeping her Room, ſhe was reduced to keep her Bed, the ſame devotional Courſe was exactly continued as before; ſo that in this religious Order, doing all Things fit to be done, the happy Reflections ariſing from hence, were, no doubt, what enabled her Ladyſhip to maintain ſuch Evenneſs of Temper, ſuch Calmneſs and Patience under the ſevereſt Trials of it; nothing paſſionate or querulous being upon any Occaſion to be forced from her, which was not very reconcileable with the moſt Chriſtian Meekneſs and Reſolution:

Inſomuch, that ſhe might be ſaid indeed to undergo her extream Pains and Agonies with much more Patience and Temper, than could her Relations and others that ſaw her ſuffer them.

And even then, in the laſt Extremities, when the earthly Tabernacle drew near to its Diſſolution (the Uſe of her Senſe and Faculties however ſtill happily continuing as at firſt) ſhe did not ſpend the ſmall Remainder of her Strength and Breath in fruitleſs Groans and uneaſy Complainings, but in ſeaſonably adviſing others to prepare for their latter End, as ſhe did for her own; not ſuffering any convenient Moments of her precious Time to paſs, without hearing thoſe about her paſſionately pray for her, whilſt ſhe as devoutly prayed for herſelf; ſtill crying out in the Language of her holy Mother,[c] *Lord have Mercy upon me, Chriſt have Mercy upon me*; till at laſt ſhe recommended her Spirit into his Hands, that undoubtedly received it into Mercy.

Died in Feb. 1691; *and buried the 28th of the ſame Month, at* Malpas *in* Cheſhire.

The CHARACTER *of the R^t Rev^d* EZEKIEL HOPKINS, *Lord Biſhop of* London-Derry, *by the R^t Rev^d* EDWARD TENISON, *Lord Biſhop of* Oſſory. *

MUCH, very much, is due to the Memory of ſuch an excellent Prelate; who for Learning and Piety, for Wiſdom and Courage, for Humility and Meekneſs, for Charity and Hoſpitality, was one of the greateſt Ornaments of the Church and Nation wherein he lived; but unleſs I had his own Eloquence, I ſhould not attempt it; a ſorrowful Heart, a thick Pencil, and a trembling Hand, will but overſhadow and darken the Lines of ſo fair a Piece; therefore let *Oxford*, *Hackney*, *Exeter*, and this City,[d] where he was ſo much followed, applauded and admired, ſet him in his true Light to the World, and give him that great Character, which he juſtly deſerved; while I only mention the great Honour and Veneration we had for him in *Ireland*, in which Kingdom he ſoon made himſelf famous, and for a learned and elegant Sermon, which I heard him preach at his firſt Coming, and which was afterwards printed: I ſaw him embraced by the greateſt Prelates, and courted to ſtay in that Country, and was ſoon after made Dean, and then Biſhop of *Raphoe*, and afterwards moſt deſervedly tranſlated to *Derry*; in the firſt of which Biſhopricks, as I am informed, he ſpent about 1000 *l.* in Buildings and other Improvements; and in the laſt, he was at a very great Expence to beautify and adorn his Cathedral, and in furniſhing it with Organs and maſſy Plate; and in both, he was a great Precedent of *Piety* and *Holineſs*; *he was a burning and a ſhining Light*; he knew that Example went before Precept, and did therefore preach loudly by Example. His Actions were inſtructive Sermons, and his ſtrict Life and unblameable Converſation had great Influence on all about him.

At his Table he was piouſly pleaſant, and religiouſly ingenious, and doubly feaſted all who did eat with him; for he had a clear Head, and a ſolid Judgment; a quick Fancy, and a flowing Wit; and was every Way accompliſh'd for Addreſs and Diſcourſe, and was ſo courteous and affable, ſo gentle and ſo obliging, ſo inſtructive and communicative, that all who converſed with him, loved and admired him; and tho' he kept a very noble and hoſpitable Houſe, yet was it famous for Regularity and Order; and in the midſt of the greateſt Plenty, Gravity and Sobriety were moſt ſtrictly obſerved; it was indeed a Temple, and an Oratory, for in it Prayers and Praiſes, Catechiſing, and reading the Scripture, were never omitted; he conſtantly expounded it to his Family, explained ſome Part of the Leſſons, and made ſhort but rare Obſervations upon them; and beſide the publick Prayers, he was very often at his private Devotions, and ſpent much Time in divine Meditations; thus did he behave himſelf in his Houſe; thus did he inſtruct his Family, and bring his Children up in the Nurture and Admonition of the LORD; and if you follow him to the Pulpit, you will find him there conſtantly once a *Sunday*, while his Health permitted; and ſurely all who heard him will ſay his Sermons were learned and eloquent, pious and methodical, and as his Motto was,

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[c] The Church.

[d] *London.*

* From the Sermon preach'd at *St. Mary Aldermanbury, London, June* 24, 1690.

Aut ſuavitate, aut vi, he either by *ſweet* Diſcourſes and charming Exhortations, or by *Strength* of Reaſon, and *powerful Arguments,* drew many to CHRIST. He never omitted that Duty, but preached in his Throne, when he was not able to aſcend the Pulpit; and for his Excellency in that noble Faculty he was celebrated by all Men; he was followed and admired in all Places where he lived, and was juſtly eſteemed one of the beſt Preachers of our Age. And his Diſcourſes always ſmelt of the Lamp, they were very elaborate, and well digeſted; he had a noble Library, and delighted in it, and was, as *Tertullian* ſays of *Irenæus, Omnium doctrinarum curioſiſſimus explorator.* He was a good Linguiſt, and excelled in polemick and caſuiſtical Divinity; many flocked to him to have their Doubts reſolved, and he gave Light and Comfort to clouded and afflicted Conſciences; and was admirably accompliſh'd with many other Parts of uſeful Learning.

And if you conſider him as a Biſhop, you will own, that God had bleſſed him with Wiſdom and Sagacity, with Zeal and Courage, with Temper and Moderation, and all other neceſſary Virtues for a Governor and Ruler in the Church; and ſurely none was more careful of his Dioceſe, being conſtantly reſident, and bringing in learned and ingenious Men into all Livings in his Gift and Patronage; and was a moſt tender and indulgent, yet ſtrict and vigilant Ruler of his Clergy; he always treated them as Brethren and Friends, with all Kindneſs and Reſpect, and would ſpare no Pains to protect them in their Rights, and uſed all his Intereſt to promote them as they deſerved. In a word, he was every way qualified and adorned for that great Charge; and by conſtant preaching, a wiſe Government, and an even and ſteady Hand, by a winning Temper, and humble Courage, and prudent Moderation, he gained upon Diſſenters, and brought many into the Communion of our Church; having fully convinced them, that her Doctrine was pure and primitive, orthodox and apoſtolical, and did upon all Occaſions ſhew himſelf a wiſe, a learned, and a pious Biſhop; he every way filled his Chair, and was an Honour to his See; and may deſervedly be enrolled in the Catalogue of his learned Predeceſſors; for with ſuch has that See been bleſſed ever ſince the Reformation; and undoubtedly his Death will be extremely lamented in that Country; and ſure I am, the Poor will have great Reaſon to bewail it, for to them he was exceeding generous and charitable, and gave great Sums every Year amongſt them; beſides the Tenth of his Revenues, which he conſtantly laid by for ſuch Uſes; and did alſo allow good yearly Penſions to Students in the Univerſity, to Miniſters Widows, and other diſtreſſed Perſons; and did put Children to Trades, and largely contribute to the Building and Repairing of ſome Churches, and deſigned great Things, if GOD had ſpared him to return: But alas! he is gone, and our poor unſettled Church has an extraordinary Loſs in him; 'tis a ſharp Stroke, and an additional Judgment to loſe him now; but to GOD's holy Will we muſt ſubmit, as he willingly and chearfully did; when Death approached, he reſigned all with great Chriſtian Courage, and diſcourſed philoſophically and divinely of the Vanity and Uncertainty of all ſublunary Things, and ſettled all his Deſires upon the Things above; for the joyful Hope and Expectation of an happy Reſurrection, and his Dwelling with CHRIST, enabled him to bear the Torments of his Body with great Patience and wonderful Magnanimity; ſo that he was not the leaſt terrified with the Thoughts of Death. On the contrary, he ſpoke of it without Concern, and triumphed over all its Terrors, and welcomed it as a joyful Meſſenger, calling him to his Dormitory till the Reſurrection. And not long before his Death, he diſcourſed of the Neceſſity and Sincerity of Repentance, and uniform Obedience, in ſuch a manner, and inveighed with ſuch an holy Zeal againſt the Sins of theſe Nations, as might make the greateſt Debauchees of our Age quake and tremble to have heard him; and then with Reflection on himſelf, he did with great Grief and Sorrow, with Sighs and Tears, bewail the leaſt Failures of his Life, and ſpent his laſt Days in Self-Examination, in Repentance and Prayer, and with great Devotion received the holy Sacrament, in which he found much Joy and Comfort; and had ſuch inward Peace and Antepaſt of Bliſs, that he longed to be diſſolved, and to be with CHRIST; and did very often beg of GOD to take him; and on *Thurſday* laſt his Prayer was heard, and GOD in his Mercy took him out of the Troubles of this Life, and called him up among the Bleſſed, and changed his fading Mitre into a Crown of eternal Glory. And he died full of that Faith in which he had lived, ſaying with holy *Job, Tho' this Body ſhall be deſtroyed with Worms, it ſhall riſe again to a bleſſed Immortality; and in the ſame Fleſh ſhall I ſee* GOD. And through the Merits and Interceſſion of CHRIST, he doubted not to partake of the Things above.

Died in June, 1690; *and buried the 24th of the ſame Month in the Church of* St. Mary Aldermanbury, London.

The CHARACTER of SIR EDMUND TURNOR, K^{t}, by JO. ADAMSON, *M. A. Prebendary of* Lincoln, *and Rector of* Burton-Coggles *in* Lincolnſhire. *

I Have a Subject to entertain you with awhile, very deſerving your diligent Attention to, and moſt ſerious Imitation of, *viz.* the extraordinary Graces and Endowments of this moſt worthy Perſon before us; never enough to be admired whilſt he was living, never enough to be lamented now he is dead. In ſpeaking of whom I need not fear the too uſual Fate of theſe Undertakings, *viz.* the Cenſure of Flattery; ſince, ſhould I ſay a great deal more than either your Patience or my imperfect Health would permit me, many of you, who were ſo happy as to be acquainted with his great Worth, would, I am confident, acknowledge that yourſelves could eaſily have ſaid as much, and a great deal more.

It would engage me too far, ſhould I repreſent him to you in his publick Employments and private Relations; in every of which I could eaſily have ſet before you many excellent Qualities that well deſerved to be taken notice of by us.

But, paſſing by theſe, give me Leave to go higher, and more eſpecially conſider his exemplary Piety and diffuſive Charity.

As to his Piety, it was truly Chriſtian in its primitive Purity, according to the Rules of the Goſpel, as profeſs'd and taught in the Church of *England* now eſtabliſh'd, of which he was ever a ſound Member, a great Admirer, and a glorious Ornament.

To be truly a good Chriſtian, he well knew that it was not ſufficient to be admitted into the Chriſtian Religion by Baptiſm when a Child, and make a formal Profeſſion of it when of riper Years, altho' in the beſt and moſt orthodox Communion of Chriſtians in the World, as ours is; but that much more was required to denominate us ſuch, and give us a Title to the Rewards of Chriſtianity; and without a ſincerely-endeavour'd Obedience to the Laws of CHRIST, all the reſt was but Hypocriſy, and that which will greatly heighten our Condemnation in the other World. To remind him daily of this grand Truth, he had for a long time piouſly placed before his Eyes in his Cloſet that excellent Saying of our Saviour to this Purpoſe, *Herein is my Father glorify'd, that ye bring forth much Fruits, ſo* (which implies not otherwiſe) *ſhall ye be my Diſciples.*[a]

Hence it was that he had his whole Converſation in this World, as it became the Goſpel of CHRIST. Not only the Actions of his Life, but even the Words of his Lips, (which too many make no great Account of) always held a ſtrict Conformity to the Rules of the Goſpel; inſomuch, that I can truly ſay, upon almoſt forty Years happy Acquaintance, and (by his Favour) familiar Converſation with him, I never heard an unſeemly Word proceed out of his Lips; no Oath or Curſe, even upon the greateſt Provocation; no prophane, obſcene, or unbecoming Speech; nothing but what was generally *good, to the Uſe of edifying, and ſuch as might miniſter Grace to the Hearers*; wiſely and piouſly conſidering thoſe Words of the Apoſtle, *If any Man ſeems to be religious, and bridleth not his Tongue, this Man's Religion is vain*;[b] and thoſe of our bleſſed Saviour himſelf, *By our Words we ſhall be juſtify'd, and by our Words we ſhall be condemn'd.*[c]

Let this be ſoberly thought on by thoſe who let their Tongues fly at any rate, both againſt GOD and Man, and all the while think themſelves very innocent, becauſe they are but Words.

From this his great Senſe of true Piety it was that he had ſo high a Regard unto, and ſo devoutly perform'd, the Holy Offices of Religion and Means of Grace; particularly the Duties of Prayer, both publick and private, and receiving the Holy Communion.

Indeed, as to Prayer, his whole Life was almoſt one continued Act of Devotion. In his publick Prayers he contented not himſelf with holy *David*'s Meaſures, *At Evening, and Morning, and at Noon-day*;[d] but ſeldom leſs than four or five times a Day would he partake of the publick Service of our Church. To which if we add his Cloſet Devotions, (which he never omitted every Night and Morning) and thoſe which he frequently perform'd even in his private Walks and Retirements, how pious, how devout muſt we needs acknowledge this bleſſed Saint to have been whilſt upon Earth! eſpecially if we add that decent Humility, diligent Attention, and unaffected Fervour with which he always perform'd his publick Devotions; all which do undeniably evince his moſt exemplary Piety.

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* From the Sermon preach'd at *Stoke* in *Lincolnſhire*, *April* 14, 1707.

[a] *John* xv. 18.

[b] *James* i. 26.

[c] *Matt.* xii. 37.

[d] *Pſalm* lv. 17.

This is ſtill further evident from his frequent Partaking of the holy Sacrament of the *Lord's-Supper*. This he did, where he had Opportunities, (as he always had in Town, and at his own Seat) every *Lord's-Day*, and of late every *Holiday* alſo: And for this great Duty he kept himſelf in a conſtant Preparation, by his very frequent Devotions, ſerious Meditations, and generally weekly Faſtings on the Day before. Thus did this bleſſed Soul diſpoſe itſelf for the Joys of Heaven, by doing the Work of Saints and Angels, even here upon Earth.

From this deep Senſe of Piety it was that he always ſhew'd a great Regard to every thing that any way related to the Worſhip of God, the Liturgy, the Utenſils, the Revenues of the eſtabliſh'd Church, and all Places ſet apart for the publick Offices of it. Some of theſe he erected, others he adorned and beautified, others, at a great Expence, he endow'd with a more plentiful Proviſion, for the more frequent Performance of publick Prayers and Sacraments.

And amongſt thoſe which were thus eſteem'd by him, I ought not, I cannot here omit, his ſingular Reſpects to the orthodox Clergy; ſuch, how mean and unworthy ſoever they were upon other Accounts, he (according to St. *Paul*'s Command) *ever eſteem'd very highly in Love for their Works ſake.*[e] He knew they were the Ambaſſadors of Christ; and thence concluded, that all Diſreſpect and Contempt of them would redound to him whoſe Ambaſſadors they were.

I would to God, that thoſe who are too prone to make ſuch their Sport and Paſtime, would (for the ſake of Religion and themſelves) learn a more becoming Behaviour in this Particular, from the great Example of this excellent Perſon before us.

Let us next conſider him in his diffuſive Charity. Here he was no leſs exemplary than in his Piety. *This* was the proper Effect of *that*. This he rightly thought to be his moſt ſuitable Acknowledgment of God's great Bounty to him, in giving him ſo plentiful an Eſtate. *Dona Dei Deo* (the Gifts of God ought to be return'd to God, at leaſt-wiſe in moſt thankful Acknowledgments) was his beloved Motto; deeply engraven upon his Heart, as well as on the Front of his Hoſpitals; and firſt on the former, before on the latter.

He ever rejoiced when a poor Chriſtian was made glad by his Alms, and his own Soul was much refreſhed when one hungry and thirſty was cheared by his Charity.

He would often ſay, that himſelf was more obliged to thoſe who recommended to him proper Objects for his Alms, than they who received them were to him for his Relief.

How immenſe were thoſe Sums which he has given to the Poor of this Neighbourhood, and that not as a Diſpenſer of others Charity, (as ſome unworthily, I am ſure very falſely, have reported) but purely out of his own Eſtate, which God had bleſs'd him with.

And that his Charity might never fail, he would not eaſily entertain any Diſcouragements againſt it, particularly not that of a hazard of miſplacing it by a promiſcuous Diſtribution of it; for this was the Rule he had taken up, which he would ſometimes recount, that he thought it much better for many undeſerving (not known to be ſuch) to receive his Alms, than that one truly deſerving ſhould go without them.

To render this his Charity more acceptable to his Lord and Maſter, he would always endeavour to his Power, according to the expreſs Command of our Saviour, to do it in ſecret, wherever it was practicable: And I cannot doubt but many large Sums have been given by him (ſome of which have paſs'd through my Hands) which none knew whence they came, but he who ſeeth in ſecret.

His occaſional Alms were indeed very great, but yet probably ſhort of thoſe large Sums he has given for a conſtant ſtanding Relief to the Poor. He has nobly enlarged the Revenues of the four Hoſpitals, and lately of the new Workhouſe in *London*; and erected and endow'd almoſt as many of his own in the Country; whereby a great many Poor will be relieved by him for many Generations, even now he is dead.

To enable him to do all theſe great Things, he has ſometimes ſaid to me, that he denied himſelf many unneceſſary Enjoyments in this World, that he might be the better able more largely to relieve the Neceſſities of others: A ſort of Self-denial, no doubt, very acceptable to God, as well as beneficial to Mankind.

And it is to be obſerved, that notwithſtanding all this, ſtill his Eſtate conſiderably increaſed; verifying that Obſervation, that a liberal Diſtribution of Alms, according to one's Ability, doth (by the Bleſſing of God) tend to the Increaſe of Wealth to the Giver of them; which is no other than what the Wiſe-man has obſerv'd, *There is that ſcattereth, and yet increaſeth; and there is that with-holdeth more than meet, but it tendeth to Poverty.*[f]

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[e] 1 *Theſſ.* v. 13.

And ſurely never was an Eſtate better deſerved than by this excellent Perſon we are ſpeaking of, becauſe never was an Eſtate leſs abuſed, or better employ'd to the Honour of God, who gave it; to the Good of Mankind, who did ſo largely partake of it; and to the promoting his own everlaſting Happineſs, by a ſtrictly ſober Uſe, and liberal diſperſing of it.

But becauſe Alms-giving is only one Part of true Charity, and may eaſily be found without it, as St. *Paul* acquaints us; telling us, *We may beſtow all our Goods to feed the Poor, and yet have no Charity:*[g] That this deceaſed worthy Perſon's Charity was not of that ſort, but a truly Chriſtian one, will evidently appear by thoſe other Characters of a true Charity laid down by the Apoſtle in that Chapter; which every one could not but obſerve were agreeable to this deceaſed Perſon.

For if the Mark of a true Charity in the 4th, 5th, 6th, and 7th Verſes of that Chapter are theſe, *viz.* that *it ſuffereth long, and is kind*; that *it envieth not*; that *it vaunteth not itſelf; is not puffed up; doth not behave itſelf unſeemly; ſeeketh not her own; is not eaſily provoked; thinketh no Evil; rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things*; then ſurely the Charity of this excellent Perſon, in whom theſe Graces were ſo evident, muſt needs be a true Chriſtian Charity; ſuch as our gracious God has accepted of, and given him the Rewards of it; or, in the Words of the Text, *his Works have follow'd or accompany'd him to* God.[h] Let us take care thus to qualify our Charity (after his great Example) that ſo we may not loſe the glorious Rewards of it in the other World.

His laſt Sickneſs too ſoon, alas! ſeiz'd his Spirits with ſuch Violence, that as it gave us a ſad Apprehenſion of his approaching Diſſolution, ſo (to his Grief) it diſabled him for that more active and vigorous Exerciſe of Devotion, which he ſo much delighted in, and which no doubt he would otherwiſe have exerted. This himſelf complain'd of to me, ſaying (for the Inſtruction of myſelf and others) that in Time of Sickneſs one was very unfit for religious Duties; and therefore it was highly neceſſary to perform them well and diligently, and do the Work of our Salvation, in perfect Health, (which certainly had long been his conſtant Care) leſt otherwiſe they never be perform'd, or at leaſt-wiſe to very little Purpoſe, by us.

Died in April 1707, *and buried the* 14*th of the ſame Month at* Stoke *in* Lincolnſhire.

The CHARACTER *of the* R^{t} *Hon*^{ble} MABELLA LADY FORDWITCH, † *by* PETER DU MOULIN, *D.D. Canon of* Chriſt's-Church, Cant. *

SHE was a Perſon whom I ought to extoll for the Praiſe of God; and whoſe excellent Graces and real Goodneſs, if I ſet before Chriſtians, I ſhall do the right Work of an *Evangeliſt*. For what is our Calling, but to frame the *Church to Holineſs*, to preſent her as a *chaſte Virgin* unto Christ? And what certainer Way for that, than to ſet before Chriſtians ſuch an accompliſh'd Pattern of *Wiſdom* and *Piety*? And then tell them, *Be ye Followers of this pious Lady, as ſhe alſo was of* Christ, now an *Angel in Heaven*; a Soul of ſuch a well-ballanc'd Temper of *Nature* and *Grace*, *Piety* and *Prudence*, *Humility* and *Honour*, *Meekneſs* and *Generoſity*, as can hardly be parallel'd in our Age.

It is known how virtuouſly ſhe lived with her Noble Lord, Sir *John Finch*, Baron of *Fordwitch*, *Lord-Keeper* of the Great Seal of *England*. A Nobleman, eminent for his rare Parts, and no leſs for his ſignal Loyalty and Long-ſuffering for his *Great Maſter*.[i] How concurrent was ſhe with him in his Fidelity! What a chearful Partner of his Croſſes in her *Soveraign's* Cauſe! How helpful was ſhe to him in his Adverſities, ſometimes the Companion of his *Exile* abroad, ſometimes the wiſe and ſucceſsful Solicitor of his Buſineſſes in *England*, in the Reign of the *Rebellion*. How tender was *her Care of him, how unwearied her Pa-*

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[f] *Prov.* xi. 24.

[g] 1 *Cor.* xiii. 3.

[h] *Rev.* xiv. 13.

† Relict of Sir *John Finch*, Knt. Baron *Fordwitch*, Lord-Keeper of the Great Seal of *England*.

* From the Sermon preach'd at *St. Martin's-Church* in *Canterbury*, *Sept.* 14, 1669.

[i] King *Charles* I.

tience, in his long and many Sickneſſes, which had made him ſore and hard to pleaſe! How *honourably* did ſhe interr him! What a ſumptuous *Monument* did ſhe beſtow *upon* him in this *Church!*

The Time of her *Widowhood* to her Death, about nine Years, in which ſhe had the Rule of herſelf and her Eſtate, gave her Opportunity to ſhew her Virtue moſt eminent. Piety had the chief Rule in her Heart and in her Houſe, which, by her careful ſerving of GOD, ſhe made a Church; as did the noble Friend of St. *Paul*, holy *Philemon*, whoſe bountiful Houſe-keeping, and refreſhing the Bowels of the Saints, ſhe did alſo imitate.

Ever ſince the *Martyrdom* of Holy and Glorious King *Charles* the Firſt, which was on a *Tueſday*, ſhe made that Day, every Week, her Faſting-Day; and kept it with great Devotion and Mortification; labouring, for her Part, to avert, by her Humiliation, the terrible *Judgments of God* hanging over the Land for that prodigious Crime. And very wiſely was a *Tueſday* choſen for this laſt Duty to her, that her Day of Devotion might be that of ours, to learn Godlineſs by her Example.

The Monthly Communion in our *Cathedral* ſhe never miſs'd; but when Duty call'd upon her to receive in her own Church, this Church. All our *Holy-Days* and *Lent-Sermons* ſhe graced with her Preſence, as ſhe would make amends for the Paucity of the Aſſiſtants, and the Abſence of many, who cry out for the Want of Sermons, and will not come to thoſe, which with a Free-will are beſtowed upon them. None more attentive than ſhe in thoſe *Holy Exerciſes*. How ſhe profited at them, ſhe expreſs'd in her whole Converſation. And GOD bleſſing her for it, made good his gracious Sentence, *Bleſſed are they that hear the Word of* GOD, *and keep it.*

To the publick holy Service ſhe bore a ſingular Reſpect and Affection, and might ſay with *David, Lord, I have loved the Habitation of thy Houſe, and the Place where thine Honour dwelleth:*[a] For which ſhe had the ſame Diſpoſition as *David* in that Pſalm, *I will waſh my Hands in Innocency, ſo will I compaſs thine Altar,* O LORD. For that Conſcience, which watcheth carefully over her own Ways, to walk before GOD unto all pleaſing, gets thereby a Confidence, tho' not in her Virtue, yet in GOD's Bounty, to draw near him, and compaſs his Altar.

For the Innocency of her *Life*, it were little to ſay, Whom hath ſhe wrong'd? Whom hath ſhe wilfully offended either in Word or Deed? Whom hath ſhe provoked with Bitterneſs? Whom, tho' never ſo mean, hath ſhe diſcontented with her Pride? We will ſay rather, To whom did ſhe not do Good, that required it at her Hands? To whoſe Need was her Bounty ſhut up? Did ſhe not ſeek and create Occaſions to do Good? Did ſhe not water the dry Grounds far and near with the Streams of her Liberality? Did not her Houſes, her Table, her Attendance, the Managing her Eſtate, make intelligent Beholders to doubt whether *her Wiſdom or her Goodneſs* was *more eminent?* The more eminent, becauſe they were carefully covered with the Veil of *Humility* and *ſingular Modeſty*. For that Veil is a reſplendent *Ornament*; that Ornament of a meek and quiet Spirit, which before GOD is of great Price, ſhineth very bright before Men.

That was the *Jewel indeed*, which beautified all her Converſation; that Meekneſs, that Moderation known to all Men; that Evenneſs of Spirit, in Adverſity and Proſperity, with Friends and Enemies, complying with all Things but Vice, deſcending to the Condition of her Inferiors, winning Perſons of all Humours and Degrees, with a Dexterity without Guile, and an Affability without Diſſimulation.

Such a religious and virtuous Life could not but have a religious and bleſſed End.[b] And ſuch an End ſhe had. Then did GOD's Grace in her redouble the *Humility* of her *Repentance*, the Strength of her Faith, the Heat of her Love, and the Joys of her Hope. GOD in Mercy giving her good Intervals between Apoplectical Fits, to let her awakened Soul ſee the Heaven opened, and her faithful Saviour making good to her his Promiſe to all Believers, *I will come again, and receive you to myſelf, that where I am, you may be alſo.*[c]

Being a Perſon of few Words, which ſhe placed well, ſhe huſbanded thoſe Intervals to expreſs her *Diſpoſition to Heaven*, her Longing for GOD, her Deſire to depart, and to be with CHRIST. For as for the Diſpoſing of her Eſtate, when I exhorted her to it, ſhe ſaid that Work was already done; ſhewing, that tho' her mortal Sickneſs came ſuddenly, it came not unexpectedly, and that ſhe had done with the World, before the World had done with her. I cannot without Joy and Comfort remember her Joy and Comfort, expreſs'd with Eyes and Arms liſt up to Heaven, her Heart going along with this Rapture of St. *Paul*, while I ſpeak it; *I live, yet not I, but* CHRIST *liveth in me; and the Life which I now live in the Fleſh, I live by the Faith in the Son of* GOD, *who loved me, and gave himſelf for me.*[d]

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[a] *Pſ.* xxvi. 8.

[b] *Non poteſt male mori, qui bene vixit.*

[c] *John* xiv. 3.

[d] *Gal.* ii. 20.

How ſincerely, how evidently, in Words and Geſtures, did ſhe expreſs that ſhe was full of the Life and Peace of God! which, tho' it paſs all Underſtanding, yet held up her Underſtanding to Heaven; and to the very laſt kept her Heart and Mind in the Knowledge and Love of God, through Jesus Christ.

In that bleſſed Diſpoſition departed the Mother of her Kindred, the Nurſe of the Poor, the rare Example of Piety, Wiſdom and Nobleneſs, and the Honour of our Cathedral;[c] for ſhe was Daughter to the Reverend Dean of *Canterbury*, *Charles Fotherby*; Niece to the Right Reverend the Lord Biſhop of *Saliſbury*, *Martin Fotherby*, ſome time Canon of the ſame Church; two Brethren of eminent Worth, deſcended of an ancient Family of Knights, *Fotherby's* of *Fotherby*, in the County of *Lincoln*: But her high Extraction conſiſted in being the Daughter of our Father which is in Heaven, an high Match in being the Spouſe of Christ, in whoſe Arms ſhe is now reſting, full of Peace and Glory.

Died in Sept. 1669, *and buried the* 14*th of the ſame Month in* St. Martin's-Church *in* Canterbury.

The CHARACTER *of the Revd Dr.* BENJAMIN CALAMY, *Miniſter of* St. Lawrence Jewry, London, *by* WILLIAM SHERLOCK, *D.D. Maſter of the* Temple.*

WE may lament the Loſs of ſo kind a Relation, ſo true a Friend, ſo faithful a Paſtor, and Fellow-Labourer, according to the ſeveral Intereſts we[a] had in him; but he, bleſſed Soul, has fought a good Fight, and finiſh'd his Courſe, and kept the Faith, and is now gone to receive a Crown of Righteouſneſs, a Crown of Immortality and Glory: He is now gone to that great Biſhop and Shepherd of Souls, whoſe Flock he has ſo carefully and diligently fed, and whoſe wandering and ſtraggling Sheep he has reduced into the Fold; to that kind Shepherd who laid down his Life for his Sheep, and therefore will not fail to reward thoſe who have ſpent their Lives, and were ready to have ſacrificed them too, for the Service of Souls.

When we ſpeak of ſo great a Man, it is below his Character to mention ſuch Things as would be thought conſiderable Attainments in meaner Perſons; tho', indeed, a truly great Man does nothing meanly: A great Mind gives a peculiar Grace and Decency to common Actions, as it was eaſy to obſerve in his very Mirth and freeſt Humours, that he never gave the Reins out of his Hands, but govern'd himſelf by the ſtricteſt Rules of Prudence and Religion.

But I ſhall confine myſelf to conſider him only as *a faithful and wiſe Steward*, and therefore have very little to add; and would I have choſen any particular Man to have drawn the Character by, of a wiſe and faithful Steward, there are not many Men I ſhould ſooner have thought on than Dr. *Calamy* to have been the Pattern.

That he did take care to give you Meat in due Seaſon, I need not tell you, becauſe you all[b] know it. If preaching in Seaſon and out of Seaſon, if publick Inſtructions and private Applications, where they were needful or deſired, be to feed the Flock of Christ, and to give Meat to his Houſhold and Family, this he did, and that very faithfully and wiſely too.

In the firſt place, he took care to inform himſelf and to furniſh his own Mind with all uſeful Knowledge; and his conſtant preaching, tho' without any vain Affectation of Learning, which ſerves only to amuſe, not to inſtruct, did ſufficiently diſcover both his natural and acquired Abilities. He had a clear and diſtinct Apprehenſion of Things, an eaſy and manly Rhetorick, ſtrong Senſe convey'd to the Mind in familiar Words, good Reaſons inſpired with a decent Paſſion, which did not only teach, but move and tranſport the Hearers, and at the ſame time gave both Light and Heat; for indeed he was a good Man, which is neceſſary to make a good Preacher: He had an inward vital Senſe of Religion, and that animated his Diſcourſes with the ſame divine Paſſions which he felt in himſelf.

He did not entertain his Hearers with School-Subtilties, or conjectural Divinity; with ſuch thin and airy Speculations as can neither be ſeen, nor felt, nor underſtood; but his chief Care was to explain the great Articles of Faith and Rules of Life, what we muſt believe, and how we muſt live, that we may be eternally happy. And he did, as a faithful Servant ought to do, as he declared a little before his Death, that he never preach'd any thing but what he himſelf firmly believ'd to be true.

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[c] Of *Canterbury*.

* From the Sermon preach'd at *St. Lawrence Jewry*, *Jan.* 7, 1685-6.

[a] His Pariſhioners and Clergy preſent at his Funeral.

[b] His Pariſhioners.

I need not tell you what a troubleſome World we have lived in for ſome Years paſt, ſuch critical Times as would try the Principles and Spirits of Men; yet he, like a truly honeſt and faithful Servant, oppoſed the growing Diſtempers of that Age, without any Regard either to unjuſt Cenſures or apparent Danger; and did not needleſly provoke any Man: He gave no hard Words, but thought it ſevere enough to confute Mens Errors without upbraiding or reproaching their Perſons: His Converſation was courteous and affable to all Men, ſoft and eaſy, as his Principles were ſtubborn; he could yield any thing but the Truth, and bear with any thing but the Vices of Men: He would indeed have been the Wonder of his Age, had he not lived in ſuch an Age as, Thanks be to God, can ſhew many ſuch Wonders; and yet in ſuch an Age as this he made an illuſtrious Figure; tho' he had his Equals, he had not many Superiors.

Thus he liv'd, and thus this good Man died; for thus he was found doing when his Lord came. The firſt Symptoms of his Diſtemper ſeiz'd him juſt before his laſt Sermon at *Whitehall*, but gave him ſo much Reſpite as to take his Leave of the World in an excellent Diſcourſe of Immortality, which he ſpeaks of with ſuch a ſenſible Guſt and Reliſh, as if his Soul had been then upon the wing, and had ſome Fore-taſte of thoſe Joys it was juſt going to poſſeſs: And indeed he encounter'd the Apprehenſions of Death like one who believed and hoped for Immortality; he was neither over-fond of living, nor afraid to die: He receiv'd the Supper of our Lord, profeſs'd the Communion of the Church of *England*, in which he lived, and in which he now died, and, having recommended his Soul to God, he quietly expected how he would diſpoſe of him.

But I muſt not forget to tell you, that he died like a true and faithful Paſtor, with a tender Care and Affection for his Flock. When he impoſed this unwelcome Office upon me, he told me, he did not deſire any Praiſes of himſelf, but that I would give ſome good Advice to his People, who, ſaid he, are indeed a very kind and loving People.

I am ſenſible the Character falls very ſhort of what our deceaſed Friend deſerv'd, but it is every Word true, and I thought had been as inoffenſive too as it is true; and ſo I believe it will appear to wiſe and conſidering Men, and others may judge as they pleaſe.

Died in Jan. 1685-6, *and buried the 7th of the ſame Month in the Church of* St. Lawrence Jewry, London.

The Character *of the Right Worſhipful* Sir THOMAS ADAMS, *K*^{nt} *and Bar*^{t}, *and Alderman of* London, *by* Nath. Hardy, *D.D. Vicar of* St. Martin's in the Fields.*

THERE is no leſs than a *threefold* Obligation, to wit, of *Piety*, *Equity*, and *Charity*, laid upon us, of *publiſhing* the Excellencies of thoſe who have done *worthily*, and been *famous* in their *Generation*; ſince (as St. *Baſil* obſerveth) hereby *we glorify the* Lord in and for his *Servants*, and that is *Piety*; we *honour* the *Dead* in their *Memory*, and that is *Equity*; we *rejoice* and *benefit* the *People* by their *Examples*, and that is *Charity*. As *Phyſicians* and *Surgeons* do very much advance their *Knowledge* by *anatomiſing* the *Bodies* of *dead* Men, ſo we either are, or may be, much *better'd* in our *Practice*, by a Delineation of the *Graces* of dead *Saints*; and therefore, tho' this eminent *Servant* of God, and of his *Generation*, being taken out of this *Valley* of *Bacah*, and carried to that *Mount* of *Joy*, (where, beholding the glorious *Deity*, he ſings eternal *Hallelujahs*) ſtands in no *need* of any *Praiſes* from us; yet it is needful, very needful for us, who are left behind, that we may be ſtirred up to *follow* his choice *Example*.

And now what *Paterculus* ſaith of *Æmilius Paulus* (he was *Vir in tantum laudandus in quantum virtus ipſa intelligi poteſt*) I may fitly apply to him; the *Circumference* of his *Encomium* may very well take in all the *Lines* of *Virtue*, which meet in him as in their *Centre*;

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* From the Sermon preach'd at *St. Katherine Cree-Church, London, March* 10, 1667.

and I could heartily *wiſh* that, as thoſe *Confeſſors* truly ſaid in their *Epiſtle* to St. *Cyprian*,[a] *vigorous Expreſſions* were correſpondent to the glorious *Actions*, or rather *Paſſions*, of thoſe *Martyrs* whom he commended; ſo I could now draw the *Picture* of this *Worthy*, not only at the *Length*, but to the *Life:* But, alas! my *Pencil* giveth ſo *rough* a *Draught*, that I am afraid I ſhall but *diſfigure* him whilſt I go about to *commend* him; ſo that I am ready to draw back my Hand whilſt I am drawing his *Lineaments*; and therefore ſhall *deſire*, as he did who wrote the *Life of St.* Cyprian, that if I ſhall ſay *leſs*, as *leſs* I muſt *needs* ſay than he *deſerveth*, it may not *derogate* from *his Honour*, but be *imputed* to *my Unſkilfulneſs*; and if any ſhall think I ſay *too much*, I ſhall aſcribe it to their *Ignorance*, ſince none who *knew* him but muſt needs have a high *Value* for him; nor ſhall I ſay *more* of him than what not only very *credible* Information, but for the moſt part my own *perſonal* Knowledge, will *warrant* me, having had the Honour of more than twenty Years Acquaintance with him, fifteen whereof he was the *chief* Inhabitant of that *Pariſh* wherein I was an unworthy *Labourer*.

The Truth is, as *Titus Veſpaſian* was called *the Delight of Mankind*, ſo was he the *Darling* of the *City*; ſo generally well *reputed* and *reported* of, that I ſuppoſe it will be ſaid of this *Panegyrick* concerning him, what one ſaid who met with a Book call'd *Herculis Encomium*, *The Praiſe of* Hercules, *who ever diſpraiſe him*, to wit, that *knew* him.

His very *outward* Aſpect was *amiable*, nay *venerable*, and his Preſence as the Appearance of ſome *benign Star*, having a *pleaſing Influence* upon all that look'd upon him. But could you have view'd his *Inſide*, behold that *virtuous Soul* which inhabited his *comely Body*, how would it have raviſh'd you? and yet tho' we could not *directly*, we might *reflexively*, and that both from his *Words* and *Works*.

The Tongue of the Juſt (ſaith *Solomon*[b]) *is as choice Silver*, of which the *Trumpets* under the *Law* were made, becauſe of its *ſweet* Sound; and again, *the Lips of the Righteous feed many*, to wit, with wholeſome *Counſels* and *Comforts*, keeping as it were *open Table* for all Comers: Such was his *Tongue*, frequently tipt with *ſilver*, nay *golden* Sayings, which he brought forth out of the *Treaſure* of his *Memory*; ſuch were his *Lips*, with which (as well, nay better, than with his *bountiful Table)* he *fed* not only his *Children* and *Servants*, but all who *converſ'd* with him; among whom, I can truly ſay, *I never went to him but I did, or might come away from him better'd by his gracious and prudent Diſcourſe:* Nor was he only, as I doubt too many are, *a Man of Words*; his *Goodneſs* was not only at his *Tongue's* but his *Finger's* Ends. That of our *Saviour* concerning himſelf, *my Works teſtify of me*,[c] is, tho' in a far *inferior* Way, verify'd of him; at leaſt, we may make uſe of what *Solomon* ſaith concerning the *virtuous Woman*, *His Works did praiſe him in the Gates*;[d] ſo that he was not only in reſpect of his *Words* a *ſweet* and *pleaſing* Voice, but of his *Works* a *burning* and *ſhining* Light.

It is ſaid of *David*, *that he died in a good old Age, full of Riches and Honours:*[e] The *Age* to which this worthy *Patriot* attained was *old*, *elder* than *David*, exceeding it *eleven* Years; for whereas *David* lived but *ſeventy*, he was above *eighty-one* Years old when he *died*; and if *David's* were a *good* old Age, his was *better*, being more *hail* and *luſty* at *eighty* than *David* was at *ſeventy*. That *Promiſe* in the *Pſalm*, *Thou ſhalt ſee thy Childrens Children, and Peace upon* Iſrael,[f] was abundantly *made good* to him, as to *Childrens Children*; and tho' he lived to *ſee* both *domeſtick* and *foreign Wars*, yet before he died he ſaw *Peace* upon our *Engliſh Iſrael*, which GOD *of his Mercy long continue.*

And as he was *full* of *Days*, ſo he filled theſe *Days* with all ſorts of *good Actions*; he well knew the Worth of *Time*, which we for the moſt part *undervalue*; and, accounting every *Minute precious*, took care not to ſpend only his *Days* but his *Hours* well; ſo that his *grey Hairs*, being *found in a way of Righteouſneſs*, were a *Crown* to him; and what *Scaliger* ſaid of *Striſſet* may no leſs juſtly be ſaid of him, it was pity *either that Age ſhould have made him old, or the Law of Nature bereav'd him of Life.*

As to *Riches* and *Honour*, it is true he came far *ſhort* of *David*, yet he wanted not his *Share* of *either*; GOD was pleaſed ſo far to *bleſs* his honeſt *Endeavours* in that *Calling* wherein his Providence had placed him, that he enjoy'd a *liberal* Portion of this *World's Goods*; nor did he want thoſe *Honours* which were ſuitable to him: *David* indeed was a *King*, and ſo the *ſupreme* Perſon in his *Kingdom*; he was, whilſt *Lord-Mayor*, chief Officer of this City;[g] during his Continuance in which *Place*, he did, by virtue of his *Office*, repreſent the *King's Perſon:* Whatſoever *Honour* in the City he was *capable* of he was *choſen to*; *Maſter of his Company*, *Alderman of a Ward*, *Preſident of* St. Thomas's-Hoſpital, ſeveral times *Burgeſs in Parliament* (tho' the *Iniquity* of the Times would not permit him to *ſit)* *Sheriff* and *Lord-Mayor*. After which he at length *became*, and ſo *continued* for ſome Years, (as *Benazah* was ſaid to be a *mighty Man among the thirty*[h]) the *firſt* among the *twenty-ſix*, the *eldeſt* Alderman upon the *Bench* that had ſerv'd in the *Office* of a *Lord-Mayor*, to whom is given that *honourable* Title of the *Father of the City*: Nor had he only all this *Honour* from the City, but his *King* alſo gave him the *greateſt* Honour he was capable of in his *Station*, making him not only a *Knight*, but a *Baronet*, which deſcends upon Poſterity.

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[a] *Cypr. Ep.* 26.
[b] *Prov.* x. 20, 21.
[c] *John* v. 36.
[d] *Prov.* xxxi. 31.
[e] *Chron.* ix. 28.
[f] *Pſalm* cxxviii. 6.
[g] Of *London*.

I mention *theſe*, not as if *Riches* or *Honours*, or *both*, were *abſtractively* conſider'd *Topicks* of Commendation, but inaſmuch as they are conferred by GOD ſometimes upon *good* Men as the *Encouragements*, and made uſe of by them as the *Inſtruments* of *Virtue*; and ſo they were to him, he being a bountiful *Steward* of his *Riches*; nor did his *Dignities* ſo much honour *him* as he *them*.

I cannot ſay of him as CHRIST ſaid, *Lo, a greater than* Solomon; he was *greater* or *richer* than *David*, nay, much *inferior*; no, nor yet *better* than *David*, nor yet ſo *good*: But thus much I *dare* ſay, it was his laudable *Ambition* to be as *good*; he endeavour'd to tread in *David*'s Footſteps, and what is ſaid in my *Text* concerning *David*, I ſhall confidently affirm of him, and that in both Tranſlations *he was one who ſerved his own Generation by the Will of* GOD, *and who in his own Generation ſerved the Will of* GOD.

Throughout the *Age of his Life* he was, through GOD's Providence, inſtated in manifold *Relations*, intruſted with various *Offices*, converſant in ſeveral *Employments*; in all which he had *no Cauſe* to complain with him who ſaid, *I was every thing, and profited nothing*: All of them being as ſo many *Cuts* and *Channels*, through which did *run* his ſeveral *Virtues* and *Graces*.

And now, as he ſaid of St. *Cyprian*, *it would be a burthenſome Taſk to enumerate* all Particulars, ſince *Plenty makes me poor*; and I have *ſo much* to ſay, that I know not *where* to *begin*.

If you pleaſe, I will *begin* with that, which is (in *Solomon*'s Language) *the Beginning of Wiſdom*, namely, *The Fear of the* LORD. He was eminent for *Religion* and *Devotion*: That *Orthodox* Religion which is profeſſed in the *Church* of *England*, he faithfully adhered to, cordially *owning* her *Doctrine* and *Diſcipline*, *Hierarchy* and *Liturgy*: And tho' he lived in an *inconſtant* Age (wherein it was the Mode to change *Religions*, as Women do *Faſhions*) he proved not a *Reed* or a *Willow*, but an *Oak*, *ſtedfaſt* and *immoveable*. *Great* was his *Reſpect* to the *Orthodox* and *Orthoprax Clergy*: Thoſe who were *Sufferers* he charitably relieved: Thoſe who were *Labourers* he bountifully *encouraged*. The very *Feet* of them that *ſerved* at the *Altar* were *beautiful in his Eyes*; and I ſhould be very *ungrateful*, if I ſhould not acknowledge *myſelf* (tho' moſt unworthy) to have had a *Benjamin*'s Share in his Favour. *Schiſmatical Conventicles* he *abhorred*, but duly *frequented* the *Church Aſſemblies*. I was for many *Years* an *ocular* Witneſs of his Attendance on the *publick* Ordinances, where he was a *joint Petitioner* at the *Throne* of *Grace*, a *judicious Auditor* of GOD's *Word*, a *diligent Receiver* of the *Lord's Supper*, from the *monthly* Adminiſtration whereof I do not remember he was abſent, if in Town and in Health: And tho' it was an *Age* wherein *Irreverence* was in *faſhion*, and *Devotion* decry'd as *Superſtition*, he was *exemplary* for his *reverent* Behaviour in GOD's *Houſe*, ſeldom at *Prayers* but upon his *Knees*, unleſs want of Room hinder'd him, his *Head* ſtill *uncovered* at the *reading* and *preaching* of GOD's *Word*, and always *kneeling* at the *Holy Communion*; nor was he only (as I fear too *many* are) religious in the *Church*, but his *Family*, *praying with* and *for* them, and giving wholeſome *Counſels* to them. That *Character* which *Almighty* GOD giveth concerning *Abraham*, *for I know him, that he will command his Children, and his Houſhold after him, to keep the Way of the* LORD,[i] did *juſtly* belong to him, whoſe *Care* it was to bring up his *Children* in the *Fear*, and *inſtruct* his *Servants* in the *Ways* of the LORD, and his *Reſolve* was that of *Joſhua*, *I and my Houſe will ſerve the* LORD.[k] Finally, *trace* him not only from GOD's *Houſe* to *his own*, but from his *Chamber* to his *Cloſet*, and there you might have found him, *daily* ſetting Time apart for his *Meditations* and *Devotions*: Nor could any *ſecular* Affairs divert him from GOD's *Service*; and therefore when his Occaſions called him forth *ſooner*, he would riſe the *earlier*, that he might *begin* the Day with GOD, with whom he always alſo *cloſed it up*.

Thus, during his *Age* and Generation in this World, *he ſerved* his GOD; and no leſs careful was he to *ſerve* his *King*, remembring, that *fear the* LORD *and the King* are joined together by *Solomon*.[l] He was a ſtrenuous Aſſerter of *Monarchical* Government. Nor can I paſs by one *Argument* which he often uſed upon that account, where *Almighty* GOD by his Prophet *Ezekiel* recounting up the manifold *Bleſſings* he had conferred upon his People *Iſrael*, mentioneth this among the reſt, as none of the leaſt, *thou didſt proſper into a Kingdom*;[m] by which is clearly intimated, that thoſe Nations are moſt *proſperous* which are under

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[h] 1 *Chron.* xxvii. 6.
[i] *Gen.* xviii. 19.
[k] *Joſh.* xxiv. 15.
[l] *Prov.* xxiv. 21.
[m] *Ezek.* xvi. 13.

Kingly Government; nay, that *Kingly* Government is a *Proſperity* to a People. He was, I dare ſay, among the Number of the *Mourners* in *Sion*, for all the *Abominations* which were committed, and eſpecially for that *execrable Treaſon* in *murthering* the *Father*, and *baniſhing* the *Son*; nor did he ceaſe to be an importunate *Petitioner* at *Heaven Gates* for the *Reſtoration* of *King* and *Church*. Upon the account of his *Loyalty* to *Charles* the *Firſt*, of bleſſed Memory; when *Lord-Mayor*, his *Houſe* was *ſearched* by the *Rebels* then in power, ſuppoſing there to have *found* the *King*. The *Year after* he was caſt into the *Tower*, and there kept a *Priſoner*, and for ſeveral Years put by all publick *Offices* and *Employments*, they finding him a Man that would not be *moulded* into their ſeveral *Forms*, nor make *ſhipwreck* of his Conſcience to *ſerve* their *Intereſts*. Upon the account of his *Loyalty* to *Charles* the *Second*, during his *Exile*, he hazarded his *Eſtate* and *Life*, by ſending him conſiderable *Sums of Money* beyond Sea; and when the *bleſſed Time* came of his *joyful Return* to his Throne, tho' he was in the 73d Year of his *Age*, which might have been a juſt *Excuſe* for his *ſtaying at home*, this aged *Barzillai* went not only over *Jordan River*, but croſſed the *Sea* to attend his *Soveraign* home.

Next to GOD and the *King*, I dare ſay the *City* of *London* was written upon his *Heart*, wherein he ſpent by far the *greateſt* Part of his *Life*, and hath now *breathed* his *laſt*. Here, through GOD's *Bleſſing*, he *got*, and here he *ſpent* a conſiderable Part of his *Eſtate* in the *City's* Service. He was of ſo *publick* a Spirit, that when his Son-in-law brought him the firſt *News* of his being choſen *Sheriff* of *London*, he immediately *diſmiſs'd* the particular Buſineſs about which he was, and never after *perſonally* followed his *Trade*, but gave himſelf up to the *City* Concerns. It was his *Study* to know the *Cuſtoms* and *Uſages*, the *Liberties* and *Privileges* of the *City*, and accordingly his *Endeavour* in his ſeveral *Capacities* to preſerve and maintain them. He was not only in *Word*, but in *Deed* an *Aſſiſtant*, a *Guardian*, yea a *Pillar* of the *Right Worſhipful Company of Drapers*. He was a *vigilant Preſident* of St. *Thomas's Hoſpital*, which probably had been *ruined* before this, but that his *Sagacity* and *Induſtry* diſcovered the *Fraud* of an *unjuſt Steward*. In the *Court* of *Aldermen* he was as an *Oracle*, very ſubſervient by his *grave* and *prudent* Counſels to the *City's* Government. He was ſo far from *ſelf-ſeeking*, that when he was *Lord-Mayor*, he did not make thoſe Advantages (which uſually are) by ſelling the *vacant* Places. Whilſt a *private Tradeſman*, he was *exact* (ſo far as ever I heard) in *commutative* Juſtice, in his *Bargains* and *Contracts* of buying and ſelling; and when a *publick Magiſtrate*, he was no leſs *conſcientious* of *diſtributive Juſtice* between Man and Man: So that what *Lampridius* ſaid of *Alexander Severus*, he was *a good Man, and very needful for the Common-wealth*, may be affirmed of him in reference to the *City*; he was not only a *good Man*, but exceedingly uſeful by his *Juſtice* and *Prudence* for the *City's* Welfare.

I muſt not forget to tell you how he *ſerved* the Town where he received his *firſt Breath*, by building there and *endowing* a *Free-School* with a conſiderable *Maintenance* for the *Education* of Children. How he hath *ſerved* the Univerſity of *Cambridge*, by erecting an *Arabick Lecture*, and ſettling upon the *Lecturer* 40 *l. per Ann.* for his Pains in *reading* it;[a] hereby teſtifying himſelf to be a *Lover* of *Learning*, to which, indeed, *none* is an *Enemy* but the *Ignorant*; and therefore *he could not*, having himſelf a very *competent* Meaſure of *Knowledge*: Nor were theſe *munificent* Works to bear the Date of their *Beginning* from his *Death*, but the one began 20 and the other 30 Years ago; nor is their *Maintenance* only ſettled for ſome *Term* of Years, but (as we uſually expreſs it) *for ever*; by which means he hath not only *ſerved* his own, but *ſucceeding Generations*; nay, in that *Arabick* Lecture he hath ſerved thoſe remote *Eaſtern* Parts of the *World*, upon which account (at the Deſire of the Reverend Mr. *Wheelock*, now with GOD) he was at the *Charge* of Printing the *Perſian Goſpels*, and tranſmitting them into thoſe *Parts*; yea, by theſe Ways he endeavoured to *ſerve* the *Lord* CHRIST, promoting the *Chriſtian Religion*, and (to uſe his *own Language*) *throwing a Stone at the Forehead of Mahomet* that grand *Impoſtor*.

Thus he was *ſerviceable* in his *Generation* to the *Will of* GOD, Honour of CHRIST, Welfare of the *City*, Benefit of *Country* and *Univerſity*; nor was he wanting to *ſerve* the *Poor* neither by his *Charity*; his *Hands* were frequently open whilſt he *lived* upon all *Occaſions*; and notwithſtanding many late great *Damages* to his *Eſtate*, he hath given conſiderable *Legacies* to the *Poor* of ſeveral *Pariſhes*, to *Hoſpitals*, to *Miniſters* Widows, and ſuch like, at his Death; all which I cannot now *ſtay* particularly to enumerate.

Finally, let me not *tire* your *Patience*, if to the *reſt* of his *Graces* and *Virtues*, I add his *Patience*, whereby he *ſerved the Will of* GOD in *ſuffering*. To *ſerve the Will of* GOD in *doing good* was his *Meat and Drink*; to *ſubmit* to *his Will* in *ſuffering Evil* was his *Antidote* and *Cordial.* The Truth is, this good Man's *Coat* (like *Joſeph's*) was *parti-coloured*, his *Wine* mixed with *Water*, nay, with *Gall* and *Wormwood*; many doleful *Loſſes* he met with, as to his worldly Goods; ſome diſaſtrous *Croſſes* in his near *Relations*, *ſuch* (as himſelf ſaid) *he could not have borne, were it not for this Book* (pointing to the *Bible* which lay before him;) but there he met ſtill with that which comforted him; frequently (among others) making uſe of that *Paſſage* of *Job* to his Wife, *Shall we receive Good at the Hands of* God, *and ſhall we not receive Evil.*[o]

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[a] To be paid for ever by the Right Worſhipful Company of *Drapers*, *London*.

The latter Years of his Life have been *Years* of *Pain* to him, by reaſon of that Diſeaſe of the *Stone* in the *Bladder*, whereof at laſt he died: A *Stone* ſo *weighty*, that it exceeded 25 Ounces; ſo *grievous*, that a little before his Death it made him *roar*, but yet not *murmur*, God graciouſly ſupporting him under the *Weight*, and *ſuſtaining* him under the *Pain* of it; and indeed the *Providence* of God was ſingularly *remarkable*, in that having a *Stone* of ſo vaſt a *Bigneſs* in his Bladder, his Pain was comparatively ſo *little*, and his Life ſo *long*, for had there not been as it were a *Way* paved, or rather a *Channel* cut through the *Stone* for his *Water* to paſs, the *Stoppage* of it muſt of neceſſity have very much *added* to his *Smart*, and *leſſened* his *Days*.

He hath now taken his *Leave* of this *World*, and truly I may very well ſay of him in St. *Ambroſe*'s Language, *In illo uno non unum ſed plures amiſſos requirimus*, *In this* one *Perſon there is a manifold* Loſs; whilſt paſſing by *private* Loſſes, the *King* hath loſt a *loyal Subject*, the *Church* a *faithful Son*, and the *City* a *prudent Senator*; indeed he was ſo eminently *uſeful* every way, that his Loſs would have been *inſupportable*, did not this *Conſideration* qualify it, that he *died* in ſo *old* an *Age*, that according to *Courſe* of *Nature* he could not have *lived much longer*; nay, conſidering his *Diſeaſe*, it is a *Wonder* that he *lived ſo long*. *He* is departed from the *Inn* of this *World*, to the long *Home* of his *Grave*, of which, I am ſure, he was *many* Years *before mindful*, it being his frequent *Language* upon ſeveral *Occaſions*, *I have nothing to make account of but only my Grave*; where he ſhall *ſleep* in the *Duſt*, till he *awake* and *ariſe* to *Glory*.

It were too great *pity*, if ſuch a rare and precious *Jewel* as he was ſhould have been locked up in a *Cabinet*; yea, *pity* it is, that a more ſkilful *Lapidary* was not made choice of to have ſet him forth in his *Luſtre*. But the *beſt* of it is, his *native* Luſtre was ſuch as needed not the Help of *Art*; and ſo far is this Diſcourſe from *adding* to his *Splendor*, that in truth it *receiveth* whatever *Worth* it hath from him.

There is nothing *ſaid of him*, which doth not *belong to him*; and therefore let none think, that I do at all *flatter* him, tho' on the other hand I ingenuouſly acknowledge it is *far ſhort* of what might have been *ſaid of him*; and therefore it may be thought that I did coldly commend him. The Truth is, tho' I will not uſe St. *John*'s *hyperbolical* Expreſſion concerning our *Saviour*; *There are many other Things which* Jesus *did, the which if they ſhould be written every one, I ſuppoſe that the World itſelf could not contain the Books which ſhould be written*;[p] yet I dare ſay, the ſeveral *Paſſages* of his *excellent* Life could not be *contained* in an *Hour's Diſcourſe*, but juſtly require a *large Volume*.

Died in March 1667, *and buried the* 10*th of the ſame Month in* St. Katherine Cree-Church, London.

The Character *of the* R^{t} *Hon*^{ble} ANNE, *Counteſs of* Pembroke, Dorſet, *and* Montgomery, *by the* R^{t} *Rev*^{d} *Dr.* Edward Rainbow, *Lord Biſhop of* Carliſle.*

WE ſee a *Woman*, which might lead us to conſider only what is *natural*, either in the Original from what Stock ſhe came, or the *Portions* wherewith Nature endued her.

But as to the former, I need not be her Herald. Her Blood flowed from the Veins of three anciently ennobled Families, *Cliffords*, *Viponts*, and *Veſſeys*; Lords and Barons in the North; and ſhe added (to her *Eſcutcheons*) *Pembroke*, *Dorſet*, and *Montgomery*, the Titles of three great Earldoms in the South.

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[o] *Job* ii. 10.

[p] *John* xxi. 25.

* From the Sermon preach'd at *Appleby* in *Weſtmoreland*.

But, as St. *Hierome* profeſs'd, when ſpeaking upon a like Argument, the Praiſes of *Marcella*, a noble *Roman* Lady, and of high Deſcent: *Nihil in illa laudabo, niſi quod proprium,* he would not praiſe her for any thing, but what was purely her own: So for me, let this deſerving Lady be praiſed only by her own Atchievements. The Additions of Honour wherewith herſelf adorned her Anceſtors: *The Fruits of her Hands, her own Works, theſe ſhall praiſe her in the Gate.* [a]

You look at a Woman, but one of thoſe whom Nature had bleſſed with her beſt Dowries. *Mens ſana, in corpore ſano,* is the Sum of Nature's Gifts. She had a clear Soul ſhining through a *vivid* Body; her Body durable and healthful, her Soul ſprightful, of great Underſtanding and Judgment, faithful Memory, ready Wit.

Her Body was a faithful Servant to her Mind; had ſerved it fourſcore and ſix Years, and was uſeful in all the Diſpatches of her Will; ſhe had accuſtomed her Body to the Yoke; ſhe had train'd it up ſo well in all virtuous Exerciſes, by her admirable Temperance, that ſhe had it perfectly at her Command, and wholly at the Diſcretion of her Soul: A Thing not very obſervable in this Age of the World amongſt Men or Women! The Body, the Will of the Fleſh, commonly governs the Man. The Soul in moſt is a Drudge to the Body; employs its Wit, and all its Faculties to ſerve the Intereſts and Needs of the Body, *to make Proviſion for the Fleſh*; a delicate and luxurious Maſter.

This excellent Lady then, who neglected, or ſpent ſo little Time or Pains about her Body, except it were to make it ſerviceable to her Soul, which ſhe adorned with her chief Care and Diligence, may ſerve for a *Glaſs* or *Mirror* for others of that Quality or Sex to dreſs themſelves by her Example.

So that altho' Nature framed her but a *Woman*, yet ſhe having a Body ſo well ordered, as well as built; a Soul endued by Nature with ſuch acute Faculties, we need not doubt to call her *wiſe*; to ſay that in *her* the World had found, and has loſt, a wiſe, a virtuous Woman.

For that's it; Virtue, which only makes and denominates a *Woman* wiſe; wiſe and virtuous are almoſt Terms reciprocal; every wiſe Woman is virtuous, and all the virtuous are wiſe.

It was a ſtrange Queſtion for King *Solomon* to aſk (having had ſeven hundred Wives) *Who can find a virtuous Woman?* [b] And it was as ſtrange that he ſhould anſwer that Queſtion when he was become a Preacher, *Behold this I have found* (ſaith the Preacher) *counting one by one to find out the Account.* [c]

Therefore to demonſtrate this rarely ennobled Woman to have deſerved this greateſt Mark of Honour, to have been truly wiſe, I will ſet forth her Wiſdom from the great *Effect* of Wiſdom, the Deriving of Bleſſings, moſt noble, moſt uſeful, moſt neceſſary to her Family, to her Allies, and to the Generation wherein ſhe lived; for which, that and many other Generations may call her bleſſed.

She built a *Pillar*, a Monument which ſtands in the High-way, at the Place where her endeared Mother and ſhe laſt parted, and took their final Farewel; and as *Jacob* did, *ſhe poured Oil upon this Pillar*, the Oil of Charity, pouring down then, and yearly ſince (and that the Cruiſe of Oil may never fail, ordered it always to be continued) at a ſet Day every Year a Sum of Money, *that Oil to make glad the Heart of the Poor*, and withal, to be as a precious Ointment to perfume her pious Mother's Memory; that her good Name, and their mutual Dearneſs of Affection, might be engraven, and remember'd by their Poſterity and the Poor to all Generations.

But her Buildings for Charity were larger than a Pillar, ſuch as gave *Shelter* and *Maintenance* to the Poor. Beſides the Repairs and reſtoring of an Alms-houſe, [d] built and endowed by her pious Mother, *Margaret* Counteſs of *Cumberland*, ſhe built an Alms-houſe in this Place, [e] and made decent Proviſion for thirteen poor Women, a Mother, and twelve Siſters, as ſhe called them, to the perpetual Relief of the Poor and Deſtitute; and that *Alms* and *Devotion* might not be ſeparated, ſhe gave Allowance for the Prayers of the Church to be daily adminiſter'd to them.

Six ancient Caſtles, ample and magnificent, which her noble Anceſtors had built, and ſometimes held up with great Honour to themſelves, Security to their *Sovereigns*, and Hoſpitality to their Friends and Strangers; now, by the Rage of War, or Time, or Accidents, pull'd or fallen down, or made uninhabitable, ſcarce one of thoſe ſix that ſhewed more than the *Skeleton* of an Houſe; her reviving Spirit puts Life into the Work, made *all theſe dry Bones live*, theſe ſcattered Stones come together; thoſe Ruins forſake their Rubbiſh, and lift up their Heads to their former Height. A marvellous Taſk it was which ſhe undertook, to

[a] *Prov.* xxxi. 31.

[b] *Prov.* xxxi. 10.

[c] *Eccleſ.* vii. 27.

[d] At *Bearmky*.

[e] *Appleby*.

deſign the re-building ſo many and ſuch great Fabricks; to rear up them, when the earthly Houſe of *her Tabernacle* began to ſtoop and decline,[f] being about the ſixtieth Year of her Age when ſhe began; who then could hope to finiſh? But when ſhe did conſider in her great Mind, did think *upon the Stones, and it pitied her to ſee them in the Duſt*,[g] her Prudence (as with her Hands) ſet on the Work, raiſed, cemented, finiſhed; and where others might have thought it Glory enough to have been the *Reſtorer* of any one, ſhe laid the *Top-ſtone* on them all. Theſe Houſes, the End of her building them, was Gratitude to her Anceſtors, and alſo Kindneſs to her Poſterity and Succeſſors, that they might find the Bleſſing of *Canaan*, *Houſes which they built not*, Accommodations ready prepared for them.

But the main End of her Building, *Piety to God*, in re-building, or repairing his *Houſes*, *Churches*, or *Chappels*. She rebuilt, or, by repairing, reſtored ſix Houſes of her own, but of God's Houſes ſeven.[h] She had no Dwelling for herſelf, where God had not a Houſe to be worſhipped publickly, beſides private Oratories in her Houſes.

If now I could ſet before your Eyes, or before your Imaginations, *ſix Caſtles*, *ſeven Churches* or *Chappels*, beſides the two *Alms-houſes*, and other inferior ſubſervient Buildings which ſhe made or made uſeful; if I could repreſent all theſe before you in one Landſkip or View, you would imagine you ſaw ſomething greater than an *Eſcurial*;[i] an eighth Wonder, or ſomething more wonderful than the ſeven, which the Heathen World hath boaſted of; at leaſt more beneficial to the World than they. For theſe great and monſtrous Buildings were to no greater End, than to make the Name of the Builders endleſs. But all this wiſe Woman's Buildings, as you ſee, were to ſome *good End*; were given either to *Charity* towards the Poor, *Gratitude* to her Anceſtors, *Kindneſs* to her Poſterity, or dedicated to the Worſhip of God. And if we look upon the Management of a Family to be the real Bleſſing of all Society, then we muſt pronounce this Lady to have conduced much to her Generation in this Reſpect; for her Houſe, Family, and the well-governing of it in all the Members, this wiſe Woman did perform with the greateſt Providence and Prudence. Her Children, which were but two,[k] that grew up to perfect Age, ſhe built them up in the *Nurture and Fear of the* Lord, ſeaſoned them with ſound Principles of Religion, that ſhe ſaw them arrive at the Pitch and Praiſe of wiſe Women. And by their Iſſue they gave her pregnant Hopes, that they would build up, or keep up the Houſe of her ennobled Family, like *Rachel* and *Leah*, which two did build the Houſe of *Iſrael*. So that her Children, and her Childrens Children, and their Children, did ſpring up, crave, and receive her Bleſſing; and ſhall always call her bleſſed, who hath intailed ſuch Bleſſings upon them by her Affection, Piety, and Providence.

As to her Servants domeſtick, ſhe well knew that they were *pars domûs*; and how neceſſary a Part of the Houſe the Servants are, and therefore to be kept tight, ſuſtained, and carefully to be held up; if in Decay, repaired; and therefore this Part of her Houſe ſhe was always building or repairing by the Hand of her Bounty, as well as by good and religious Order in her Family. Indeed ſhe looked on ſome to be ſuch as *Seneca* allows them to be, *humiles amici*, *humble Friends*. Therefore as many great and wiſe Governors of Families have been obſerved to do, in certain Seaſons to condeſcend, let down themſelves and their State, by taking up their diſcreeter Servants into ſome Degree of *Familiarity* with them; ſo, I ſay, this heroick Lady would (beſides the neceſſary diſcourſing with them about her Affairs) divert herſelf by familiar Converſation with her Servants; in which they were ſure (beſides other Gains from her bountiful Hands) to gain from the Words of her Mouth ſomething of Remark, whether pleaſant or profitable, yet very memorable for ſome or other Occaſion of Life. So well did ſhe obſerve the Wiſe-man's Caution, *Be not a Lion in thy Houſe*;[l] intimating, that ſome are always in Rage, and brawl, and fright their Family from their Preſence; her Pleaſantneſs and Affability made their very Addreſſes a great Part of their Preferment.

It was indeed obſervable, that altho' ſhe clothed herſelf in humble and mean Attire, yet like the wiſe and virtuous Woman, *She clothed her Houſhold with Scarlet*;[m] her Allowance and Gifts were ſo bountiful, and ſo frequent to them, that they might afford to clothe themſelves in ſuch Garb, as beſt became the Servants of ſo great and ſo good a Miſtreſs. And ſome of the Wiſe have thought it a great Error, and againſt the Rules of Oeconomics, to be niggardly to good Servants, to grow richer by ſuch a Thrift as makes the Servants Back bare, or Belly empty, to fill the Maſter's Purſe.

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[f] One had lain 140 Years deſolate after the Fire had conſumed it. (*Brough-Caſtle*, the Timber burn'd, *Anno* 1521.) Another 320 Years after the invading *Scots* had waſted it. (*Pendragon-Caſtle*, waſted by *David* King of *Scots*, *Anno* 1341.)

[g] *Pſalm* cii. 14.

[h] *Brougham*, *Nine-Kirks*, *Appleby*, *Bongate*, *Mallerſtang*, *Barden*, *Skipton*.

[i] The King of *Spain*'s moſt magnificent Palace, which excells all others in Bigneſs.

[k] Lady *Margaret* Counteſs of *Thanet*, and *Iſabella* Counteſs of *Northampton*.

[l] *Eccleſiaſticus*, iv. 30.

[m] *Prov.* xxxi. 21.

But altho' in this ſhe did follow the Pattern given to all the Wiſe, *Give Meat to her Houſhold*,[n] and in ſuch a Plenty, that Hoſpitality and Charity might have their Portion with them; whilſt ſhe herſelf was contented with any Pittance, little in Quantity, (but enough to keep Life and Soul together, as we ſay) *Viands* not coſtly or rare, not far fetch'd and dear bought, but ſuch as were at hand, palateable and cheap. Yet here I may be bold to tell you ſomething to wonder at, that ſhe much neglected and treated very harſhly one Servant, and a very ancient one, who ſerved her from her Cradle, from her Birth, very faithfully, according to her Mind; which ill Uſage therefore her menial Servants, as well as her Friends and Children, much repined at. And who this Servant was I have named before: *It was her Body*, who, as I ſaid, was a Servant moſt obſequious to her Mind, and ſerved her fourſcore and ſix Years.

It will be held ſcarce credible to ſay, but it is a Truth to aver, that the Miſtreſs of this Family was dieted more ſparingly, and, I believe, many times more homely, and clad more courſely and cheaply than moſt of the Servants in her Houſe; her Auſterity and Humility was ſeen in nothing more, than in *neglecting of the Body, not in any Honour to the ſatisfying of the Fleſh*.[o]

Whether it were by long Cuſtom to prove with how little Nature may be content; and that, if the Appetite can be ſatisfied, the Body may be fed with what is moſt common and cheap. She taught us that Hunger and Health ſeek not Delicacies nor Fulneſs.

So that this Lady's Example might ſupply the defective Application of a Sermon, reform or ſhame Gluttony, cauſe vain Gallantry to impoſe ſumptuary Laws to itſelf, ſit content with home-bred Fare, home-growing and home-ſpun Manufacture, and not run to *France* or *Perſia* to fetch *Form* or *Matter* for their Pride.

This opulent Lady might, if ſhe had pleaſed, have fetched from far, and at the deareſt Rates, *Proviſions for the Fleſh*, the Back or Belly; but her greateſt Appetite was after Wiſdom; and ſhe knew as well as *Seneca*, that in a fatted Body commonly dwells a lean and ſtarved Soul;[p] and had heard of St. *Gregory*'s Aphoriſm, "Wiſdom is ſeldom found in thoſe "Territories, where Men delight to fare deliciouſly every Day."

We may conclude, that this great Matron, who had ſuch Command over herſelf, knew how to deny herſelf; had learned our Saviour's Leſſon of Self-denial; and St. *Paul*'s Affirmation might be her's, *I keep under my Body, and bring it into Subjection*.[q] Theſe Abridgments were in this Lady a Mortification, which Humility and Modeſty concealed, but which Wiſdom and Reſolution did put in practice.

I ſhould now have done with that Part of Oeconomy which reſpects her Servants, but that ſhe was as famous for *building them up in the moſt holy Faith*; and alſo *giving them their Meat in due Seaſon*; that *Meat*, which our Saviour told his Followers would not *periſh*, but endure to *everlaſting Life*. This he told them of in the ſixth Chapter of St. *John*, when they made ſuch haſte to find him, ſoon after he had fed them with the Loaves; and by this *Meat*, in Oppoſition to the *periſhing*, ſome Interpreters tell us, he meant *his Body in the Holy Sacrament, the Meat that would nouriſh them to everlaſting Life*.

This ſpiritual Meat this Lady wiſely took care that it might be provided for all her Houſhold in due Seaſon, that is, at the three Seaſons of the Year when the Church requires it, and once more in the Year at the leaſt; beſides thoſe three great Feſtivals, ſhe made one Feſtival more for all that were fit to be invited or compelled (as in the Goſpel) to come to that Supper.

And that all might be fitted and well prepared, ſhe took care that ſeveral Books of *Devotion* and *Piety* might be provided four times in the Year, that every one might take their choice of ſuch a Book as they had not before; by which means, thoſe that had lived in her Houſe long (and ſhe ſeldom turned any away) might be furniſhed with Books of Religion and Devotion in every kind.

By theſe, and more Inſtances, which it were eaſy to produce, it appeared, that this religiouſly wiſe Lady had deliberately put on *Joſhua*'s holy Reſolution, *I and my Houſe will ſerve the* LORD;[r] and might have the *Eulogy* which that memorable Queen pronounced of the beſt ordered Family in the World, *Happy are thy Men, happy are theſe thy Servants which ſtand continually before thee*.[s]

And ſeldom did any come under her Roof, who did not carry ſome Mark and Memorial of her Houſe, ſome Badge of her Friendſhip and Kindneſs, ſhe having always in ſtore ſuch Things as ſhe thought fit to preſent. She did not always conſider what was great, or what might by Value make the Preſent worth Acceptation, or how it ſuited to the Condition of the Perſon; but what (as her pleaſant Fancy ſuggeſted) might make her memorable to the Perſon who was to receive it. Beſides, in all her Deeds, ſhe had a Providence and Fore-caſt with herſelf, and alſo an After-caſt, as you may call it, and caſting up her Expence, and conſulting with her Officers. She well underſtood and followed the Advice of our wiſe King, *Prepare thy Work without, and make it fit for thyſelf in the Field, and afterward build thine Houſe.*[t] Therefore before ſhe began to build a Tower (to build in any kind) ſhe firſt *ſat down and counted the Coſt*, as our Saviour intimates wiſe Builders will do; ſhe kept exact Accounts weekly in Books of her own Method, and the Totals were duely ſigned with her own Hand.

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[n] *Prov.* xxxi. 15. [o] *Coloſ.* ii. 23. [p] *Ep.* 88. [q] 1 *Cor.* ix. 27. [r] *Joſhua* xxiv. 15. [s] 1 *Kings* x. 8.

This Way of Strictneſs indeed hath been ſlighted in this looſer Age, as an impertinent Piece of Providence, in Perſons of great Birth and Eſtate; but yet the total Neglect of it hath not only fruſtrated the Deſigns of many, who had laid good Foundations for Building, and could get no higher; but hath let fall many well-built Houſes for want of Means to hold them up; and indeed hath been the Occaſion of Ruin to many noble Houſes and Families; while making no Reckoning of what they did, or might ſpend, have brought themſelves or their Succeſſors to an eaſy and even Reckoning; to have nothing left in Remainder, or nothing proportionable to ſupport and hold up the Honour of thoſe Families and Houſes which their Progenitors erected.

This was wiſely foreſeen and prevented by this noble Perſon, by which means ſhe was able to hold up and enlarge her Houſes, and ſo left them and her Patrimony entire to her Poſterity, which otherwiſe might have been wholly waſted and dilapidated. And it may be ſaid, that ſhe was enabled to do all theſe Things by good natural Qualifications perfected by divine Graces. And I might firſt tell what Advantages ſhe had for intellectual Virtues, even from Nature itſelf, which had endowed her Soul with ſuch excellent Abilities, as made her ready to build up herſelf in the Knowledge of all Things decent and praiſe-worthy in her Sex. She had great Sharpneſs of Wit, a faithful Memory, and deep Judgment; ſo that by the Help of theſe, much Reading, and Converſation with Perſons eminent for Learning, ſhe had early gained a Knowledge, as of the beſt Things, ſo an Ability to diſcourſe in all commendable Arts and Sciences, as well as in thoſe Things which belong to Perſons of her Birth and Sex to know.

She could diſcourſe with *Virtuoſo's*, *Travellers*, *Scholars*, *Merchants*, *Divines*, *Stateſmen*, and with *Good Houſewives* in any kind; inſomuch, that a prime and elegant Wit,[u] well ſeen in all human Learning, and afterwards devoted to the Study of Divinity (by the Encouragement and Command of a learned King, and a rare Proficient in it) is reported to have ſaid of this Lady, in her younger Years, to this effect; *That ſhe knew well how to diſcourſe of all Things, from Predeſtination to Slea-ſilk*: Meaning, that altho' ſhe was ſkilful in Houſewifry, and in ſuch Things in which Women are converſant; yet her penetrating Wit ſoar'd up to pry into the higheſt Myſteries, looking at the higheſt Example of Female Wiſdom. Altho' ſhe knew *Wool* and *Flax*, *fine Linnen* and *Silk*, Things appertaining to the Spindle and the Diſtaff; yet *ſhe could open her Mouth with Wiſdom*,[w] Knowledge of the beſt and higheſt Things; and if this had not been moſt affected by her, *ſolid Wiſdom*, Knowledge of the beſt Things, ſuch as *make wiſe unto Salvation*; if ſhe had ſought Fame rather than Wiſdom, poſſibly ſhe might be ranked among thoſe Wits and Learned of that Sex, of whom *Pythagoras*, or *Plutarch*, or any of the Ancients, have made ſuch mention.

But ſhe affected rather to ſtudy with thoſe noble *Bereans*, and *thoſe honourable Women* (as St. *Paul* there ſtiles them) who *ſearched the Scriptures daily*;[x] with *Mary ſhe choſe the better Part*, of Learning, the Doctrine of CHRIST.

Authors of ſeveral kinds of Learning, ſome of *Controverſies* very abſtruſe, were not unknown to her. She much commended one Book, *William Barklay*'s *Diſpute* with *Bellarmine*, both as ſhe knew of the *Popiſh Perſuaſion*, but the former leſs *Papal*; and who, ſhe ſaid, had well ſtated a main Point, and oppoſed that learned Cardinal for giving too much Power, even in *Temporals*, to the Pope, over Kings and ſecular Princes, which ſhe ſeemed to think the main Thing aimed at by the Followers of that Court; to pretend a Claim only to govern directly in *Spirituals*, but to intend chiefly (tho' indirectly) to hook in *Temporals*, and in them to gain Power, Dominion, and Tribute; Money and Rule being the Gods to which the *Roman Courtiers* and their *Partiſans* chiefly ſacrifice.

She was not ignorant of Knowledge in any kind, which might make her Converſation not only *uſeful* and *grave*, but alſo *pleaſant* and *delightful*; which, that ſhe might better do, ſhe would frequently bring out of the rich Store-houſe of her Memory, *Things new or old*, Sentences, or Sayings of Remark, which ſhe had read or learned out of Authors, and with theſe her Walls, her Bed, her Hangings, and Furniture muſt be adorned; cauſing her Servants to write them in Papers, and her Maids to pin them up, that ſhe, or they, in the Time of their dreſſing, or as Occaſion ſerved, might remember, and make their Deſcants on them. So that tho' ſhe had not many Books in her Chamber, yet it was dreſſed up with the Flowers of a Library.

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[t] *Prov.* xxiv. 27. [u] Dr. *Donne*. [w] *Prov.* xxxi. 26. [x] *Acts* xvii. 11, 12.

The *Sayings of Wiſdom*, which *Solomon* determines to be *more precious than Rubies*; theſe were ſtrewed about her Chambers; theſe were inſtead of thoſe *rare Trinkets* ſo much in uſe.[y] So that you may ſafely tell, that her Furniture and Chambers were adorned with many *precious Jewels*, more eligible than all that glittering Bravery which GOD threatned to take away from the *haughty Daughters of Sion.*[z] I will not name them, but it were worth your conſidering the Particulars ſet down in five or ſix Verſes of that Chapter, where the Pride and Vanity of thoſe *Women of Sion, who ſat at eaſe*, and ſwam in Plenty, is deſcribed and expoſed; ſo that the Great Ones of theſe Times, of either Sex, may compare, and ſee, with how many of thoſe Superfluities their Tiring-houſes abound, of which this great and noble Lady had neither Uſe nor Eſteem. Hence

It was apparent, that the Virtue which this Lady moſt ſtudied and practiſed was *Humility*. Thoſe that will build high muſt lay their Foundation low; no fitter Virtue than *Humility* for this Work, for this Builder, and for that which ſhe eſteem'd her greateſt Building, which was to build for Heaven.

This Virtue of *Humility* ſhined through her whole Converſation, her eaſy Reception, her Affability, the Plainneſs, as I ſaid, of her Chamber and Furniture, ſo of her Apparel, her Dreſs, her Garb; ſhe was, as the Apoſtle adviſes, *cloathed with Humility all over.*[a] Her greateſt *Ornaments* were thoſe of a *meek and quiet Spirit:* She was (by the Merit of her due Titles) in Honour *three Counteſſes*; but had a Stranger ſeen her in her Chamber, he would not have thought he had ſeen *one Lady*, as Ladies now a-days appear. Indeed you might have ſometimes ſeen her ſitting in the Alms-houſe (which ſhe built) among her twelve Siſters (as ſhe called them) and, as if they had been her Siſters indeed, or her Children, ſhe would ſometimes eat her Dinner with them at their Alms-houſe; but you might find them often dining with her, (at her Table) ſome of them every Week, all of them once a Month; and after Meat as freely and familiarly converſing with them in her Chamber, as if they had been her greateſt Gueſts.

And here let it be remark'd, that altho' the Nice and Delicate, who look only at Things after the outward Appearance, might think meanly of her Chamber, her Accoutrements, Company, and bodily Preſence, yet of that Plainneſs (her Choice, not Neceſſity, compelling) the Sober and Wiſe had other Thoughts: And indeed they might look at her Chamber as a *Temple*, a *Court*, a *Tribunal*, an *Almonary*; a Place where GOD was daily, nay thrice a Day, worſhipped; where almoſt every Day ſome Addreſſes were made from ſome of the Chief of theſe Parts, and Strangers of the beſt Quality; a *Tribunal*, where all ſubmitted to the Doom of her Judgment, *even to the Sentence of her Lips, as to an Oracle*; and it were not inſignificant if I ſhould call it a *Royal Burſe*, or *Exchequer*, where Variety of Preſents and Money flow'd, and was iſſued out daily to ſome or other Objects of her Charity, Kindneſs, or Bounty.

She had known Greatneſs as well as any other, being bred in the Courts, or in the Verges of the Courts, of three great Princes,[b] who (reigning in Peace) had as much Magnificence and Glory as any that had ſway'd the Scepter of this Land.

But whether ſhe lived in, or near it, ſhe was one of the Ornaments of it, and knew, when Time and Occaſion ſerv'd, to ſhine in her Sphere, and to adorn herſelf with Ornaments, ſuch as are proper for the Courts of Princes. But when her outward Cloathing was of *wrought Gold*, valuable in the Sight of Men, her inward Cloathing was *Humility*, a *meek* and *quiet Spirit*, which GOD moſt values; which is *in the Sight of* GOD *of great Price.*[c]

It was one great Sign of Humility in herſelf, that ſhe was not cenſorious of others, and of the Liberty which they took, and might lawfully take, in thoſe outward Garbs, to apparel themſelves according to their Rank and Place, which ſhe knew they might do without Affectation of Pride and Vanity.

When of later Times, and ſince the happy Reſtitution of the King to his Court, ſhe ſometimes beheld in Viſitants of ſeveral Ranks what others did perchance look at as affected and fantaſtical, ſhe would only make ſuch innocent and pleaſant Reflections, as the Parties themſelves were rather delighted with the Freedom, than troubled with any Shew of Cenſure.

She was, I ſay, ſo unwilling to be cenſorious, or to ſeem uneaſy to any of thoſe who, as ſhe thought, did neceſſarily pay an Obedience to *Faſhion* and *Cuſtom*, which ſhe knew was a kind of Tyrant, and will reign over the moſt while we live under the Moon, that when a Neighbour, a Lady, whom ſhe uſed (as ſhe commonly did all) with great Familiarity, expreſſing together with her their Joy, in Diſcourſe of his Majeſty's moſt glorious and happy Return to his *Kingdom* and *Court* at *Whitehall*, and the Gallantry which at his Entrance attended that Place, the Lady wiſh'd that ſhe would once more go to *London* and the *Court*, and glut her Eyes with the Sight of ſuch happy Objects, and after that give up herſelf to her Country Retirement; ſhe ſuddenly and pleaſantly reply'd, If I ſhould go to thoſe Places, now ſo full of Gallantry and Glory, I ought to be uſed as they do ill-ſighted or unruly Horſes, have Spectacles (or Blinkers) put before mine Eyes, leſt I ſhould ſee and cenſure what I cannot competently judge of; be offended myſelf, or give Offence to others: Her Meaning was thought to be, that ſhe, having taken Leave of worldly Glory as to herſelf, now unfitted for it, ought to give Leave to others, to whom ſuch Things of courſe, and by the Places which they held, did belong, to enjoy their Freedom without her Cenſure.

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[y] *Iſa.* iii. 20.

[z] *Iſa.* iii. 18.

[a] 1 *Pet.* v. 5.

[b] Queen *Elizabeth*, King *James* I, and King *Charles* I.

[c] 1 *Pet.* iii. 4.

Her Converſation was indeed meek, affable, and gentle; her Words, according to the Circumſtances of Perſons in her Preſence, pleaſant or grave, always *ſeaſon'd with Salt*; ſavoury, but never bitter, invective, or cenſorious: She never uſed to ſpeak ill or cenſoriouſly of Perſons or Actions, but was eſpecially cautious in cenſuring publick Perſons or Actions in Matter of State.

Conſtancy was ſo well known a Virtue in her, that it might vindicate the whole Sex from the contrary Imputation.

She was obſerv'd to be very conſtant to all her Determinations, and would not eaſily vary from what ſhe had once declared to be her Mind: She had that Part of *Prudence* which ſome call *Conſultiveneſs*, deliberating and well diſtinguiſhing what was *fit*, what *indifferent*, what was *neceſſary*: She uſed, as ſhe ſaid, to chew the Cud, ruminating of the next Day's Buſineſs in her Night-wakings. When ſhe had once weigh'd the Circumſtances and reſolv'd, ſhe did not like to have any After-Conſiderations, or be moved by them.

This made her conſtant to her Reſolutions, even in leſſer Matters, as the Times of her Removals from one of her Houſes to another.

She had ſix Houſes, (as I have intimated) in each of which ſhe uſed, at her prefix'd Times, to keep her Reſidence.

None can call this an Unſettledneſs, or Humour of Mutability; it was not only that ſhe might the better hold up and keep in Repair thoſe Houſes which commonly in the Owner's Abſence (who is the *Soul* of the Houſe) turn to *Carcaſſes*, ready to be diſſolv'd, fall to Ruin and Duſt; but ſhe reſolved by her Preſence to animate the Houſes which ſhe had built, and the Places where ſhe lived; to *diſpenſe* and *diſperſe* the Influences of her *Hoſpitality* and *Charity* in all the Places where her *Patrimony* lay, that *many* might be made Partakers of her Comforts and Kindneſs.

In her frequent Removals, both going and coming, ſhe ſtrew'd her Bounty all the Way; and for this End it was (as may be charitably conjectured) that ſhe ſo often removed; and that not only in the Winter-ſeaſon, leſs fit for travelling, but alſo that ſhe choſe to paſs thoſe uncouth and untrodden, thoſe mountainous and almoſt impaſſable Ways, that ſhe might make the poor People and Labourers her *Pioneers*, who were always well rewarded for their Pains: Let the Seaſon be never ſo bad, the Places never ſo barren, yet we may ſay it, by way of Alluſion, *ſhe crowned the Seaſon with her Goodneſs, and her Paths dropped Fatneſs, even upon the Paſture of the Wilderneſs*,[d] the barren Mountains. If ſhe found not Mines in theſe Mountains, I am ſure the Poor found Money in good Plenty whenſoever ſhe paſs'd over them.

Diligence was a noted Virtue in her, her active Soul filling up all the Gaps of Time with ſomething uſeful or delightful to herſelf or others. But to undertake to deſcribe this, and her other Virtues, that is, her Life, were endleſs, and not neceſſary; none could deſcribe it but herſelf that lived it, and indeed by her great Diligence ſhe did deſcribe much of it; but if I ſhould tell you how much, poſſibly you would neither credit me, nor commend ſo much as admire her. But ſhe had ſuch a Deſire to know, review, and reflect, upon all the Occurrences, Paſſages, and Actions of her Life, as thinking it an eſpecial Mean *to apply her Heart to Wiſdom, by ſo numbering her Days*, that none of them might be wholly loſt.

That (as St. *Bernard* adviſed) *her Actions in paſſing might not paſs away*, ſhe did caſt up the Account of them, and ſee *what every Day had brought forth*; ſhe did ſet down what was of more Remark, or dictated and cauſed much of it to be ſet down in Writing, in ſome certain Seaſons, which ſhe contrived to be vacant from Addreſſes; judging her Time to be better ſpent thus than in that ordinary Tattle which Cuſtom has taught many (of her Sex eſpecially) who have no Buſineſs, and know no greater Duty of Life, than to *ſee* and be *ſeen*, in formal

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[d] *Pſalm* lxv. 11.

Viſits and inſignificant *Parly*; as if it were a *Game* to *play away Time*, in which all Parties *cheat* each other, yet never feel that they are *cozen'd* of a Jewel moſt precious and irreparable, which he that wins from another is ſure to loſe himſelf. Whatſoever kind of Cenſure others may paſs of this Exactneſs of *Diary*, as too minute and trivial a *Diligence*, I think we may thence charitably conclude a *Serenity of Conſcience*, clear at leaſt from foul and preſumptuous Sins, which durſt bring all paſt Actions of *Life* to a *Teſt* and *Review*.

As ſhe had been a moſt critical Searcher into her own Life, ſo ſhe had been a diligent Enquirer into the Lives, Fortunes and Characters of many of her Anceſtors for many Years.

Some of them ſhe hath left particularly deſcribed, and the exact Annals of divers Paſſages which were moſt remarkable in her own Life, ever ſince it was wholly at her own Diſpoſal, that is, ſince the Death of her laſt Lord and Huſband, *Philip* Earl of *Pembroke*, which was for the Space of ſix or ſeven and twenty Years.

But this I will ſay, that as from this her great *Diligence* her Poſterity may find Contentment in reading theſe Abſtracts of *Occurrences* in her own Life, being added to her *heroick Father's* and *pious Mother's* Lives dictated by herſelf, ſo they may reap greater Fruits of her *Diligence*, in finding the *Honours*, *Deſcents*, *Pedigrees*, *Eſtates*, and the *Titles* and *Claims* of their *Progenitors* to them, compriz'd hiſtorically and methodically in three Volumes of the larger Size, and each of them three (or four) times fairly written over; which, altho' they were ſaid to have been collected and digeſted in ſome Part by one[e] or more learned Heads, yet they were wholly directed by herſelf, and atteſted in the moſt Parts by her own Hand.

But I will not ſpend more Time in preſenting before you her *perſonal moral Virtues*, any one of which ſingly might have made ſome other eminent; but in *her* all, or the moſt of ſuch as might deſerve Praiſe or Admiration, (for their Degree) might have been found.

Her whole Converſation was regular, a *Rule* (ſcarce ſubject to Exception) *ſtrict* and *ſtrait-lac'd* as to herſelf, but *benign, candid,* and *favourable*, leaving others to their Liberty.

There might indeed ſeem, in the Opinion of ſome, many *Paradoxes* and *Contradictions* in her Life; ſhe liv'd and convers'd *outwardly* with the *World* as eaſily as might be, yet her Guiſe, *inward* and *reflex'd*, was quite as one of another World.

Of an Humour pleaſing to all, yet like to none; her Dreſs not diſlik'd by any, yet imitated by none: Thoſe who fed by her might be *full*, if with her *ſtarv'd*, to eat by the Meaſures ſhe took to herſelf. She was abſolute Miſtreſs of *herſelf*, her *Reſolutions*, *Actions*, and *Time*, and yet allow'd a *Time* for every Purpoſe, for all Addreſſes, for any Perſons: None had Acceſs but by Leave when ſhe call'd, but none were rejected; none muſt ſtay longer than ſhe would, yet none departed unſatisfy'd: Like him at the *Stern* ſhe ſeem'd to do little or nothing, but indeed turn'd and ſteer'd the whole Courſe of her Affairs.

She ſeem'd as *poor*, yet making *many rich*; as *having nothing, yet poſſeſſing all Things.*[f] She had many Occaſions of *Sorrow*, but appeared as if *ſhe ſorrowed not*; and again *rejoiced, as if ſhe rejoiced not*. She had no viſible Tranſports; ſhe did *uſe* the *World* as not *uſing*, at leaſt as *not abuſing, it*.

None diſliked what ſhe did, or was, becauſe ſhe was like herſelf in all Things: *Sibi conſtans, ſemper eadem,* the great wiſe Queen's *Motto*, whoſe Favour in her *firſt*, and that Queen's *laſt Years*, ſhe was thought worthy of, and receiv'd, as herſelf hath expreſly remember'd. I ſay, ſhe was to herſelf, her own Reaſon, and Reſolutions, *conſtant, permanent*, knowing that the *Faſhion of this World paſſeth away*.

If ſhe had been like the World ſhe could not have lik'd herſelf, nor have been ſo much approv'd by the judicious and wiſe: And when I call to mind this great Lady's exemplary Regularities, without Affectation, and *Conſtancy* in them, not for ſome Hours, or Days, or Years, but even all the Time that ſhe had the abſolute Rule over herſelf, I cannot but reflect, that *Virtue* and *Piety* are more *glorious*, by how much they are more *conſpicuous*.

Therefore, ſurely, it had been great Pity, great Loſs to the World, to the Church, that a Perſon of this *Lady's Character* ſhould have been a *Recluſe*, *ſhut up as a Monial*;[g] no, rather than confine *her large Soul* to *one Cell*, let her expatiate herſelf, and fill her ſix Houſes and her patrimonial Country with her *Charity*, *Piety*, *Bounty*, and *good Converſation*. So ſhe was a *Nun* in a *Court*, uſing the ſame or greater *Abſtinencies*, *Hours*, *Devotions*, *Reading*, *Praying*, and all kind of *decent Regularities*, *more ſtrictly than they in their Cloiſters*.

She had built a truly *Religious Houſe*, (if ſuch may be deem'd a *Nunnery*) and was a kind of Abbeſs over it, by awful Overſight and Converſation with the Siſters, and keeping them to Religious Orders and Obſervances (ſuch were her Rules) for more than three and twenty Years; for ſo long theſe *twelve Siſters* and a *Mother* had been her *Eleemoſynaries*, after her own Hands had laid the Foundation of the *Houſe*, and led the whole Number at firſt into it, and placed them in their ſeveral Rooms.

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[e] Sir *Matthew Hale*, Lord Chief Juſtice.

[f] 2 *Cor.* vi. 10.

[g] *i. e.* a Nun.

Her Religion, and Profeſſing of the true Faith, ſhe did boldly, upon all Occaſions, acknowledge what it was; but eſpecially upon one remarkable Occaſion, and it was this:

About the ſame time when the Sword-men uſurped Dominion over the Perſons and Eſtates of all the Loyal in the Land, they permitted their ſpiritual Emiſſaries to exerciſe Dominion over their Faith, and they were buſy in catechiſing, but whom? not Children in the Church, (no more than they cared to baptiſe them there) but they muſt catechiſe Men and Women, of all Ages and Ranks whatſoever, in their Houſes, or where they appointed them to appear.

Well, this great Lady was not more dreaded for her *Loyalty*, than ſuſpected for her *Religion*; and therefore, as they had brought her to the *Touch-ſtone* for the one, they muſt bring her to the Teſt and Trial for the other.

Whether it were a Committee, with a Club of their Divines, Lay-elders, and Superintendants, over all that were appointed, I have not been inform'd; but, to gain Countenance, they drew in with them ſome Miniſters of better Temper, and came to her Caſtle, which had a Garriſon (no good Gueſts to her, but ſure Friends to them.) They bring her to be examined; what their Queſtions were I have not particularly learned, only by her Anſwer I may ſuppoſe one in general to have been, *What Faith and Religion ſhe profeſs'd?*

One might well have thought, in a Perſon of her Quality, Age and Spirit, that Diſdain at ſuch Inſolency ſhould have kept her from anſwering or ſaying any thing, except in reproaching their Arrogance and proud Hypocriſy.

But ſhe having learned another Leſſon, *To be ready always to give an Anſwer to every Man that aſketh you a Reaſon of the Hope that is in you with Meekneſs and Fear,*[h] her Readineſs and Meekneſs made her willing to give a Reaſon of her Hope; *Hope*, which is built upon Faith; and ſhe told them to this or the like Effect.

That her *Faith* was built upon the Foundation of the Prophets and Apoſtles, that is, upon the *Holy Scriptures*, the *Word of* God, as deliver'd and expounded by the *Church* of *England*, whoſe *Doctrine*, *Diſcipline*, and *Worſhip*, as by Law eſtabliſh'd, ſhe was bred in, and had embraced, and by God's Grace would *perſiſt in it to her Life's End.* This general (with other more explicite) Anſwer was ſo appoſite, deliver'd with ſuch Firmneſs of Mind, that ſome Miniſters, whom they had drawn in with them to give a Colour to their Preſumption, obſerving that this well-taught Lady had *purchaſed a good Degree of Boldneſs in the Faith*; obſerving, I ſay, the *Stedfaſtneſs* and *Trial* of her *Faith*, *more precious than Gold that periſheth*, (they knew that Gold ſhe would eaſily let go upon all Occaſions very liberally, but ſaw ſhe would hold faſt the Faith once deliver'd to her) they left her; one of them going out weeping, amazed, and confounded, to find ſuch Knowledge, Conſtancy and Courage in a Woman; her Faith ſo ſound and laudable, and mix'd with ſo much Chriſtian Meekneſs and Condeſcenſion.

The reſt alſo (being no doubt aſtoniſh'd at her Underſtanding and Anſwers) left her a glorious *Confeſſor*, willing enough no doubt to have been a *Martyr*, and to have ſealed to the Truth, by undergoing any more fiery Trial.

And ſhe was after this ſo reſolute to ſtick to the *Order* of the *Church* in the main Point of *Practice*, partaking of the *Holy Euchariſt*, that when there was a kind of *Interdict* on the Land, a Forbidding to adminiſter the Sacraments according to the *Common-Prayer*, ſhe would not, what Danger ſoever might happen, communicate any other way; ſticking cloſe to the Rules and Forms of *ſound Words* preſcribed by the *Rubrick*, to which ſhe had always been accuſtom'd, and had approved it by her own Judgment; having ſuck'd alſo, as it were, with her Mother's Milk, wholeſome Inſtitutions, who train'd her up as an obedient Daughter of the Church of *England*.

Herſelf being alſo obſervant of thoſe Rules; and that Lady's great Piety is not only mention'd often in the *Annals*, which this her affectionate Daughter dictated, but alſo taken notice of by the learned and godly Mr. *Perkins*, who dedicates one of his Practical Treatiſes to *Margaret* Counteſs of *Cumberland*, the Mother of this Lady; which I the rather note, that ſome may take notice, who ſo readily follow him in doubtful Diſputations, and yet ſcruple to walk with him in his Practice of Conformity to the Rules of the Church.

She was, I ſay, devoted to the Church of *England*, notwithſtanding that ſhe was compaſſionate and charitable to ſome *Diſſenters*. She would tell, that *her Family had furniſh'd this Dioceſe with one Biſhop,*[i] and that by her Aſſiſtance an eminent Prelate[k] now living was made a *Chriſtian*; of which, and of whom, ſhe would often make mention with great Contentment.

For her *Devotion*, ſome thought leſs of it, becauſe ſhe had no Domeſtick Chaplain; and it was an Objection which I knew not how to anſwer, until I was aſſured, that altho' ſhe had no Chaplain Menial in her Houſe, yet ſhe had ſix Houſhold Chaplains; at every one of her

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[h] 1 *Pet.* iii. 15.

[i] *Vipont.*

[k] B. of *W.*

Houſes the Parochial Miniſters did officiate to her Family, as well as at their Cures, and they wanted not all due Encouragements from ſo good a Patroneſs.

Indeed, when Age had deprived her of the Benefit of her Limbs, her Hearing alſo being much decay'd, her Chamber (as I intimated) was her Oratory, a Houſe of Prayer; not that the Morning and Evening-Service were perform'd daily there, eſpecially of late, when her Hearing fail'd: But ſhe ſeldom omitted Morning and Evening, and at Noon, to offer up her private Devotions to GOD, and, in whatſoever Poſture ſhe was, to ſend up ſome holy *Ejaculations.* The *Pſalms* for the Day of the Month were never omitted to be read by herſelf; or, when under ſome Indiſpoſition, read to her by her Attendants. She much delighted in that holy Book, it was her Companion; and when Perſons or their Affections cannot ſo well be known by themſelves, they may be gueſs'd at by their Companions.

No greater Teſtimony of a Soul having her Converſation in Heaven, than by being converſant in that heavenly Book, which, as holy *Athanaſius* hath well demonſtrated, is fitted for all Perſons, ſuited for all Occaſions; to receive Comfort, expreſs Sorrow; to caſt down, or lift up the Soul with Joy; to praiſe GOD, to expoſtulate with him; to ſtrengthen Faith, to nouriſh Hope, to ſtir up holy Affection, to allay Paſſion, to teach Patience, to wait GOD's Leiſure: So that indeed we may apply to this one Parcel of Scripture what St. *Paul* makes the Scope of the inſpired Books, that it is *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of* GOD (and not only ſo, but that every godly Man or Woman) *may be perfect, throughly furniſh'd to every good Work.*

It is ſcarce poſſible for any to be bad, that frequently *reads* and *meditates* on this Book with Deſire to be good: He that *reads* and *digeſts*, ſhall be tranſform'd into the Image of it, be acted by the Spirit which breathes in it. No doubt the *Compilers* of our *Liturgy* had all this in their Eye, when they made the Reading a Part of the *Pſalms* of *David* ſo great a *Portion of the Morning and Evening-Service.*

Beſides this, which ſhe did commonly read herſelf, ſhe uſually heard a large Portion of Scripture read every Day, as much as one of the Goſpels every Week: So that let her Body be fed never ſo ſparingly, her Soul was nouriſh'd with *ſound Words*, the Words of Faith, which muſt needs give her a Growth in Grace, and make a ſincere Heart.

She took a particular Delight in one Chapter, which ſhe uſed to repeat every *Lord's-Day* in the Year, and never fail'd to do it; it was the 8th of the *Romans*, which ſhe had by heart (in the beſt Senſe) had laid it up in her Heart; and truly ſhe could hardly find a better Cordial in any one Chapter in all the Holy Scriptures.

Which, how comfortable, how pertinent, how uſeful it may be to any Chriſtian, in any Condition, who deſires with Meditation and Reflection to peruſe, it may be ſufficient to refer them to the ſerious Reading of it; and I doubt not but they will approve this Lady's Wiſdom and Piety in her Choice, and frequent Application of it to herſelf; and ſhe did ſo when Death look'd her in the Face, repeating it the firſt Day when her Sickneſs (which proved mortal) ſeiz'd on her.

As this might excite many Graces, *Faith, Hope*, ſo eſpecially, what is the proper Effect of thoſe while we are on Earth, *Patience*; and on Earth only theſe three Plants grow, *Faith, Hope, Patience*; tho' they ſend their *Fruit to Heaven*, yet their *Root* is only on *Earth*: *Faith* is perfected by *Viſion*, *Hope* conſummated by *Fruition*, and at Heaven's Gates the *Patience* of the Saints leaves them; no more Sufferings, Pain, or Grief; *all Tears are wiped from their Eyes* at the firſt Glimpſe of the *beatifical Viſion*. But, I ſay, in that ſelected Chapter[1] the greateſt Emphaſis in it is to teach *Patience*, either in inward Afflictions of the Soul, or outward Preſſures on the Body; ſecuring the Soul againſt the Fear of Damnation, tho' under ſinful Infirmities; and ſuſtaining the Body and outward Man, tho' under the *Croſs* and *greateſt Afflictions*; aſſuring, that where *Patience* hath *endured to the Utmoſt*, when *Patience* ſhall have *perfected its Work*, it ſhall have its *Reward*, a *Crown* at the laſt.

I might enlarge, by particular Inſtances of her Patience in *bearing*, and even *taking up*, ſubmiſſively the Croſſes which ſhe met withal, as it cannot be imagined but one who lived ſo long in a perverſe and crooked Generation muſt meet with many Croſſes in ſeveral Kinds, both in regard of *publick Revolutions* and *private Croſs-accidents*. Indeed ſhe ſaw and felt great Varieties, and Mixture of better and worſe in both. She ſpun out almoſt the Meaſure of one whole Age; and the Age wherein ſhe liv'd might give her Experience of the greateſt Miſery, and alſo Felicity in the late Revolutions in theſe three Nations, that any one Age had ever ſeen; wherein the greateſt Students and Searchers into the Methods of Providence could never extricate or clear the Doubts which firſt aroſe from ſeeing theſe Nations, from the Top of earthly and heavenly Bleſſings, thrown into the Abyſs of Miſery and helliſh Slavery; and then again, by a powerful, but gentle Hand of Providence, reſtored and raiſed up to its former Proſperity and Glory.

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[1] *Rom.* viii.

Herein this Lady (as many leſs aged) *had ſomething like the Fate of* Noah; ſaw the Times before the Flood, which Sin brought down; weather'd out with Patience the Time under the Floods of War and Miſery (Faith and Providence building her an Ark) ſhe liv'd to ſee the Deluge of Blood and War dried up; God, in his never-to-be-forgotten Mercy, clearing the Skies, and making the Sun and Stars ſhine upon us again.

Thoſe were Times to exerciſe her Patience, in a joint Stock with others, under publick Sufferings.

But ſhe had (and it may be ſeen that ſhe well remember'd then) many private Trials of her Patience; not only thoſe which in common Providence happen to all Mankind, eſpecially to the Long-liv'd, who muſt needs ſee the Funerals of Parents, and hear of the Deaths, Miſfortunes (or Miſcarriages) of Huſbands, Children, and Friends: In all theſe there might be Work for Patience; altho' I acknowledge that true Chriſtian Patience looks upon ſuch as *Corrections* and *Chaſtiſements*, and that they are more often the Indulgencies of a Father than the Severity of a *Judge*, *Corrections* not *Judgments*: And it is one of the ſafeſt Ways for any to aſſure himſelf that he is the Child of God, when he can willingly ſubmit to his Stroke, as *to the Correction of a Father*.

Amongſt the Trials of this Kind, I was able to obſerve one great Work of *Patience* wrought out by this pious Lady.

When the aſtoniſhing News was brought her, about three Years ſince, from the *Iſle of Guernſey*, of the ſtrange and diſaſtrous Death of one of her dear Grand-children, with a Lady of great Piety and Honour, and divers others, by a terrible Blaſt of Gun-powder; the Relation of which amazed the Court, and all that heard of it: Altho' ſhe firſt receiv'd the News with a Sorrow ſuppreſs'd by Silence and Wonder, yet after, when ſhe heard that the noble Lord her Grandſon,[m] who had alſo been blown up out of his Chamber, (and by a wonderful Providence being thrown upon an high Wall) that he and two of her Grand-children eſcaped without any Harm, ſhe diſcover'd a patient Submiſſion to the Will of God in many Chriſtian Expreſſions; which ſoon after I did receive from herſelf, and ſeveral times after, when ſhe was pleaſed to renew the Remembrance of it, with much Admiration and Acknowledgment of the ſecret Ways of God's Judgments and Mercies, on which ſhe could enlarge with many heavenly Expreſſions.

But now Patience, through all theſe Experiences, began to draw its Work to Perfection, which it never doth, except it die with them, whom it hath ſupported in Life.

A little before her Death, Patience and Meekneſs, and low Thoughts of herſelf, which had been her Practice, were now her Argument. Diſcourſing frequently with one of her neareſt Attendants, and ſeeing her and others paſſionately concern'd, and buſy about her, ſhe willed them not to take ſo much Pains for her, who deſerved leſs; expoſtulating, why any, herſelf eſpecially, ſhould at any time be angry? why any of theſe outward Things ſhould trouble her, who deſerved ſo little, and had been bleſſed with ſo much? By which it might appear, that ſhe had brought into Subjection all great Thoughts, ſhe had caſt down Imaginations and every high thing, bringing into Captivity every high Thought, and ſubmitting the World and her Soul to the *Obedience* of Christ: Her Paſſions were mortify'd and dead before her; ſo that for three or four Days of her laſt Sickneſs (for ſhe endured no more) ſhe lay as if ſhe endured nothing: She call'd for her *Pſalms*, which ſhe could not now, as ſhe uſually had done, read herſelf (the greateſt Symptom of her Extremity) ſhe cauſed them to be read unto her. But that Cordial of which I have ſpoken, (kept, in *Rom.* viii. and in her Heart) this her Memory held to the laſt, this ſhe ſoon repeated; no doubt to ſecure her Soul againſt all Fear of Condemnation, being now wholly Christ's, having ſerved him in the Spirit of her Mind, and not loved to walk after the Fleſh; having (as often as ſhe affectionately pronounced the Words of this Chapter) call'd in the Teſtimony of the Spirit to bear her witneſs, that ſhe deſired to be deliver'd from this Bondage of Corruption into the glorious Liberty of the Children of God, and ſo to ſtrengthen her Faith and Hope by other comfortable Arguments contained in the reſt of that Chapter, being the laſt Words of Continuance which this dying Lady ſpoke.

The reſt of the Time, as if it had been ſpent in ruminating, digeſting, and ſpeaking inwardly to her Soul what ſhe had utter'd with broken Words, ſhe lay quiet, and without much Sign of any Perturbation: After a while, in a gentle Breath, ſcarce perceptible, ſhe breathed out that Soul which God had breathed into her, rendering it even to that God which gave it: So breathed her laſt, and quietly ſlept, not to be awaken'd again, but by the Archangel's Trumpet, when it ſhall call her to the *Reſurrection of the Juſt*.

Died March 22, 1675-6, *and buried the* 14*th of* April *following at* Appleby *in* Weſtmoreland.

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[m] Lord *Hatton*.

The Character *of the* R^{t} *Rev*^{d} *Dr.* EDWARD RAINBOW, *Lord Biſhop of* Carliſle, *by* Jonathan Banks, *B.A. of* Cambridge. *

DR. *Edward Rainbow* was born at *Bliton*, a Village in *Lindſey-Coaſt* in *Lincolnſhire*, near *Gainſborough*, the 20th of *April*, 1608. His Father, Mr. *Thomas Rainbow*, was Rector of *Bliton* aforeſaid, and alſo of *Wintringham* in the ſame County.

In all the ſhort Stages of his Youth, he was ſo far from fruſtrating the Hopes which his Parents conceived of him, that the great Proficiency under his ſeveral Maſters, adorn'd with his meek and obliging Humour, eaſily gained him the Favour of his Inſtructors, and the Eſteem of his more diligent School-Fellows; in which State he continued till fitted for the Univerſity, and then he was ſent to *Corpus-Chriſti-College* in *Oxford*, in *July* 1623, at the Age of Fifteen; where he applied himſelf to his Studies with that Attention as became the Son of ſo learned a Father; which Courſe he held on in *Magdalen-College* in *Cambridge*, whither he was tranſplanted in *June* 1625. He took his Degree of Batchelor of Arts there in 1627, and commenced Maſter of Arts in 1630. In *July* after, he was ſent for to teach the Free-School at *Kirton* in *Lindſey-Coaſt* (three or four Miles from *Bliton*) which was proffer'd to him by that great Patron of his Family, Sir *John Wray*; whither he went, chuſing rather to be employ'd, tho' in a low Station, where he might be ſerviceable to his Country, than to indulge himſelf in Eaſe and Idleneſs; and, after ſeveral Turns of Fortune, he returns to the College, and in *November*, 1633, was pre-elected Fellow *pro Domino fundatore*, of the Foundation; and thereupon, in *January* following, he was admitted to the Vacancy of the next Fellowſhip, where we will conſider him under a double Capacity, as a Preacher and as a Tutor.

He did not think that a Sermon (or rather an Harangue) garniſh'd with tropical and figurative Flowers, and beautified with gay Similies taken from the Hiſtorians or Poets, could contribute much to the Saving of a Soul. It was not a labour'd oratorial Sentence, a round Period, or a quaint Expreſſion, that could (in his Opinion) much aſſiſt to the compleating of that grand Affair among the Unlearned. He judged a Plainneſs of Matter, a Clearneſs and Perſpicuity of Stile, in the expounding of the ſacred Oracles of the *Old* and *New Teſtament*, and adapting and applying them home to the Conſciences and ſpiritual Neceſſities of the meaneſt Perſons, and that in an eaſy and familiar Language, was the grand Deſign of a true Chriſtian Orator, in perſuading his Audience to the Love and Imitation of the Great Captain of our Salvation, Jesus Christ; to adore him ſincerely here, and enjoy him eternally hereafter, by our being adopted into that happy Number of his Brethren: And in this Method of preaching did he continue till Death put a Period to his Labours and Toils.—You have ſeen him as a Preacher, now conſider him as a Tutor.

In the Year 1635 he began to take Pupils, whom he inſtructed with ſo much Care, and by his frequent Lectures, both in the Myſteries of Philoſophy, and in that, to which the other ought always to be ſubſervient, the Fundamentals and neceſſary Superſtructure of Religion, as well as by his conſtant Inſpection into their Manners and Behaviour; fearing that otherwiſe, while they peruſed the large Volumes of the ſage and quick-ſighted Heathen Philoſophers, they ſhould forget that they were Chriſtians; and ſhould not remember God, the firſt Cauſe and Author of all, while they wander'd in the Maze and Labyrinth of ſecond Cauſes; and, laſtly, leaſt, while they dwelt upon the Study of Ethicks, they ſhould contradict the divine Precepts of their own Religion, by a deplorable Immorality.

In the Year 1639, he was choſen Dean of the College, which Office he diſcharged with great Care and Prudence, diſcouraging and puniſhing the vicious, and encouraging the diligent and ſober young Students. His great Friend Dr. *Henry Smith* dying, and the Maſterſhip of *Magdalen-College* become thereby vacant, in *October*, 1642, he was admitted into it. His next and chief Care was to diſcharge his new Truſt conſcientiouſly; and therefore reſolved not to admit any Man to a Fellowſhip who had not firſt commenced Maſter of Arts, that their longer Stay before their Preferment might give the College a clearer Demonſtration of their Worth, and they thereby might become (as it were) Probationers for three Years.

He took the Degree of Doctor of Divinity in the Year 1646, and refuſing a Proteſtation againſt the King in 1650, loſt his Maſterſhip of *Magdalen*; but was preſented by the Earl of

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* From his Life, with his Funeral-Sermon annex'd, by *Tho. Tully*, his Lordſhip's Chaplain, and Chancellor of the Dioceſe of *Carliſle*, printed in 1688, in 8*vo*.

Suffolk to a ſmall Living at *Little Cheſterford*, near *Audley-Inn* in *Eſſex*, in 1652; which he accepted, and held it only by my Lord of *Suffolk*'s Preſentation, without being ſettled therein according to the Prevalency of thoſe licentious Times by their Tryers.

In this Place did our Dr. *Rainbow* reſide, pleaſed with his preſent Condition, and his Pariſhioners no leſs pleaſed with him, till *April* 1659, when the Rectory of *Benefield* in *Northamptonſhire*, valued at near 300 *l. per Annum*, and in the Gift of the Earl of *Warwick*, fell vacant, and was proffer'd him by the ſaid noble Earl; which he utterly refuſed, becauſe the Tryers, with whom he was reſolved to have nothing to do, were then in power, till there was ſent him a Preſentation from the Earl of *Warwick*, with an Aſſurance that he might be poſſeſs'd of *Benefield* without going to the Tryers; wherein, by the by, the Reader may ſee how careful he was not to make ſhipwreck of a good Conſcience for any temporal Benefit or Advancement. But to proceed:

In the Year 1660, he was reſtored to his Maſterſhip of *Magdalen-College*, made Chaplain to his Majeſty King *Charles* II, and the Year following was made Dean of *Peterborough*. He was the next Year called to *Cambridge*, being elected Vice-Chancellor of that famous Univerſity in *November* 1662.

And now, being fix'd again in his former Station, with the additional Revenue of the Deanry of *Peterborough*, he had more than ſatisfy'd his Ambition, which never aim'd higher than ſuch a Station as wherein he might live decently, and might be capacitated to be ſerviceable to his Country: But, beyond his Wiſhes, no leſs than above his Expectation, he was elected Biſhop of *Carliſle* in 1664; which new Advancement was directly contrary to his Mind, as he declared it to thoſe honourable Friends of his who had therein ſolicited for him. His truly primitive Temper put him upon the declining of that high and honourable Employment in the Church; the great Care of ſo many Souls, as would thereby be devolv'd upon him, affrighted and deterred him awhile from embracing that Honour which ſo many court in vain, who ſo little know how to diſcharge it. But, overcome at laſt with the Deſires and Arguments of his Friends, he accepted of that honourable Dignity, and accordingly was conſecrated in *July*, 1664, at *London*: And now he became more intent upon the building of God's Church in the ſpiritual Senſe, and that, either by himſelf, or his Aſſiſtants, (his Brethren the Clergy) in the diligent preaching of God's Word, in the due Adminiſtration of the Holy Sacraments, in catechiſing of Youth, in adviſing them to walk in the Paths of Virtue and Holineſs, and in admoniſhing and reclaiming the more looſe from their Immoralities.

As this was his great Province, ſo was it his Deſire and Endeavour to ſee that the Clergy ſubordinate to him ſhould do their Duties: And as he inſpected the Lives and Manners of his Clergy, and their Performance of their Paſtoral Charge, ſo was he not wanting to ſet them a good Pattern himſelf, being aſſured, that nothing won more upon the Minds and Conſciences of Men than a good Example, eſpecially in thoſe who attend at God's Altar, and diſpenſe his holy Word, and unfold the ſacred Myſteries of our holy Religion: He therefore reſolved to ſet them a Copy as legible as his human Frailties would permit it to be written, that (they fairly imitating it) the Laity might be invited to tranſcribe it from them.

Purſuant of his pious Deſign, he preached not only in his Courſes at the Cathedral, but often there alſo upon occaſional Days; as alſo frequently at his own Chappel at *Roſs*, at *Dalſton-Church*, and the adjacent Chappels. And Catechiſing he ſo much kept up, that to oblige ſome indigent Perſons to attend it, to their own ſpiritual Advantage, and the building themſelves in the moſt holy Faith, he gave them Money. Neither was his Hoſpitality offending againſt the Canons of the Church, but like that of a Biſhop. His Entertainment was free, his Table was well furniſh'd with Varieties, his Converſation pleaſant and yet grave, divertive and yet inſtructing, often feeding the Minds as well as the Bodies of his Gueſts.

The Government of his private Family was model'd in Imitation of that of the Church, that is, regular: Four times a Day was God publickly call'd upon by Prayers in that Family; twice in the Chappel, which Part his Lordſhip's Chaplains perform'd; and twice in the Dining-Room, the latter of theſe, at Six in the Morning and Nine at Night, was the uſual Taſk of our Right Reverend and Worthy Prelate himſelf, if not diſabled by Sickneſs; as if he, who was Maſter of the Family, would open it every Morning, and lock it up every Night, by the Key of Prayer. All known Prophaneneſs and Swearing were baniſh'd thence; Offenders in Debauchery were at firſt reprov'd and admoniſh'd, and if they relapſed into the ſame Fault they were often diſmiſs'd the Houſe, unleſs there appear'd viſible Signs of Repentance, and thoſe uſher'd in with fervent Promiſes to make thoſe good by their utmoſt Endeavours.

Dr. *Rainbow* had continued nigh 20 Years in the Exerciſe of his Epiſcopal Function, tho' often indiſpoſed, and eſpecially in his later Years, with the *Stone* and the *Gout*; when, in *March*, 1683, his Pains, occaſion'd (as was ſuppoſed) by the Gout in the Stomach, increaſed; and the more they augmented, the more did our pious Biſhop apply himſelf to the Phyſician of Souls.

When he was therefore aſcertain'd that Death was approaching him, with how much Chearfulneſs, and with what a true Chriſtian Magnanimity, did he look the King of Terrors in the Face! He prepared to receive him, not as an Enemy, but as a welcome Friend, who was to conduct him out of this Vale of Tears into the Manſions of eternal Joy, far above all the Regions of Inſtability. He ſaw his Courſe was almoſt finiſh'd, and he longed to be at the Goal.

During this his laſt Sickneſs not one idle or impertinent Word fell from him. He had in his Life-time, before this laſt Arreſt of his Body by Diſtempers, learn'd a perfect Reſignation of himſelf to the Divine Will and Pleaſure of Almighty God; and therefore received the Approaches of Death with that humble Submiſſion to the Divine Will, and with that Calmneſs and Serenity of Mind, which are not often found but in Perſons of a primitive Piety.

He had indeed beg'd of God that he might over-live *Lady-day*, becauſe it would much conduce to the Profit of his then Conſort: And this ſeems to have been granted to him, ſince he ſurvived the Return of that Time no more than one Day. Another Petition he alſo made, that his Reaſon and Senſes might continue to the laſt Moment of his Life; which was alſo granted, evidencing thereby, that he was no mean Favourite in the High-Court of Heaven; for he lived till *Wedneſday, March* 26, 1684, in the Evening; and yet did he not miſſpend his precious Hours. The laſt Moments wherein he enjoy'd the Uſe of his Tongue were ſpent in a moſt pious Manner; prudent Counſel to thoſe that were about him, holy Meditations upon his own Condition at that time, fervent Prayers and Supplications to the King of Mercy, were the happy Employments of his heavenly Soul; and all theſe perform'd with ſo much Zeal and Fervour, that it ſeem'd already to be upon the wing towards Heaven.

Towards Evening, on *Wedneſday* above-mention'd, being got into Bed, and finding himſelf very weak, he call'd for Prayers; which being concluded, and obſerving his Speech to fail, he ſpake theſe Words to the Company which were then with him: *It hath pleaſed* God *to take away my Speech, and I am heavy and dull; I deſire you all to pray for me, that* God *would aſſiſt me with his Grace.*

After this he lay quietly, and ſlumber'd ſometimes, till Eleven o'Clock at Night, when a Starting-fit (which formerly in his Sickneſs had troubled him at Times) ſeiz'd him ſharply for ſome time; then he lay quietly awhile, tho' ſenſible (as might be perceiv'd) to the laſt, and ſo breathed out his laſt Breath, yielding up his Spirit to God, the Author of it.

His *Learning* (to begin with that which is not the leaſt Characteriſtic of a good Divine) was ſufficiently atteſted in thoſe publick Exerciſes perform'd by him with ſo much Applauſe.

His *Preaching* was received and valued in the Univerſity, and with ſo clear a Demonſtration, that venerable Antiquity cannot furniſh us with many parallel Inſtances: His Reaſons were maſculine, his Arguments cogent, and his Phraſe plain and clear, and were Offence to none but ſome ſuperficial Witlings, Perſons who applaud nothing but their own Tinſel-ware, and conſequently judged his ſtudied Plainneſs to be incompatible with the Deſign of a Pulpit-harangue.

His *Humility* ſet off all his other Virtues; and tho' he was remarkable for this Virtue, yet, as he in all Buſineſſes of Moment ponder'd long with himſelf all the Cauſes and Circumſtances thereof, and reſolved them into Caſes of Conſcience, when he had once thus ſatisfy'd his Conſcience, and conſulted therein his Judgment, it was not the Inſinuations of the promiſing Flatterer that could perſuade, nor the Frowns of the Great that could biaſs or withdraw him from his Poſt, and from the Lines of Juſt and Right; altho', in more minute Matters, he might in ſome Caſes be impoſed upon, by his Credulity to thoſe who therein pretended to adviſe him. And, to finiſh that Part of his Portraiture, in the Management of publick Concerns, he ſhew'd himſelf to be both prudent and courageous. In all Affronts or Reproaches caſt upon him as a private Man, his Reaſon and ſweet Temper ſo far ſubdued his paſſionate Reſentments, as not to ſtudy any Revenge againſt the Offender. And if herein ſome Sallies of Paſſion ſhew'd that he was a Man, his quick Correction of them ſhew'd that he was a Chriſtian.

His *Piety* might be read in viſible Characters in his publick Actions. His *Liberality* to the Poor and Needy was agreeable to his ſacred Character. He left a large Inventory of charitable Deeds; and might be term'd *Pater Pauperum*, the Father of the Poor, for his liberal Donative to them, unto whom his Compaſſion was never denied, nor his Hand cloſed up, without ſomething to warm their Hearts and chear their Spirits; and, what was ſtill more obliging, what he beſtow'd was with a free Heart, taking Pleaſure in the good Offices he did any of thoſe myſtical Members of Jesus Christ. To proceed:

He uſually gave 20 *s.* to the Poor at *Carliſle*, when it was his Turn to preach there, that his Liberality might tempt them to liſten to his Doctrine. His Allowance to the Poor of *Dalſton-Pariſh* (within the Limits of which *Roſe-Caſtle* ſtands) was 30 *s.* a Month, beſides what was given them at his Caſtle-Gates, and to ſick People; not to mention what was given them at Sacraments, and upon other Occaſions. In dear Years, when his own Stock of Corn was ſpent, he order'd Barley to be bought, at 12 or 14*s. per* Buſhel, and given to the Poor, who came then in ſuch great Numbers to the Gates, that the Porter who ſerv'd them, having ſometimes the Curioſity to count them, affirmed, that he often ſerved ſeven or eightſcore People in one and the ſame Day. He allowed Money to a School-Maſter for teaching eight poor Children to read at *Dalſton*. He put out poor Boys Apprentices. In Penſions to poor Scholars at the Univerſity, and to ſome indigent Perſons, he gave 32*l. per Annum* conſtantly for ſeveral Years. To which may be added his Share with other Biſhops in yearly Penſions to foreign Converts, and to other publick Charities, as the Re-building of St. *Paul's* Church; to *French* Proteſtants large Sums, *&c.* Nay, his Charity was often ſo extenſive, that he forgat his own ſecular Intereſt to lend unto God, by his Largeſſes to the Needy.

At his Death he gave to the Poor of eight or nine Pariſhes, and in ſome other Modes of Charity, which amounted to the Sum of 200*l.* And what that pious Prelate left, his Widow punctually performed; for as ſhe loved him entirely, ſo did ſhe ſhew her true Reſpect for his Memory in enlarging his Gift. And thus that religious Couple, as they ſtrove whether ſhould love more, ſo did they rival each other in Charity.

Moreover, I ſhould be injurious to the Memory of this good Biſhop, if I ſhould not further add, that beſides theſe publick Acts of Liberality, his Charity was yet in ſome reſpects ſo ſecret (according to our Bleſſed Saviour's Advice) that he kept a private Purſe for that End; and that ſo private, that even his dear Conſort, the Partner of all his Joys and other Counſels, was a Stranger to it.

And as his Kindneſs was unlimited to the corporal Wants of the Needy, ſo no leſs compaſſionate was he to thoſe who went aſtray from the true Fold. To ſuch he uſed Lenity and Mildneſs, endeavouring to bring them into the Way by ſtrong Arguments and ſoft Words; convincing their erroneous Judgment by Reaſon and Scripture, rather than by affrighting them with corporal Puniſhments out of that By-way into which they had fallen by Miſtake.

To conclude: May this mean Monument which I have erected to the Memory of this Right Reverend Prelate, ſuffice to continue his Name, and the Hiſtory of his Virtues to ſucceeding Ages; and that thereby the Luſtre of his pious Actions may ſo ſhine forth in this debauched and profligate Age, that others may be induced to copy after ſo fair an Example; ſerving God faithfully and ſincerely in this Life, and enjoying him eternally in that which is to come.

Died March 26, 1684, *and buried the 1ſt of* April *following, in* Dalſton *Church-yard, in the Dioceſe of* Carliſle.

The CHARACTER *of* SIR MATTHEW HALE, *Kt, Lord Chief Juſtice of His Majeſty's Court of* King's-Bench, *by* GILBERT BURNET, *D. D.**

MATTHEW HALE was born at *Alderly* in *Gloceſterſhire* the 1ſt of *November*, 1609. He was ſoon deprived of the Happineſs of his Father's Care and Inſtruction; for as he loſt his Mother before he was three Years old, ſo his Father died before he was five; ſo early was he caſt on the Providence of God. But great Care was taken of his Education, and his Guardian intended to breed him to be a Divine, and in the 17th Year of his Age, ſent him to *Magdalen-Hall* in *Oxford*, where *Obadiah Sedgwick* was his Tutor. He was an extraordinary Proficient at School, and for ſome time at *Oxford*. But inſtead of going on in his Deſign of being a Scholar, or a Divine, he reſolved to be a Soldier; and his Tutor *Sedgwick* going into the *Low-Countries*, Chaplain to the Renowned Lord *Vere*, he reſolved to go along with him, and trail a Pike in the Prince of *Orange*'s Army: But Serjeant *Glanvill* took Pains upon him to perſuade him to forſake his Thoughts of being a Soldier, and to apply himſelf to the Study of the Law; and this had ſo good an Effect on him, that on the 8th of *November*, 1629, when he was paſt the 20th Year of his Age, he was admitted into *Lincoln's-Inn*; and being then deeply ſenſible how much Time he had loſt, and that idle and vain Things had over-run and almoſt corrupted his Mind, he reſolved to redeem the Time he had loſt, and followed his Studies with a Diligence that could ſcarce be believed, if the ſignal Effects of it did not gain it Credit. He ſtudied for many Years at the rate of ſixteen Hours a Day: He threw aſide all fine Cloaths, and betook himſelf to a plain Faſhion, which he continued to uſe in many Points to his Dying-day. For he forſook all Company, and divided himſelf between the Duties of Religion, and the Studies of his Profeſſion; in the former he was ſo regular, that for thirty-ſix Years Time he never once failed going to Church on the Lord's Day. This Obſervation he made when an Ague firſt interrupted that conſtant Courſe, and he reflected on it, as an Acknowledgment of GOD's great Goodneſs to him, in ſo long a Continuance of his Health.

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* From the Life and Death of Sir *Matthew Hale*, Kt. printed in 8*vo.* 1682.

He took a ſtrict Account of his Time, of which the Reader will beſt judge, by the Scheme he drew for a Diary, which I ſhall inſert copied from the Original.

MORNING.

I. *To lift up the Heart to* GOD *in Thankfulneſs for renewing my Life.*

II. *To renew my Covenant with* GOD *in* CHRIST. 1. *By renewed Acts of Faith, receiving* CHRIST, *and rejoicing in the Height of that Relation.* 2. *Reſolution of being one of his People doing him Allegiance.*

III. *Adoration and Prayer.*

IV. *Setting a Watch over my own Infirmities and Paſſions, over the Snares laid in our Way.* Perimus licitis.

DAY EMPLOYMENT.

There muſt be an Employment, two kinds.

I. *Our ordinary Calling, to ſerve* GOD *in it. It is a Service to* CHRIST, *tho' never ſo mean. Here* Faithfulneſs, Diligence, Chearfulneſs. *Not to over-lay myſelf with more Buſineſs than I can bear.*

II. *Our Spiritual Employments, mingle ſomewhat of* GOD's *immediate Service in this Day.*

REFRESHMENTS.

I. *Meat and Drink, Moderation ſeaſoned with ſomewhat of* GOD.

II. *Recreations.* 1. *Not our Buſineſs.* 2. *Suitable. No Games, if given to Covetouſneſs or Paſſion.*

IF ALONE.

I. *Beware of wandering vain luſtful Thoughts, fly from thyſelf rather than entertain theſe.*

II. *Let thy ſolitary Thoughts be profitable, view the Evidences of thy Salvation, the State of thy Soul, the Coming of* CHRIST, *thy own Mortality, it will make thee humble and watchful.*

COMPANY.

Do [illegible] to them. Uſe GOD's *Name reverently. Beware of leaving an ill Impreſſion of bad Example. Receive good from them, if more knowing.*

EVENING.

Caſt up the Accounts of the Day. If ought amiſs, beg Pardon. Gather Reſolution of more Vigilance. If well, bleſs the Mercy and Grace of GOD *that hath ſupported thee.*

No wonder a Man, who ſet ſuch Rules to himſelf, became quickly very eminent and remarkable.

While he was thus improving himſelf in the Study of the Law, he not only kept the Hours of the *Hall* conſtantly in *Term-time*, but ſeldom put himſelf out of Commons in *Vacation-time*, and continued then to follow his Studies with an unwearied Diligence; and not being ſatisfied with the Books writ about it, or to take Things upon Truſt, was very diligent in ſearching all Records.

He ſet himſelf much to the Study of the *Roman* Law, and tho' he liked the Way of Judicature in *England* by Juries much better than that of the *Civil* Law, where ſo much was truſted to the *Judge*, yet he often ſaid, that the true Grounds and Reaſons of Law were ſo well delivered in the *Digeſts*, that a Man could never underſtand Law as a Science ſo well as by ſeeking it there.

He looked on Readineſs in *Arithmetick* as a Thing that might be uſeful to him in his own Employment, and acquired it to ſuch a Degree, that he would often on the ſudden, and afterwards on the *Bench*, reſolve very hard Queſtions, which had puzzled the beſt Accomptants about Town.

But above all theſe, he ſeemed to have made the Study of *Divinity* the chief of all others; to which he not only directed every thing elſe, but alſo arrived at that Pitch in it, that thoſe who have read what he has written on theſe Subjects, will think they muſt have had moſt of his Time and Thoughts. He roſe always betimes in the Morning, was never idle, ſcarce ever held any Diſcourſe about News, except with ſome few in whom he confided entirely. He enter'd into no Correſpondence by Letters, except about neceſſary Buſineſs, or Matters of Learning, and ſpent very little Time in Eating or Drinking; for as he never went to publick Feaſts, ſo he gave no Entertainments but to the Poor; for he followed our Saviour's Direction (of Feaſting none but theſe) literally: And in Eating and Drinking, he obſerved not only great Plainneſs and Moderation, but lived ſo *philoſophically*, that he always ended his Meal with an Appetite, ſo that he loſt little Time at it (that being the only Portion which he grudged himſelf) and was diſpoſed to any Exerciſe of his Mind, to which he thought fit to apply himſelf, after he had dined. By theſe means he gained much Time, that is otherwiſe unprofitably waſted.

When he was called to the *Bar*, and began to make a Figure in the World, the late unhappy Wars broke out, in which it was no eaſy Thing for a Man to preſerve his Integrity, and to live ſecurely, free from great Danger and Trouble. He reſolved to *engage in no Faction*, and *meddle in no publick Buſineſs*, and to *favour and relieve thoſe that were loweſt*, and was ſure never to provoke any in particular, by cenſuring or reflecting on their Actions; for many that have converſed much with him, have told me they never heard him once ſpeak ill of any Perſon.

He was employed in his Practice by all the King's Party: He was aſſigned Council to the Earl of *Strafford* and Archbiſhop *Laud*, and afterwards to the bleſſed King himſelf, when brought to the infamous Mock-Tryal, and offered to plead for him with all the Courage that ſo glorious a Cauſe ought to have inſpired him with; but was not ſuffered to appear, becauſe the King refuſing, as he had good Reaſon, to ſubmit to the Court, it was pretended none could be admitted to ſpeak for him. He was alſo Council for the Duke of *Hamilton*, the Earl of *Holland*, and the Lord *Capel*. His Plea for the former of theſe I have publiſhed in the *Memoirs* of that Duke's Life. Afterwards alſo being Council for the Lord *Craven*, he pleaded with that Force of Argument, that the then Attorney-General threatned him for appearing againſt the Government; to whom he anſwered, *He was pleading in Defence of thoſe Laws, which they declared they would maintain and preſerve*; *and he was doing his Duty to his Client*, *ſo that he was not to be daunted with Threatnings.*

Cromwell ſeeing him poſſeſs'd of ſo much Practice, and he being one of the moſt eminent Men of the Law, who was not at all afraid of doing his Duty in thoſe critical Times, reſolved to take him off from it, and raiſe him to the *Bench*.

Mr. *Hale* ſaw well enough the Snare laid for him; but having conſidered well of this, he came to be of opinion, *That it being abſolutely neceſſary to have Juſtice and Property kept up at all times, it was no Sin to take a Commiſſion from Uſurpers, if he made no Declaration of his acknowledging their Authority*; which he never did.

So he was made a *Judge* in the Year 1653, and continued adminiſtring Juſtice till the *Protector* died; but then he both refuſed the Mournings that were ſent him and his Servants for the Funeral, and likewiſe to accept of the new Commiſſion that was offered him by *Richard*; and when the reſt of the Judges urged it upon him, and employed others to preſs him to accept of it, he rejected all their Importunities, and ſaid, *He could act no longer under ſuch Authority.*

He lived a private Man till the *Parliament* met that called home the King, to which he was returned Knight of the Shire from the County of *Glouceſter*. And in that *Parliament* he bore his Share in the happy Period then put to the *Confuſions* that threatned the utter Ruin of the Nation.

Soon after this, when the Courts in *Weſtminſter-Hall* came to be ſettled, he was made *Lord Chief Baron*. And whereas it is ordinary for Perſons ſo promoted to be knighted, he deſired to avoid having that Honour done him, and therefore for a conſiderable time declined all Opportunities of waiting on the *King*; which the *Lord Chancellor* obſerving, ſent for him upon Buſineſs one Day when the *King* was at his Houſe, and told his *Majeſty* there was his modeſt *Chief Baron*; upon which he was unexpectedly knighted.

He continued eleven Years in that Place, managing the Court, and all Proceedings in it, with ſingular Juſtice. It was obſerved by the whole Nation, how much he raiſed the Reputation and Practice of it: But it will not ſeem ſtrange that a *Judge* behaved himſelf as he did, who at the Entry into his Employment ſet ſuch excellent Rules to himſelf, which will appear in the following Paper, copied from the Original under his own Hand.

THINGS neceſſary to be continually had in Remembrance.

I. *That in the Adminiſtration of Juſtice, I am entruſted for* God, *the King and Country; and therefore,*

II. *That it be done,* 1. *Uprightly.* 2. *Deliberately.* 3. *Reſolutely.*

III. *That I reſt not upon my own Underſtanding or Strength, but implore and reſt upon the Direction and Strength of* God.

IV. *That in Execution of Juſtice, I carefully lay aſide my own Paſſions, and not give way to them, however provoked.*

V. *That I be wholly intent upon the Buſineſs I am about, remitting all other Cares and Thoughts as unſeaſonable, and Interruptions.*

VI. *That I ſuffer not myſelf to be prepoſſeſs'd with any Judgment at all, till the whole Buſineſs and both Parties be heard.*

VII. *That I never engage myſelf in the Beginning of any Cauſe, but reſerve myſelf unprejudiced till the whole be heard.*

VIII. *That in Buſineſs Capital, tho' my Nature prompt me to Pity, yet to conſider, that there is alſo a Pity due to the Country.*

IX. *That I be not too rigid in Matters purely conſcientious, where all the Harm is Diverſity of Judgment.*

X. *That I be not biaſs'd with Compaſſion to the Poor, or Favour to the Rich, in point of Juſtice.*

XI. *That Popular, or Court-Applauſe, or Diſtaſte, have no Influence into any thing I do in point of Diſtribution of Juſtice.*

XII. *Not to be ſolicitous what Men will ſay, or think, ſo long as I keep myſelf exactly according to the Rules of Juſtice.*

XIII. *If in Criminals it be a meaſuring Caſt, to incline to Mercy and Acquittal.*

XIV. *In Criminals that conſiſt merely in Words, when no more Harm enſues, Moderation is no Injuſtice.*

XV. *In Criminals of Blood, if the Fact be evident, Severity is Juſtice.*

XVI. *To abhor all private Solicitations, of what kind ſoever, and by whomſoever, in Matters depending.*

XVII. *To charge my Servants,* 1. *Not to interpoſe in any Buſineſs whatſoever.* 2. *Not to take more than their known Fees.* 3. *Not to give any undue Precedence to Cauſes.* 4. *Not to recommend Council.*

XVIII. *To be ſhort and ſparing at Meals, that I may be the fitter for Buſineſs.*

But now he was to go on to favour and relieve them that were loweſt: So, beſides great Charities to the *Nonconformiſts*, who were then, as he thought, too hardly uſed, he took great care to cover them all he could from the Severities ſome deſigned againſt them, and diſcouraged thoſe who were inclined to ſtretch the Laws too much againſt them. He often wiſhed there might be ſome Law, to make all *Scurrillity* or *Bitterneſs* in Diſputes about Religion *puniſhable*. But as he lamented the Proceedings too rigorouſly againſt the *Nonconformiſts*, ſo he declared himſelf always of the Side of the *Church* of *England*, and ſaid thoſe of the *Separation* were good Men, but they had *narrow Souls* who would break the Peace of the Church about ſuch *inconſiderable Matters* as the Points in Difference were.

He looked with great Sorrow on the Impiety and Atheiſm of the Age, and ſo he ſet himſelf to oppoſe it. The Occaſion that firſt led him to write about it was this: He was a ſtrict Obſerver of the *Lord's Day*, in which, beſides his Conſtancy in the Publick Worſhip of God, he uſed to call all his Family together, and repeat to them the Heads of the Sermons, with ſome Additions of his own, which he fitted for their Capacities and Circumſtances; and that being done, he had a Cuſtom of ſhutting himſelf up for two or three Hours, which he either ſpent in his *ſecret Devotions*, or on ſuch profitable *Meditations* as did then occur to his Thoughts: And having run over moſt of the Subjects that his own Circumſtances led him chiefly to conſider, he began to be in ſome Pain to chuſe new Arguments; and therefore began a great Deſign againſt *Atheiſm*, in writing which he ſpent ſeven Years.

While the *Judge* was thus employing his Time, the Lord Chief Juſtice *Keyling* dying, he was on the 18th of *May*, 1671, promoted to be *Lord Chief Juſtice* of *England*. And here did he ſpend the reſt of his publick Life and Employment. But about four Years and a half after this Advancement, he who had hitherto enjoyed a firm and vigorous Health, to which his great Temperance and the Equality of his Mind did not a little conduce, was on a ſudden brought very low by an Inflammation in his Midriff, which in two Days Time broke the Conſtitution of his Health to ſuch a Degree, that he never recovered it: He became ſo Aſthmatical, that with great difficulty he could fetch his Breath; which determined in a Dropſy, of which he afterwards died. He underſtood Phyſick ſo well, that conſidering his Age, he concluded his Diſtemper muſt carry him off in a little time; and therefore he reſolved to have ſome of the laſt Months of his Life reſerved to himſelf, that being freed of all worldly Cares, he might be preparing for his Change. He was alſo ſo much diſabled in his Body, that he could hardly, tho' ſupported by his Servants, walk through *Weſtminſter-Hall*, or endure the Toil of Buſineſs: He had been a long time wearied with the Diſtractions that his Employment had brought on him, and his Profeſſion was become ungrateful to him: He loved to apply himſelf wholly to better Purpoſes, as will appear by a Paper that he writ on this Subject, which I ſhall here inſert:

Firſt, *If I conſider the Buſineſs of my Profeſſion, whether as an Advocate, or as a Judge; it is true, I do acknowledge by the Inſtitution of Almighty* GOD, *and the Diſpenſation of his Providence, I am bound to Induſtry and Fidelity in it: And as it is an Act of Obedience unto his Will, it carries with it ſome Things of Religious Duty, and I may and do take Comfort in it, and expect a Reward of my Obedience to him, and the Good that I do to Mankind therein, from the Bounty and Beneficence, and Promiſe of Almighty* GOD; *and it is true alſo, that without ſuch Employments, civil Societies cannot be ſupported, and great Good redounds to Mankind from them; and in theſe Reſpects, the Conſcience of my own Induſtry, Fidelity, and Integrity in them, is a great Comfort and Satisfaction to me. But yet this I muſt ſay concerning theſe Employments, conſidered ſimply in themſelves, that they are full of Cares, Anxieties, and Perturbations.*

Secondly, *That tho' they are beneficial to others, yet they are the leaſt Benefit to him that is employed in them.*

Thirdly, *That they do neceſſarily involve the Party, whoſe Office it is, in great Dangers, Difficulties, and Calumnies.*

Fourthly, *That they only ſerve for the Meridian of this Life, which is ſhort and uncertain.*

Fifthly, *That tho' it be my Duty faithfully to ſerve in them while I am called to them, and till I am duly called from them, yet they are great Conſumers of that little Time we have here; which, as it ſeems to me, might be better ſpent in a pious contemplative Life, and a due Proviſion for Eternity. I do not know a better Temporal Employment than* Martha *had, in teſtifying her Love and Duty to our Saviour, by making Proviſion for him; yet our* LORD *tells her, That tho' ſhe was troubled about many Things, there was only one Thing neceſſary, and* Mary *had choſen the better Part.*

By this the Reader will ſee, that he continued in his Station upon no other Conſideration, but that being ſet in it by the *Providence* of GOD, he judged he could not abandon that Poſt which was aſſigned him, without preferring his own *private Inclination* to the *Choice* GOD had made for him; but now that *ſame* Providence having by this *great Diſtemper* diſengaged him from the *Obligation* of holding a Place, which he was no longer able to *diſcharge*, he reſolved to reſign it; and growing ſenſibly weaker in the Body, he did, upon the 21ſt Day of *February*, 28 *Car.* II. *Anno Dom.* 1675-6, go before a *Maſter* of the *Chancery* with a little Parchment drawn by himſelf, and written all with his own Hand, and there ſealed and delivered it, and acknowledged it to be enrolled; and afterwards he brought the original Deed to the *Lord Chancellor*, and did formally ſurrender his Office.

As ſoon as he was diſcharged from his great Place, he returned home with as much Chearfulneſs as his Want of Health could admit of, being now eaſed of a Burthen he had been of late groaning under, and ſo made more capable of enjoying that which he had much wiſhed for, according to his elegant Tranſlation of, or rather Paraphraſe upon, thoſe excellent Lines in *Seneca*'s *Thyeſtes*, *Act.* 2.

Stet quicunque volet potens, &c.

He was diſcharged the 15th of *February* 1675-6, and lived till the *Chriſtmas* following; but all the while was in ſo ill a State of Health, that there was no Hopes of his Recovery. He continued ſtill to retire often, both for his Devotions and Studies; and, as long as he could go, went conſtantly to his Cloſet; and when his Infirmities and Pains increaſed ſo on him, that no Patience inferior to his could have borne them without a great Uneaſineſs of Mind, yet he expreſs'd to the laſt ſuch *Submiſſion* to the Will of GOD, and ſo *equal* a

Temper under them, that it was viſible then what *mighty Effects* his Philoſophy and Chriſtianity had on him, in ſupporting him under ſuch a heavy Load.

And now as for his *Virtues*, they have appeared ſo conſpicuous in all the ſeveral Tranſactions and Turns of his Life, that it may ſeem needleſs to add any more of them than have been already related; but there are many *particular Inſtances* which I knew not how to fit to the *ſeveral Years* of his Life, which will give us a clearer and better View of him.

He was a *devout* Chriſtian, a *ſincere* Proteſtant, and a *true Son* of the Church of *England*; moderate towards *Diſſenters*, and juſt even to thoſe from whom he differed moſt.

He uſed conſtantly to worſhip God in his Family, performing it always himſelf, if there was no Clergyman preſent: But as to his *private Exerciſes* in Devotion, he took that extraordinary Care to keep what he did ſecret, that this Part of his Character muſt be defective, except it be acknowledged that his Humility in covering it commends him much more than the higheſt Expreſſions of Devotion could have done. He lived not only free of Blemiſhes or Scandal, but ſhined in all the Parts of his Converſation.

He had a Soul enlarged and raiſed above that mean Appetite of *loving Money*, which is generally the *Root of all Evil.* He did not take the *Profits* that he might have had by his *Practice*; for in common Caſes, when thoſe who came to aſk his Counſel gave him a Piece, he uſed to give back the half, and ſo made Ten Shillings his Fee, in ordinary Matters, that did not require much Time or Study.

He laid aſide the *tenth Penny* of all he got for the Poor, and took great Care to be well informed of *proper Objects* for his Charities: And after he was a Judge, many of the Perquiſites of his Place, as his Dividend of the Rule and Box-money, were ſent by him to the Jails to diſcharge poor Priſoners, who never knew from whoſe Hands their Relief came. He uſually invited his poor Neighbours to dine with him, and made them ſit at Table with himſelf; and if any of them were ſick, ſo that they could not come, he would ſend Meat warm to them from his Table; and he did not only relieve the Poor in his own Pariſh, but ſent Supplies to the Neighbouring Pariſhes, as there was Occaſion for it: And he treated them all with the Tenderneſs and Familiarity that became one, who conſidered they were of the *ſame Nature* with *himſelf*, and were reduced to no other *Neceſſities*, but ſuch as he himſelf might be brought to: But for common Beggars, if any of theſe came to him, as he was in his Walks, when he lived in the Country, he would aſk ſuch as were capable of working, *Why they went about ſo idly?* If they anſwered, *It was becauſe they could find no Work*, he often ſent them to ſome Field to gather all the Stones in it, and lay them on a Heap, and then would pay them liberally for their Pains: This being done, he uſed to ſend his Carts, and cauſed them to be carried to ſuch Places of the High-way as needed mending.

But when he was in Town he dealt his Charities very liberally, even among the Street-Beggars; and when ſome told him, *That he thereby encouraged Idleneſs, and that moſt of theſe were notorious Cheats*; he uſed to anſwer, *That he believed moſt of them were ſuch; but among them there were ſome that were great Objects of Charity, and preſt with grievous Neceſſities; and that he had rather give his Alms to Twenty who might be perhaps Rogues, than that one of the other Sort ſhould periſh for want of that ſmall Relief which he gave them.*

He was a *gentle Landlord* to all his Tenants, and was ever ready upon any reaſonable Complaints to make Abatements, for he was *merciful* as well as *righteous.*

Another remarkable Inſtance of his *Juſtice* and *Goodneſs* was, that when he found bad Money had been put into his Hands, he would never ſuffer it to be vented again; for he thought it was no Excuſe for him to put falſe Money in other Peoples Hands, becauſe ſome had put it in his.

By all theſe Inſtances it does appear how much he was raiſed above the World, or the Love of it. But having thus maſtered Things without him, his next Study was to overcome his own Inclinations: He was, as he ſaid himſelf, *naturally paſſionate*; I add *as he ſaid himſelf*, for that appeared by no other Evidence, ſave that ſometimes his Colour would riſe a little; but he ſo governed himſelf, that thoſe who lived long about him have told me they never ſaw him diſordered with Anger, tho' he met with ſome Trials that the Nature of Man is as little able to bear as any whatſoever. And beſides the great Temper he expreſs'd in all his publick Employments, in his Family he was a very gentle Maſter: He was tender of all his Servants, he never turned any away, except they were ſo faulty, that there was no Hope of reclaiming them: When any of them had been long out of the Way, or had neglected any Part of their Duty, he would not ſee them at their firſt coming home, and ſometimes not till the next Day, leſt when his Diſpleaſure was quick upon him, he might have chid them indecently; and when he did reprove them, he did it with that Sweetneſs and Gravity, that it appeared he was more concerned for their having done a Fault, than for the Offence given by it to himſelf: But if they became immoral or unruly, then he turned them away; for he ſaid, *He that by his Place ought to puniſh Diſorders in other People, muſt by no means ſuffer them in his own Houſe.* He advanced his Servants according to the Time they had been about him, and would never give Occaſion to Envy amongſt them, by raiſing the younger Clerks above thoſe who had been longer with him. He treated them all with great Affection, rather as a Friend than a Maſter, giving them often good Advice and Inſtruction. He made thoſe who had good Places under him, give ſome of their Profits to the other Servants, who had nothing but their Wages; and when he made his Will, he left Legacies to every one of them.

The *Judge* was of a moſt tender and compaſſionate Nature; this did eminently appear in his trying and giving Sentence upon Criminals, in which he was ſtrictly careful, that not a Circumſtance ſhould be neglected, which might any way clear the Fact: He behaved himſelf with that regard to the Priſoners, which became both the Gravity of a *Judge*, and the Pity that was due to Men, whoſe Lives lay at ſtake; ſo that nothing of jearing or unreaſonable Severity fell from him. He alſo examined the Witneſſes in the ſofteſt manner, taking care that they ſhould be put under no Confuſion, which might diſorder their Memory; and he ſummed all the Evidence ſo equally when he charged the Jury, that the Criminals themſelves never complained of him. When it came to him to give Sentence, he did it with that Compoſedneſs and Decency, and his Speeches to the Priſoners, directing them to prepare for Death, were ſo weighty, ſo free of all Affectation, and ſo ſerious and devout, that many loved to go to the Trials, when he ſat *Judge*, to be edified by his Speeches, and Behaviour in them, and uſed to ſay, *They heard very few ſuch Sermons.*

But tho' the pronouncing the Sentence of Death was the Piece of his Employment that went moſt againſt the grain with him, yet in that he could never be mollified to any Tenderneſs which hindred Juſtice. When he was once preſſed to recommend ſome (whom he had condemned) to his *Majeſty's* Mercy and Pardon, he anſwered, *He could not think they deſerved a Pardon, whom he himſelf adjudged to die:* So that all he would do in that kind, was to give the King a true Account of the Circumſtances of the Fact; after which, his *Majeſty* was to conſider whether he would interpoſe his Mercy, or let Juſtice take place.

His Mercifulneſs extended even to his Beaſts; for when the Horſes that he had kept long grew old, he would not ſuffer them to be ſold, or much wrought, but ordered his Men to turn them looſe on his Grounds, and put them only to eaſy Work, ſuch as going to Market, and the like; he uſed old Dogs alſo with the ſame Care: His Shepherd having one that was become blind with Age, he intended to have kill'd or loſt him; but the *Judge* coming to hear of it, made one of his Servants bring him home, and fed him till he died: And he was ſcarce ever ſeen more angry, than with one of his Servants for neglecting a Bird that he kept, ſo that it died for want of Food.

He was a great Encourager of all young Perſons that he ſaw followed their Books diligently, to whom he uſed to give Directions concerning the Method of their Study, with a Humanity and Sweetneſs that wrought much on all that came near him; and in a ſmiling pleaſant way he would admoniſh them, if he ſaw any thing amiſs in them; particularly if they went too fine in their Cloaths, he would tell them, *It did not become their Profeſſion.* He was not pleaſed to ſee Students wear long Periwigs, or Attorneys go with Swords; ſo that ſuch young Men as would not be perſuaded to part with thoſe Vanities, when they went to him laid them aſide, and went as plain as they could, to avoid the Reproof which they knew they might otherwiſe expect.

He was very free and communicative in his Diſcourſe, which he moſt commonly fixed on ſome good and uſeful Subject, and loved for an Hour or two at Night to be viſited by ſome of his Friends. He neither ſaid or did any thing with Affectation, but uſed a Simplicity that was both natural to himſelf, and very eaſy to others: And tho' he never ſtudied the Modes of Civility or Court-breeding, yet he knew not what it was to be rude or harſh with any, except he were impertinently addreſs'd to in Matters of Juſtice, then he would raiſe his Voice a little, and ſo ſhake off thoſe Importunities.

In his Furniture, and the Service of his Table, and way of Living, he liked the old Plainneſs ſo well, that as he would ſet up none of the new Faſhions, ſo he rather affected a Courſeneſs in the Uſe of the old ones. He was always of an even Temper, rather chearful than merry.

Having loſt one of his Sons, the manner of whoſe Death had ſome grievous Circumſtances in it: One coming to ſee him and condole, he ſaid to him, *Thoſe were the Effects of living long, ſuch muſt look to ſee many ſad and unacceptable Things*; and having ſaid that, he went to other Diſcourſes with his ordinary Freedom of Mind.

He had a generous and noble *Idea* of God in his Mind; and this he found did above all other Conſiderations preſerve his Quiet. And indeed this was ſo well eſtabliſh'd in him, that no Accidents, how ſudden ſoever, were obſerv'd to diſcompoſe him.

He hath ſat as a Judge in all the Courts of Law, and in two of them as Chief; but ſtill, wherever he ſat, all Buſineſs of Conſequence followed him, and no Man was content to ſit down by the Judgment of any other Court, till the Cauſe was brought before him, to ſee whether he were of the ſame Mind: And his Opinion being once known, Men did readily acquieſce in it; and it was rarely ſeen, that any Man attempted to bring it about again; and he that did ſo, did it upon great Diſadvantages, and was always look'd upon as a very contentious Perſon.

If the Cauſe were of difficult Examination, or intricated and entangled with Variety of Settlements, no Man ever ſhewed a more clear and diſcerning Judgment: If it were of great Value, and great Perſons intereſted in it, no Man ſhewed greater Courage and Integrity in laying aſide all Reſpect of Perſons: When he came to deliver his Opinion, he always put his Diſcourſe into ſuch a Method, that one Part of it gave Light to the other; and where the Proceedings of Chancery might prove inconvenient to the Subject, he never ſpared to obſerve and reprove them. Thus eminent was this Man in every Station, and into what Court ſoever he was call'd, he quickly made it appear that he deſerved the chief Seat there.

As great a Lawyer as he was, he would never ſuffer the Strictneſs of Law to prevail againſt Conſcience; as great a Chancellor as he was, he would make uſe of all the Niceties and Subtilties of the Law, when it tended to ſupport Right and Equity. But nothing was more admirable in him than his Patience: He did not affect the Reputation of Quickneſs and Diſpatch by a haſty and captious Hearing of the Council: He would bear with the meaneſt, and gave every Man his full Scope, thinking it much better to loſe Time than Patience: In ſumming up of an Evidence to a Jury, he would always require the Bar to interrupt him, if he did miſtake, and to put him in mind of it, if he did forget the leaſt Circumſtance. Some Judges have been diſturbed at this as a Rudeneſs, which he always look'd upon as a Service and Reſpect done to him.

His whole Life was nothing elſe but a continual Courſe of Labour and Induſtry; and when he could borrow any Time from the publick Service, it was wholly employed in Philoſophical or Divine Meditations. He was careful to avoid every idle Word; he never ſpent an idle Day. They who come far ſhort of this great Man will be apt enough to think, that this is a Panegyrick, which indeed is a Hiſtory, and but a little Part of that Hiſtory which was with great Truth to be related of him: Men, who deſpair of attaining ſuch Perfection, are not willing to believe that any Man elſe did ever arrive at ſuch a Height.

This I have now perform'd in the beſt Manner I could, and have brought into Method all the Parcels of his Life, or the Branches of his Character, which I could either gather from the Informations that were brought me, or from thoſe that were familiarly acquainted with him, or from his Writings: I have not applied any of the falſe Colours, with which Art, or ſome forced Eloquence might furniſh me, in writing concerning him; but have endeavour'd to ſet him out in the ſame Simplicity in which he lived: I have ſaid little of his domeſtick Concerns; ſince tho' in theſe he was a great Example, yet it ſignifies nothing to the World, to know any particular Exerciſes that might be given to his Patience. I am under no Temptations of ſaying any thing, but what I am perſuaded is exactly true; for where there is ſo much excellent Truth to be told, it were an inexcuſable Fault to corrupt that, or prejudice the Reader againſt it, by the Mixture of Falſehoods with it.

In ſhort, as he was a great Example while he lived, ſo I wiſh the ſetting him thus out to Poſterity, in his own true and native Colours, may have its due Influence on all Perſons; but more particularly on thoſe of that Profeſſion, whom it more immediately concerns, whether on the Bench, or at the Bar.

Died December 25, 1676, *and buried the 4th of* February *following in the Church-yard of* Alderly *in* Glouceſterſhire.

The CHARACTER *of the* R^{t} *Hon*^{ble} *the* LADY JANE CHEYNE,† *by* ADAM LITTLETON, *D.D. Rector of* Chelſey.*

AS I have always accounted it no mean Advantage of my Life, to have been known to a Perſon of ſo eminent a Worth and Goodneſs, ſo I find myſelf ſomewhat enabled by that perſonal Knowledge for a fair Diſcharge of the Duty of this Hour, without being much beholden either to publick Report, or private Information: Tho' the Whole almoſt of what I have to ſay will be that too, which all, that hear me, will readily back with their Teſtimony: The bare Relation of her Life would make the beſt *Panegyrick*. I ſhall gather it up as cloſe as I can, that it may be both brief and uſeful. And

Firſt, as to *Principle*; the Candour of her Diſpoſition, the Sweetneſs of her Nature, and the Evenneſs of her Temper, whereof throughout her whole Life ſhe gave innumerable Demonſtrations: And certainly *Good-nature* (however ſome ill-natur'd People, who would paſs for the moſt ſtrictly Religious, may declaim againſt *it* and all *Morality*) is the beſt Seed-plot for Piety and all Virtue to thrive in; the kindlieſt Soil for the Fruits of the Spirit, *Meekneſs*, *Joy*, *Patience*, *Gentleneſs*, *Long-ſuffering*, *Loving-kindneſs*, &c. which were abundantly ſeen in all the Inſtances of her Converſation.

Now, becauſe much of this may ſeem to be extracted from the Parents, and by lineal Deſcent to be derived from the Family, I muſt ſo far mention her *Pedigree*, as to give the true Blazonry of her *Virtues*.

She was *eldeſt Daughter* to his *Grace* the *Duke of Newcaſtle*, a Perſon of no leſs *Excellence* in his Merit and in his Nature than he is in his Title; one that has been the moſt illuſtrious Example in all the three Nations of an acting and ſuffering Loyalty: To him, beſides his other vaſt Deſerts, the World ow'd this *excellent Lady*, who, being powerfully inclined by Inſtinct and Duty, and Choice, to be like her noble Father, did ſo naturally reſemble him, and ſo affectionately imitate him, that ſhe repreſented the lively Characters of his Soul as well as Feature.

Nor muſt I omit her *pious Mother*, a Lady of moſt exemplary Charities, from whom ſhe received the firſt Elements of her virtuous Education; nor her noble *Grandmother*, the Lady *Ogle*, whoſe Darling ſhe was, who, to this Lady *Jane*, did in her Life, and at her Death, give particular Teſtimonies of an extraordinary Affection, which were often gratefully remember'd and repeated by her.

From theſe Advantages of *Birth* that natural Principle of *Goodneſs* flow'd, which being enlarged by the moral Acceſſions of noble Breeding, and impregnated with holy Exerciſes, and the Influences of GOD's good Spirit, ſtream'd into all the Faculties of her Soul; by which ſhe became the abſolute Governeſs of her own Mind.

She had that Command of her *Paſſions*, that it might be queſtion'd whether ſhe had any. *Anger* and ſhe were ſo utter Strangers, that the very Expreſſions of Diſlike from her were obliging. *Greatneſs* and *Goodneſs* of Mind kept her Soul always in an equal Poiſe, ſo that ſhe could never fancy an Injury or an Ill-meaning from any one, or be upon any Provocation exceptious. She knew herſelf ſo innocent and *good*, that ſhe deſerv'd no Ill, and therefore ſuſpected none; and withal ſhe was of ſo generous and *great* a Spirit, that Unkindneſſes, if intended, could not reach her: So that as on the one hand no body (ſhe *believ'd*) would wrong her, if they could; ſo on the other (ſhe *reſolv'd*) they ſhould not, if they would. Her ſoft yielding Compliance, back'd with Magnanimity, was like poliſh'd *Marble*, ſmooth and ſtrong. She was ſeated above the clouded *Atmoſphere* of worldly Joys and Troubles, even while ſhe was here; and had wrought herſelf to a perfect *Indifference* and *Unconcernedneſs* in all Things, but her Service of GOD, and Kindneſs to her Friends. She had no Value for the World, nor Over-value for herſelf, who was one of the beſt Parts of it: For as her *Worth* had ſet her even with the greateſt, ſo her *Humility* placed her familiarly with the meaneſt; and yet this attended with ſo natural a *Becomingneſs*, that her very Humility exalted her, and her Condeſcenſions made her the more venerable and highly eſteem'd.

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† Eldeſt Daughter to his Grace *William* Duke of *Newcaſtle*, and Wife to the Honourable *Charles Cheyne*, Eſq;

* From the Sermon preach'd at *Chelſey*, *November* 1, 1669.

Where the *Paſſions* are kept in this Awe and Order, the *ſuperior Faculties*, being clear and undiſturb'd, muſt needs exerciſe all their *Functions* aright. She took, when young, ſpecial Delight in her *Father's* excellent Compoſures; and ſhe hath left in Writing a conſiderable Stock of excellent ones of her own, ever ſpending the Time that beſt pleaſed her with her *Pen:* Above all, *reading* of good Diſcourſes, and making of *pious Meditations*, were her chief and daily Employment; to which, and to her *Devotions*, ſhe was ſo conſtant, that, as ſhe hath filled ſome Volumes with the one, ſo for the other, from her Youth to her late Death-bed, ſhe failed not of *Prayer* (as I am inform'd) thrice a Day; and if Morning or Noon happen'd to be omitted, ſhe would make amends at Night, and then to be ſure even that Account. Herein lay her ſolid Satisfaction, in converſing thus with GOD, that ſhe look'd upon all Occaſions that interrupted that as impertinent and uneaſy; and if ſhe had any Quarrel to *this Place*,[a] it was the Multitude of formal Viſits, which ſhe could not avoid receiving from *London* and returning, that took off her Time from theſe ſpiritual Exerciſes. — This as to her *Principle*.

Then as to the *Emanations* of it to the Eye and Obſervation of the World, for we have as yet been but in the *Cloſet*.

In her *Maiden-State*: Of her Infant-years, which were ſpent at *Welbeck* (a Place that bears the Proportion and Reſemblance of a Court) under the Tuition of her Father and Mother, we have already ſpoken; we ſhall now treat of her more *adult Virtues*.

What *Courage* and *Loyalty*, as the right Daughter of a *General*, did ſhe ſhew, in keeping the garriſon'd Houſe of her Father, where ſhe was left with *one* of her *noble Siſters*, as a Sharer, in her Virtues and the Misfortunes of ill Times, amongſt the horrid Circumſtances of War, till taken by the Enemy, and there made their Priſoners!

What Gallantry of *Charity*, at the retaking it by the King's Forces, when ſhe became Petitioner to ſave her *Jailor's* Life, whoſe Treatment, tho' not barbarous, yet had been much ſhort of ſuch Civilities as to Perſons of their Age, Tenderneſs and Quality were due!

What *Patience* and *Magnanimity* in all the Diſaſters of her *Loyal Family*; her Mother's Death, the Loſs of my *Lord's* Army, his leaving *England*, his and her Brothers Baniſhment after and Proſcription, and the Seizure of all their Fortunes, beſides her own perſonal Sufferings and Unſettlements!

What *Duty* and *Piety*, when, after the *Fifths* were procured, ſhe was enabled to become Solicitor for her Father and Brothers, when Loyalty was ſo criminal, that nothing leſs would ſerve then to except them from Life; when, with all her early Diligences, Attendances, and Petitionings, how humbly and cloſely ſoever proſecuted, ſhe could not prevail for her Father, her Brothers only with much Difficulty had Pardon for Life! And then when Things were grown to that Extremity, that all that could be had from an Enemy was too ſcant a Support for her baniſh'd Father, (I have it from an excellent Hand,[b] that with great Obligingneſs gives this Account in print) ſhe converted her own *Peculium* of Jewels and Plate (which her Father and Grandmother had given her) into Moneys, and ſent it over a Token of affectionate Duty.

Nor ſtopt her *Duty* here, but ſhe continued it, together with her *Obedience*, to her *married State*, having reſolved, without his Leave and Conſent, not to change her Condition; nor ſo neither, without a Liberty from her intended Huſband, out of that Fortune her Father's Nobleneſs had deſign'd her, to make him a conſiderable Preſent (ſo I find it *nobly* acknowledg'd by the ſame excellent Authoreſs) of which *his Grace*, (I underſtand) ſoon after his *Reſtoration*, no leſs obligingly, with greateſt Kindneſs of all generous and endearing Expreſſions, order'd a liberal Return.

And then with what *condeſcending Prudence* and *judicious Moderation* did ſhe make her Choice, when, having through the Iniquity of the Times obſerved the Deſolation made in the greateſt Families, and the little Choice then amongſt thoſe few left of the higher Nobility, (for ſhe reſolved to match with no Family which had ill-treated her King and Father, how advantageous ſoever) ſhe, ſuiting her Judgment to her Inclination, accepted a *Gentleman*, yet one (beſides his other *Accompliſhments*, and the *Merit* of his moſt affectionate *Reſpects*) of an *ancient Family*, and a very *noble Deſcent*, with whoſe *Principles* and *Fortune* ſhe perſuaded herſelf of *Content*; and ſhe found that Perſuaſion did not deceive her, having here in *Chelſey* lived theſe fourteen Years and few Months, as well to her own, as to the great Satisfaction and Joy of every body elſe that knew her.

How willing ſhe ever was to oblige all Perſons, how ready to all good Offices, how meek, and humble, and charitable, and familiarly courteous to Neighbours, and all others, let *Fame*, let *Envy* itſelf ſpeak.

Of her *Charity* to this *Place*, I queſtion not but we ſhall ſee in a ſhort time ſome fair Teſtimonies erected.

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[a] *Chelſey.*

[b] *Margaret* Dutcheſs of *Newcaſtle*.

Her *Devotions* ſhe lov'd particularly to make out in obſerving the *Faſts* of the Church, as much and as oft as the Tenderneſs of her Conſtitution could well permit.

Next to *Reading* and *Writing* ſhe delighted much in her *Needle*, and hath left great Quantities of Work to her Children.

This, in ſhort, the Account of her *Life* in its healthful Time.

We come at laſt to the ſad Scene of her *Sickneſs* and *Death*, wherein it pleaſed a good God, in ſome meaſure, to anſwer her Deſires, (who had always a tender Apprehenſion for *Pain*) that, tho' the Fits to ſorrowful By-ſtanders ſeem'd not to be without Pang and Agony, yet were graciouſly alleviated to her by a *Surpriſe* of her Senſes for the Time, and that ſo gentle too, as never to cauſe any Diſorder or Indecency: Nor after the Fits, at the Return of Spirits, ſufficient to give her Liberty of Speech, did ſhe ever (except two of her four laſt Days) complain of *Pain*, which was then violent in her Head; but even then, and at all other Times of her Sickneſs, while ſhe had Speech, ſhe uſed it moſt in *Devotion*, and in many gentle, chearful and obliging Expreſſions to her *Huſband*, *Children*, *Doctors*, and other her mournful *Aſſiſtants*.

Particularly in the three Weeks *Intervals* ſhe had, when there were very good Hopes of her *Recovery*, ſhe uſed often to ſay, *That tho' ſhe reſign'd up herſelf wholly to the wiſe Diſpoſal of a good* God, *yet ſhe, being in Expectation of being call'd away in her firſt Fits, look'd upon her Recovery as a gracious kind of Diſappointment* (they were her own Words) *by* God *Almighty. This ſhe did* (ſhe ſaid) *not out of Diſcontent at her Sickneſs, which ſhe thankfully acknowledg'd was tolerable eaſy, but (as having conquer'd the World, and being now in her Paſſage to a better) out of her Intuition of a glorious Crown, that, ſhe truſted, awaited her in Heaven.*

Now, now was the Time, when all the Powers of her Soul, all her Virtues and Graces, were ſummon'd together, with united Force, to make up the *Complin* of her *Devotions*; wherein ſhe profeſs'd, to the equal Comfort and Grief of thoſe that heard her, her *Confidence* in God, her patient *Submiſſion* to him, her holy *Reſignation*, her *Indifference* to Life, and her *Preparedneſs* to die; of which, amongſt many others, there were two remarkable *Inſtances*; one to a *Reverend Father of our Church*, whom ſhe told with great Unconcernedneſs, as he was diſcourſing piouſly to her, *That ſhe was not afraid to die; not that ſhe had or fear'd any Trouble or Diſcontent here, but that ſhe might enjoy the Bleſſings of that better World*: The other to her ſad and afflicted *Huſband*, whom, as he was at her Bed-ſide praying to God that he would reſtore her again to Health, that ſhe might live and glorify him, when thoſe that went down into the Pit could not praiſe him, ſhe ſtopt him in his *Prayer*, and with a comfortable Look and ſtrong Voice (tho' a great Difficulty of Speech had ſome time before poſſeſs'd her) ſaid, *She would glorify* God, *whether ſhe lived or died*; and then recommended *her Children to his Care*.

Theſe dear *Children* of hers, as ſhe had often in her Health, ſo ſhe did now more frequently in her Sickneſs inſtruct, charging them to apply themſelves much to *Reading*, eſpecially to be diligent in conſtant *Prayers* to God, to be obſervant to their *dear Father*, and transferring that *Obedience* they had to herſelf upon him, to pay him now a *double Duty*, and to be entirely loving to one another: Then, and not elſe, they might aſſure themſelves of all good Things from God and their Father; further enjoining them to be *reſpectful* to thoſe that had the Charge of them, and ever to give ear to their juſt and virtuous Advices, and carefully to decline the Company of vain and impertinent Perſons.

As it was her only Trouble in all her *Sickneſs* that her Indiſpoſition made her incapable of giving that Attendance to the *Offices of Religion*, *Praying*, *Meditating*, *Reading*, as ſhe uſed to do; ſo, in the *Cloſe*, it was the great Affliction of *all* about her, and that, which of any thing ſhe herſelf ſhew'd moſt Senſe of, that her Speech failed her; upon the Loſs of which ſhe had no other Means of expreſſing thoſe pious *Ejaculations* ſhe in her laſt Sickneſs inceſſantly poured forth, but by Sighs, and Eyes and Hands lifted up to Heaven, whither we may preſume ſhe is gone, to increaſe the Number of *Saints*, whom the Church this Day commemorates, and to enter into the *Joy* of her Saviour.

Died in October 1669, *and buried the 1ſt of* November *following at* Chelſey.

The CHARACTER *of the Rev^{d} Dr.* HENRY HAMMOND, *by* JOHN FELL, *D.D. Dean of* Chriſt-Church *in* Oxford.*

DR. *Henry Hammond* was born the 18th of *Auguſt*, 1605, at *Cherſey* in *Surrey.* He was the youngeſt Son of Dr. *John Hammond*, Phyſician to Prince *Henry*, and from that great Favourer of meriting Servants and their Relations, had the Honour at the Font to receive his Chriſtian Name.

Being yet in his Long-Coats, (which heretofore were uſually worn beyond the Years of Infancy) he was ſent to *Eaton-School*, where his Pregnancy of Wit became the Obſervation of thoſe that knew him; for in that Tenderneſs of Age he was not only a Proficient in *Greek* and *Latin*, but had alſo ſome Knowledge in the Elements of *Hebrew*.

His Sweetneſs of Carriage is very particularly remember'd by his Cotemporaries, who obſerved that he never was engaged (upon any Occaſion) in Fights or Quarrels; as alſo that at times allow'd for Play he would ſteal from his Fellows into Places of Privacy, there to ſay his Prayers: *Omens* of his future pacifick Temper and eminent Devotion!

At thirteen Years old he was ripe for the Univerſity, and accordingly was ſent to *Magdalen-College* in *Oxford*, where, not long after, he was choſen *Demie*; and his Merit voting for him, as ſoon as capable, he was choſen *Fellow*.

Being to proceed Maſter of Arts, he was made Reader of the Natural Philoſophy Lecture in the College; and having taken his Degree, he reſolved to ſtudy Theology; but herein he took a quite different Courſe of Reading from the other too much uſual, beginning that Science at the upper End, as conceiving it moſt reaſonable to ſearch for primitive Truth in the primitive Writers, and not to ſuffer his Underſtanding to be prepoſſeſs'd by the contriv'd and intereſted Schemes of modern and withal obnoxious Authors.

In the Year 1629, being twenty-four Years of Age, he enter'd into Holy Orders, and not long after took the Degree of Batchelor in Divinity.

During the whole Time of his Abode in the Univerſity, he generally ſpent thirteen Hours of the Day in Study; by which Aſſiduity, beſides an exact Diſpatch of the whole Courſe of Philoſophy, he read over in a manner all Claſſick Authors that are extant, and upon the more conſiderable wrote, as he paſs'd, *Scholia* and critical Emendations, and drew up Indexes for his private Uſe at the Beginning and End of each Book.

On the 22d of *Auguſt*, 1633, he was inducted into the Rectory of *Penſehurſt*; and being to leave the Houſe, he thought not fit to take that Advantage of his Place, which, from Sacrilege, or ſelling of the Founder's Charity, was by Cuſtom grown to be Prudence and good Huſbandry.

In the Diſcharge of his miniſterial Function, he ſatisfy'd not himſelf in diligent and conſtant preaching only, (a Performance wherein ſome of late have fancied all Religion to conſiſt) but much more conceived himſelf obliged to the offering up the ſolemn daily Sacrifice of Prayer for his People, adminiſtring the Sacraments, relieving the Poor, keeping Hoſpitality, reconciling of Differences amongſt Neighbours, viſiting the Sick, catechiſing the Youth.

As to the firſt of theſe, his *Preaching*, was a rational and juſt Diſcourſe, that was to teach the Prieſt as well as the Lay-hearer.

The Offices of *Prayer* he had in his Church, not only upon the *Sundays* and Feſtivals, and their Eves, as alſo *Wedneſdays* and *Fridays*, according to the Appointment of the *Rubrick*, but every Day in the Week, and twice on *Saturdays* and Holiday-Eves; for his Aſſiſtance wherein he kept a Curate, and allow'd him a *comfortable Salary*: And at thoſe Devotions he took order that his Family ſhould give diligent and exemplary Attendance.

As to the *Adminiſtration of the Sacrament*, he reduced it to an Imitation, tho' a diſtant one, of primitive Frequency, to once a Month.

For the *Relief of the Poor*, beſides his private Charity, the dedicating the Tenth of all Receipts, and the daily Alms given at the Door, he conſtantly ſet apart over and above every Week a certain Rate in Money.

He that was thus liberal to the neceſſitous Poor, was no leſs *hoſpitable* to thoſe of better Quality. He knew well how much the Application at the Table enforced the Doctrines of the

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* From the Life of Dr. *Hammond*, printed at *London* in 1661, in 8*vo*.

Pulpit, and how ſubſervient the endearing of his Perſon was to the recommending his Inſtructions; how far upon theſe Motives our Saviour thought fit to eat with Publicans and Sinners, and how effectual the Loaves were to the procuring of Diſciples.

As by publick Admonition he moſt diligently inſtilled that great fundamental Doctrine of Peace and Love, ſo did he likewiſe in his *private Addreſs and Converſation*, being never at Peace in himſelf till he had procured it amongſt his Neighbours. During his Abode at *Penſehurſt* he never had any vexatious Law-Diſpute about his Dues, but had his Tithes fully paid, and not of the moſt refuſe Parts, but generally the very beſt.

Tho' he judged the Time of *Sickneſs* an improper Seaſon for the great Work of Repentance, yet he eſteemed it a moſt uſeful Preparative, the Voice of God himſelf exhorting to it; and therefore not only, when deſired, made his *Viſits* to all ſuch as ſtood in need of thoſe his Charities, but prevented their Requeſts, by early and by frequent coming to them.

For the Inſtitution of Youth in the Rudiments of Piety, his Cuſtom was, during the warmer Seaſon of the Year, to ſpend an Hour before Evening-Prayer in *catechiſing*, whereat the Parents and older Sort were wont to be preſent, and from whence (as he with Comfort was uſed to ſay) they reaped more Benefit than from his Sermons.

In the Year 1639 he proceeded Doctor in Divinity; and about this Time he became a Member of the Convocation called with the ſhort Parliament in 1640; but about the Middle of *July*, 1643, he was obliged to fly from the Rebels; but when the Treaty was ſolemnly appointed at *Uxbridge*, ſeveral Divines being ſent thither in Behalf of the different Parties, he, among other excellent Men that adhered to the *King*, was made Choice of to aſſiſt in that Employment; and there, amidſt the Diſadvantage of *Extempore* againſt Premeditation, diſpell'd with Eaſe and perfect Clearneſs all the Sophiſms that were brought againſt him.

But while theſe Things were in doing, a Canonry in *Chriſt-Church* in *Oxford* became vacant, which the *King* immediately beſtow'd on Dr. *Hammond*, tho' then abſent, whom likewiſe the Univerſity choſe their publick *Orator*; and he was ſoon after made Chaplain in Ordinary to his Majeſty.

Accordingly the good Doctor attended on his Maſter in the ſeveral Removes of *Wooburn*, *Caveſham*, and *Hampton-Court*, as alſo thence into the *Iſle of Wight*, where he continued till *Chriſtmas* 1647, at which time his Majeſty's Attendants were again put from him, and he amongſt the reſt.

Sequeſter'd from this his melancholick (but moſt deſired) Employment, he return'd again to *Oxford*, where, being choſen *Sub-dean*, his Inſpection did not content itſelf in looking to the general Performances of Duty, but deſcended to an accurate Survey of every one's both Practice and Ability; ſo that this large Society of Scholars appeared his private Family, he ſcarce leaving any ſingle Perſon without ſome Mark or other of both his Charity and Care, relieving the Neceſſitous in their ſeveral Wants of Money and Books, and ſhaming the Vicious to Sobriety, encouraging the Ingenuous to Diligence, and finding Stratagems to inſnare the Idle to a Love of Study. But, above all, he endeavour'd to prepare his Charge for the Reception of the impending Perſecution, that they might adorn their Profeſſion, and not at the ſame time ſuffer for a Cauſe of Righteouſneſs, and as evil Doers.

To this end, he both admitted and ſolemnly invited all ſober Perſons to his Familiarity and Converſe, and, beſide that, received them to his weekly private Office of Faſting and Humiliation.

But now the long-expected Ruin breaking in with its full Weight and Torrent, Dr. *Hammond*, by an Order from a Committee of Parliament, was reſtrained and voted to be Priſoner at *Oxford*, tho' he was demanded by his Majeſty to attend him in the *Iſle of Wight* at the Treaty there, which then was again reinforced.

Dr. *Hammond* having continued about ten Weeks in his Reſtraint in *Oxford*, where he began to actuate his Deſign of writing *Annotations* on the *New Teſtament*, by the Interpoſition of his Brother-in-Law Sir *John Temple*, he had Licence granted to be removed to a more acceptable Confinement, to *Clapham* in *Bedfordſhire*, where he gave himſelf up to the writing of very learned and uſeful Tracts, and to anſwer all Opponents; and would to God he had met no other Oppoſition, for in the Entrance on theſe Conflicts, that Strength of Body, which before had faithfully attended his indefatigable Mind, began to fail him, and thoſe four Torments of Diſeaſe, which ſingle have been judged a competent Trial of human Sufferance, the *Stone*, the *Gout*, the *Cholick*, and the *Cramp*, (the laſt of which was to him as tyrannous as any of the former) became in a manner the conſtant Exerciſe of his Chriſtian Fortitude and Patience, affording him from this Time to the End of his Life very rare and ſhort Intervals of vigorous Health.

And now, tho' his Phyſicians had earneſtly forbidden his accuſtom'd Faſtings, and his own Weakneſſes gave forcible Suffrages to their Advice, yet he reſumed his Rigours; and amidſt theſe grew up the Labours of this *Hero*, the Iſſues of his Brain; for, beſides the Replies which the Importunities of his polemick Adverſaries drew from him, the ſecond *Review of the Annotations* came to light, as alſo the *Expoſition on the Book of Pſalms*; and he was likewiſe enterpriſing a farther *Commentary on the Old Teſtament*, and begun on the Book of *Proverbs*, and finiſh'd a third Part of it; but the Completion of this, and all other the great Intendments of the equally learned, pious, and indefatigable Author, received here a full Period; it pleaſing the Divine Providence to take to himſelf this high Example of all Moral and Chriſtian Excellencies, whoſe Learning was the leaſt thing in him; the *Scholar* was here leſs eminent than the *Chriſtian*: His ſpeculative Knowledge, that gave Light to the moſt dark and difficult Propoſals, became eclipſed by the more dazzling Luſtre of his practic.

In the Catalogue of his Virtues, his *Chaſtity* and *Temperance* may claim the earlieſt Place, as being the Sacriſts to the reſt, and in him were therefore only not the greateſt of his Excellencies, becauſe every thing elſe was ſo.

And, firſt, his *chaſte* Thoughts, Words and Carriage ſo diſciplin'd his lower Faculties, as not only reſtrained through all the Heats of Youth, but gave a Deteſtation of all thoſe verbal Sallies, that have not only the Allowance of being harmleſs Mirth, but the Repute of Wit and Humour, ſo that the ſcurrilous Jeſt could ſooner obtain his Tears in Penance for it, than the Approbation of a Smile; and all Approaches to this Sin he looked upon not only with an utter Diſallowance in his Will, but a kind of natural Abhorrence and Antipathy in his lower outward Faculties.

His *Appetite* was good, but the Reſtraint of it was very eminent and extraordinary; for his Diet was of the plaineſt Meats; and he often expreſs'd it his Wonder, *how rational Creatures ſhould eat for any thing but Health*. So that in the Time of his full and more vigorous Health, he ſeldom did eat or drink more than once in twenty-four Hours, and ſome Fruit towards Night; and two Days in every Week, and in *Lent* and *Ember-weeks* three Days, he eat but once in thirty-ſix; and he really thought no Meat pleaſant but in proportion to its Wholeſomeneſs.

His *Temperance in Sleep* reſembled that of his Meats, Midnight being the uſual Time of his going to Reſt, and Four or Five, and very rarely Six, the Hour of his Riſing; diſpoſing of himſelf continually to *Study*, and to perpetual *Induſtry* and *Diligence*: He not only avoided, but bore a perpetual Hate, and ſeemed to have a forcible Antipathy to Idleneſs, and ſcarcely recommended any thing in his Advices with that Concern and Vigour, as *to be furniſh'd always with ſomewhat to do*. So that when he walk'd abroad, he never fail'd to take a Book with him, and read all the while; and in his Chamber alſo he had one conſtantly lay open, out of which his Servant read to him while he was dreſſing and undreſſing.

In his *Sickneſſes*, if they were not ſo violent to make the Recollection of Thoughts impoſſible, he never intermitted Study, but rather reinforced it then as the moſt appropriate Revulſive and Diverſion of Pain.

Next to downright Idleneſs he diſlik'd *ſlow and dilatory Undertakings*, thinking it a great Folly to ſpend that Time in gazing upon Buſineſs which ſhould have ſerv'd for the doing it.

We cannot paſs by his conſtant Offices of *Prayer*, which took up ſo liberal Proportions of each Day unto itſelf for the ten laſt Years of his Life, and probably the preceding. Beſides occaſional and ſupernumerary Addreſſes, his certain perpetual Returns exceeded *David*'s ſeven times a Day. As ſoon as he was ready (which was uſually early) he pray'd in his Chamber with his Servant, in a peculiar Form compoſed for that Purpoſe: After this he retired to his own more ſecret Devotions in his Cloſet. Betwixt Ten and Eleven in the Morning he had a ſolemn Interceſſion in reference to the National Calamities: To this, after a little Diſtance, ſucceeded the Morning-Office of the Church, which he particularly deſired to perform in his own Perſon, and would by no means accept the Eaſe of having it read by any other. In the Afternoon he had another Hour of private Prayer, which on *Sundays* he enlarged. About Five of the Clock the ſolemn private Prayers for the Nation and the Evening-Service of the Church return'd. At Bed-time his private Prayers cloſed the Day; and, after all, even the Night was not without its Office, the 51ſt *Pſalm* being his deſign'd Midnight Entertainment.

In his Prayers, as his Attention was fix'd and ſteady, ſo was it inflam'd with paſſionate Fervour, inſomuch that very frequently his Tranſport threw him proſtrate on the Earth; his Tears alſo would interrupt his Words, the latter happening not only upon the pungent Exigencies of preſent or impending Judgments, but in the common Service of the Church.

The *Charity* and *Extent of his Prayers* was as exuberant as the Zeal and Fervour: He thought it very unreaſonable that our Interceſſions ſhould not be as univerſal as our Saviour's Redemption was. And the next ſacred thing unto *Religion*, in the Apprehenſions of our excellent Doctor, was *Friendſhip*; a Virtue of which he was a paſſionate Lover, and with which he ever ſeemed to have contracted Friendſhip: The Union of Minds thereby produced, he judged the utmoſt point of human Happineſs, the very beſt Production that Nature has in Store, or grows from Earth. Upon this ground he uſed, with all induſtrious Art, to recommend and propagate *Friendſhip* unto others; and where he ſaw ſeveral Perſons that he judg'd capable of being made acquainted to mutual Advantage, he would contrive that League; and where himſelf had Kindneſs unto any ſo allied, he would ſtill enjoin them to be kinder to each other than to him; beſides, he ſtill laboured to make all his Friends endear'd to each of them, reſolving it to be an Error bottom'd on the common Narrowneſs of Soul which repreſented Amity like ſenſual Love, to admit no Rivals, confined unto two Perſons. The principal thing he contracted for in *Friendſhip* was a free Uſe of *mutual Admonition*. He was uſed to ſay, *it was a poor Deſign of Friendſhip to keep the Perſon he admitted to his Breaſt only from being ſcandalous, as if the Phyſician ſhould endeavour only to ſecure his Patient from the Plague*. And if for any while he obſerved that no Remembrance had been offer'd to him, he grew afraid and almoſt jealous of the Omiſſion, ſuſpecting that the Courtier had ſupplanted the Friend, and therefore earneſtly inforced the Obligation of being faithful in this Point; and there were but *two Things* which (he would ſay) were apt to give check to his Affections, *Pride* and *Falſeneſs*; where he ſaw theſe predominant, he thought he could never be a Friend to any Purpoſe, becauſe he could never hope to do any Good; yet even there he would intend his Prayers, ſo much the more by how much the leſs he could do beſides. He ſo much abhorred Artifice and Cunning, that he had Prejudice to all Concealments and Pretenſions. He uſed to ſay he hated a *Non-cauſa*, and he had a ſtrange Sagacity in diſcovering it. When any with much Circumlocution and Contrivance had endeavoured to ſhadow their main Drift and Purpoſe, he would immediately look through all thoſe Miſts, and where it was in any degree ſeaſonable, would make it appear he did ſo; his Charity of fraternal Correption having only this Caution or Reſtraint, the Hearer's Intereſt, of which he judged, that when Advice did not do Good, it was hardly ſeparable from doing Harm; and on this Ground ſometimes he did deſiſt. But whereſoever he gave an Admonition, he prefaced it always with ſuch Demonſtrations of Tenderneſs and Good-will, as could not fail to convince of the affectionate Kindneſs with which it was ſent, tho' it could not of the Convenience or Neceſſity to embrace it. And this he gave as a general Rule, and inforced by his Example *never to reprove in Anger*, or the leaſt Appearance of it. If the Paſſion were real, it then was evidently a Fault, and the guilty Perſon moſt unfit for a Judge; if it were Reſemblance only, yet even that would be ſo like to Guilt, as probably to divert the Offender from the Conſideration of his Failance to faſten on his Monitor, and make him think he was chid not becauſe he was in fault, but becauſe the other was angry. Tho' his Exhortations had as much Evidence and Weight as Words could give them, he had over and above a great Advantage in his manner of ſpeaking: His little Phraſe, *Don't be ſimple*, had more Power to charm a Paſſion than long Harangues from others. He would ſay, *he delighted to be loved, not reverenced*; thinking, that where there was much of the latter, there could not be enough of the former. He was an open *Enemy to Flattery*, eſpecially from a Friend, from whom he ſtarted to meet the ſlighteſt Appearance of that ſervile Kindneſs.

To the Performances of *Friendſhip* he *hated* all *mercenary Returns*, whereof he was ſo jealous, as hardly to leave Place for Gratitude. *Love*, he ſaid, *was built upon the Union and Similitude of Minds, and not the Bribery of Gifts and Benefits*. So generous was he herein, that he has oft profeſs'd, he *admitted Retributions of good Turns, yet not ſo much on any Score, as that his Friend might have the Pleaſure of being kind*.

But doing good to Relatives, or being kind unto Acquaintance, were low Expreſſions of this Virtue we exhibit. Miſery and Want, wherever he met them, ſufficiently endear'd the Object. His *Alms* was as exuberant as his Love, and in Calamities to the Exigent he never was a Stranger, whatever he might be to the Man that ſuffer'd; for, as has been hinted before, he devoted the Tenth of all his Income, to the Poor; wherein he was ſo ſtrictly punctual, that commonly the firſt thing he did was to compute and ſeparate the poor Man's Share. To this he added every Week 5 *s.* which had been his loweſt Proportion in the Heat of the War in *Oxford*, when he lived upon his *Penſehurſt* Stock, and had no viſible Means or almoſt Poſſibility of Supply. Over and above this, he compleated the Devotions of his weekly Faſt by joining Alms thereto, and adding 20 *s.* to the poor Man's Heap.

But beyond theſe he had his Free-will Offerings, and thoſe proportion'd more by the Occaſion of giving, than the Surpluſage he had to give. His poor Man's Bag had ſo many Mouths, and thoſe ſo often open'd, that it frequently became quite empty; but its being ſo never diverted him from relieving any that appeared in Need; for in ſuch Seaſons he choſe to give in more liberal Proportions than at others; and inſtead of hiding his Face from the Poor, it was his Practice ſtill to ſeek for theirs. And the *Way* and very *Manner of his Charity*, that was a Part of his Donation and Largeſs. One great Care of his was to diſpoſe of his Reliefs ſo as to be moſt ſeaſonable; to which Purpoſe he had his Spies and Agents ſtill employ'd, to give him punctual Notice of the Occurrents in their ſeveral Stations. His next Endeavour was to diſpenſe them ſo as to be moſt endearing. To Perſons that had been of Quality, he conſulted to relieve their Modeſty as well as Needs, taking order they ſhould rather find than receive Alms; and knowing well they were provided for, ſhould not yet be able to gueſs by what Means they were ſo. To thoſe who were aſſiſted immediately from his Hand, he over and above beſtow'd the Charities of his familiar and hearty Kindneſs, in the Expreſſiveneſs of which he was aſſiſted by his habitual Humility, or poſitive Opinion, upon which he was uſed to ſay, that *it was a moſt unreaſonable and unchriſtian thing to deſpiſe any one for his Poverty*. Another Circumſtance in the *Doctor*'s Liberality, not to be paſs'd over, was his *Choice of what he gave*; his Care that it ſhould not be of Things vile and refuſe, but of the very beſt he had.

But beſides this of *Giving*, the *Alms of Lending* had an eminent Place in the Practice as well as Judgment of the *Doctor*. When he ſaw a Man honeſt and induſtrious, he would truſt him with a Sum, and let him pay it again at ſuch Times and in ſuch Proportions as he found himſelf able; withal, when he did ſo, he would add his Counſel too, examine the Perſon's Condition, and contrive with him how the preſent Sum might be moſt advantageouſly diſpoſed; ſtill cloſing the Diſcourſe with Prayer for God's Bleſſing, and after that diſmiſſing him with infinite Affability and Kindneſs. In which Performance, as he was exuberant to all, ſo moſt eſpecially to ſuch as were of an inferior Degree; giving this Rule to thoſe of his Friends that were of Eſtate and Quality, to *treat their poor Neighbours with ſuch a Chearfulneſs, that they may be glad to have met with them.*

As Poverty thus recommended to the *Doctor*'s Care and Kindneſs, in an eſpecial Manner it did ſo when *Piety* was added to it; as could be mention'd in ſeveral Particulars. Nor will this Treatment from the *Doctor* ſeem any thing ſtrange to them that ſhall conſider how low a Rate he put upon thoſe uſual Diſtinctives *Birth* or *Riches*, and withal how high a Value on the Souls of Men; for them he had ſo unmanageable a Paſſion, that it often broke out into Words of this Effect, which had with them ſtill in the Delivery an extraordinary Vehemence, *O what a glorious Thing, how rich a Prize, for the Expence of a Man's whole Life, were it to be the Inſtrument of reſcuing any one Soul?* And if he obſerv'd his Documents to have fail'd of the deſired Effect, it was Matter of great Sadneſs to him; where, inſtead of accuſing the Parties concern'd, he charged himſelf that his Performances were incompetent to the deſign'd End, and would ſolicitouſly inquire what he might do to ſpeak more plainly or more movingly, whether this extemporary Wording might not be a Defect, and the like. Beſides this, he liberally diſpens'd all other Aids: From the Time that the Children of the Family became capable of it, till his Death, he made it a Part of his daily Buſineſs to inſtruct them, allotting the Interval betwixt Prayers and Dinner to that Work, obſerving diligently the little Deviations of their Manners, and applying Remedies unto them. In like ſort, that he might enſnare the Servants alſo to their Benefit, on *Sundays* in the Afternoon he catechiſed the Children in his Chamber, giving Liberty, nay Invitation, to as many as would to come and hear, hoping they happily might admit the Truths obliquely level'd, which Baſhfulneſs perſuaded not to inquire for, leſt they thereby ſhould own the Fault of former Inadvertence. Beſides, he publickly declared himſelf ready and deſirous to aſſiſt any Perſon ſingle; and to that Purpoſe, having particularly invited ſuch to come at their leiſure Hours, when any did ſo, he uſed all Arts of Encouragement and obliging Condeſcenſion. Nor could this Zeal, to the eternal Intereſt of Souls, be ſuperſeded by any Sight of Danger, however imminent.

But tho' to advance the ſpiritual Concerns of all that could in any kind become receptive of the Good he meant them, was his unlimited Deſignment and Endeavour, yet to nouriſh and advance the early Virtue of young Perſons was his more choſen Study. When he ſaw ſuch a one, he would contrive and ſeek out Ways to inſinuate and endear himſelf, lay hold of every Opportunity to repreſent the Beauty, Pleaſure, and Advantage of a pious Life; and on the other ſide to expreſs the Toil, the Danger, and the Miſchief of brutal Senſuality: Withal he would be ſtill performing Courteſies, thereby to oblige, of very Gratitude to him, Obedience and Duty unto God.

And as the *Doctor* laboured in the Reſcue of ſingle Perſons, he had an Eye to Multitudes; for wherever he had planted the Seeds of Piety, he preſently caſt about to extend and propagate them thereby to others; engaging all his Converts *not to be aſhamed of being reputed innocent.*

And now, after all theſe Excellencies, it would be Reaſon to expect that the *Doctor*, conſcious of his Merit, ſhould have look'd, if not on others with Contempt, yet on himſelf with ſome Complacency and fair Regard: But it was far otherwiſe; there was no Enemy of his, however drunk with Paſſion, that had ſo mean an Eſteem, either of him or of his Parts, as he had both of the one and other. As at his firſt appearing in publick he was clearly over-reach'd and cheated into the owning of his Books; ſo when he found it Duty to go on in that his toilſome Trade of Writing, he was wont ſeriouſly to profeſs *himſelf aſtoniſh'd at their Reception in the World*, *eſpecially* (as he withal was pleaſed to add) *ſince others fail'd herein, whoſe Performances were infinitely beyond any thing which he was able to do.*

A farther Proof of this low Eſteem the *Doctor* had of himſelf (if ſuch were poſſible) would be *Meekneſs* to thoſe that ſlighted him, and diſparaged his Abilities; this being the ſureſt Indication that our Humility is in earneſt, when we are content to hear ill Language not only from ourſelves but from our Enemies; which with how much Indifference this inimitable Perſon did, it is neither eaſy fully to deſcribe, nor to perſuade to juſt Belief. The ſhort is, as he was never angry with his pertinacious Diſſenters for not being of his Mind in Point of Speculation, no more was he in the leaſt with his ſcornful Oppoſites for their being of it in their little Value of his Perſon. And tho' he had, as well as other Men, Seeds of Incitation in his natural Temper, and more than others Temptation to it in his daily and almoſt intolerable Injuries, yet ſuch was the habitual Maſtery he had gain'd over himſelf, that the ſtricteſt Conſiderers of his Actions have not in ten Years perpetual Converſation ſeen his Paſſion betray him to an indecent Speech.

Nor was his *Sufferance* of other Kinds leſs exemplary than that he evidenced in the Reception of Calumny and foul Reproach; for tho' *Pain were that to which* he was uſed to ſay *he was of all Things moſt a Coward*, yet being under it, he ſhew'd an eminent Conſtancy and perfect Reſignation.

At the Approach of Sickneſs, his firſt Conſideration was, *what Failings had provoked the preſent Chaſtiſement*; and to that Purpoſe made his earneſt Prayer to God (and enjoin'd his Friends to do the like) *to convince him of it*; *nor only ſo, but tear and rend away, tho' by the greateſt Violence and ſharpeſt Diſcipline, whatever was diſpleaſing in his Eyes, and grant not only Patience, but Fruitfulneſs under the Rod.* Then, by repeated Acts of Submiſſion, would he deliver himſelf up into God's Hands, to do with him as ſeem'd him good; amidſt the ſharpeſt Pains meekly invoking him, and ſaying, God's *Holy Will be done.* And even then, when on the Rack of Torture, would he be obſerving every Circumſtance of Allay: *When it was the Gout, he would give Thanks it was not the Stone or Cramp*; *when it was the Stone, he then would ſay it was not ſo ſharp as others felt, accuſing his Impatience that it appear'd ſo bad to him as it did.* And then, when ſome Degree of Health was given, he exerted all his Strength in a Return of grateful Recognition to the Author of it, which he perform'd with a vivacious Senſe and chearful Piety, frequently reflecting on the *Pſalmiſt's* Phraſe, *that it was a joyful thing to be thankful.* Which his Tranſport, whoever ſhould attentively obſerve, would eaſily apprehend how poſſible it was for the infinite Fruitions of another World to be made up by the perpetual Act of grateful Recognition, in giving Lauds and ſinging Praiſes unto God.

Upon this Score he was a moſt diligent Obſerver of every Bleſſing he received, and had them ſtill in Readineſs to confront unto thoſe Preſſures he at any time lay under. In the Intermiſſions of his importunate Maladies, he would, with full Acknowledgement, mention the great Indulgence that *he, who had in his Conſtitution the Cauſe of ſo much Pain ſtill dwelling with him, ſhould yet, by* God's *immediate interpoſing, be reſcued from the Effect.*

To facilitate yet more this his Serenity and Calm of Mind, he laid this Rule before him, which proved of great Uſe, *Never to trouble himſelf with the Foreſight of future Events*; being reſolved of our Saviour's Maxim, that *Sufficient to the Day is the Evil thereof*; *and that it were the greateſt Folly in the World to perplex one's ſelf with that which perchance will never come to paſs*; *but if it ſhould, then* God, *who ſent it, will diſpoſe it to the beſt, moſt certainly to his Glory, which ſhould ſatisfy us in our Reſpects to him, and (unleſs it be our Fault) as certainly to our Good, which (if we be not ſtrangely unreaſonable) muſt ſatisfy in Reference unto ourſelves and private Intereſts. Beſides all this, in the very Diſpenſation* God *will not fail to give ſuch Allays which (like the cool Gales under the Line) will make the greateſt Heats of Sufferance very ſupportable.* In ſuch Occaſions he uſually ſubjoin'd *Epictetus*'s Dilemma, *Either the Thing before us is in our Power, or it is not*; *if it be, let us apply the Remedy, and there will be no Motive for Complaint*; *if it be not, the Grief is utterly impertinent, ſince it can do no Good.* As alſo, from the ſame Author, he annex'd this Conſideration, *That every thing has two Handles*; *if the one prove hot, and not to be touch'd, we may take the other that is more temperate.* And in every Occurrent he would be ſure to find ſome cool Handle that he might lay hold of.

And to enforce all this, he made a conſtant Recourſe to the Experience of God's dealing with him in preceding Accidents, which however dreadful at a Diſtance, at a nearer View loſt much of their Terror. And for others that he ſaw perplex'd about the Manage of their difficult Affairs, he would aſk them, *When they would begin to truſt* God, *or permit him to govern the World?* Beſides, unto himſelf and Friends, he was wont ſolemnly to give this Mandate,

date, *Quid ſis eſſe velis, nihilque malis*; in his *Engliſh*, *To rather nothing*; not only to be content or acquieſce in the preſent State, but to reſolve it to be the very beſt that could be wiſh'd or fancied.

And thus all private Concernments he paſs'd over with a perfect Indifference; the World and its Appendages hanging ſo looſe about him, that he never took notice when any Part dropt off, or ſat uneaſily. Herein, indeed, he was concern'd and render'd thoughtful, if ſomewhat intervened that had a Poſſibility of Duty appendant to it; in which Caſe he would be ſolicitous to diſcern where the Obligation lay; but preſently reſcued himſelf from that Diſquiet, by his Addreſſes unto God in Prayer and Faſting.

Thus prepared for the Coming of his Lord, this good Servant, on the 4th of *April*, was ſeiz'd by a ſharp Fit of the *Stone*, with thoſe Symptoms that are uſual in ſuch Caſes, the Suppreſſion of Urine, with frequent Vomitings, and a Diſtention of the whole Body, and likewiſe Shortneſs of Breath, upon any little Motion. When, being preſs'd to make it his own Requeſt to God to be continued longer in the World, to the Service of the Church, he immediately began a ſolemn Prayer, which contained firſt a very humble and melting Acknowledgment of Sin, and a moſt earneſt Interceſſion for Mercy and Forgiveneſs through the Merits of his Saviour. Next, reſigning himſelf entirely into his Maker's Hands, he beg'd, *that if the Divine Wiſdom intended him for Death, he might have a due Preparation for it; but if his Life might be in any Degree uſeful to the Church, even to one ſingle Soul, he then beſought Almighty* God *to continue him, and by his Grace enable him to employ that Life he ſo vouchſafed induſtriouſly and ſucceſsfully*. After this he did, with great Affection, intercede for this Church and Nation, and with particular Vigour and Enforcement pray'd for *ſincere Performance of Chriſtian Duty now ſo much decay'd, to the equal Supplanting and Scandal of that Holy Calling; that thoſe who profeſs'd that Faith might live according to the Rules of it, and to the Form of Godlineſs ſuperadd the Power*. This with ſome Repetitions and more Tears he purſued, and at laſt cloſed all in a Prayer for the ſeveral Concerns of the Family where he was.

On the 20th of *April*, being *Good-Friday*, he ſolemnly received the Sacrament, and again on the 22d, which then was *Eaſter-Day*. But now, through the long Suppreſſion of Urine, the Blood grown thin and ſerous, withal made eager and tumultuous by the Mixture of heterogeneous Parts, the excellent *Doctor* fell into a violent Bleeding at the Noſe; at which the By-ſtanders being in Aſtoniſhment, he chearfully admoniſh'd *to lay aſide Impatience in his Behalf, and to wait* God's *Leiſure, whoſe Seaſons were ſtill the beſt*; withal thankfully acknowledg'd God's Mercy in the Diſpenſation; alledging, *that to bleed to Death was one of the moſt deſireable Paſſages out of this World*.

Nor did he, according to the uſual Method, inflict his Sickneſs upon thoſe about him, by Peeviſhneſs diſquieting his Attendants; but was pleaſed with every thing that was done, and liking every thing that was brought; condeſcending to all Propoſals, and obeying with all Readineſs every Advice of his Phyſicians.

But amidſt theſe moſt Chriſtian Divertiſements, theſe happieſt *Anodynes* of Sickneſs, the 25th of *April* fatally drew on, wherein his Flux of Blood breaking forth again with greater Violence than it had done before, was not to be ſtopt by outward Applications; till at laſt, the Fountain being exhauſted, the Torrent ceaſed its Courſe, and indeed that vital one which its regular Motion kept on Foot; for the good *Doctor*, leaving off to bleed about Three o' Clock in the Afternoon, became very weak and diſpirited, and cold in the extreme Parts; had Strength only continued to perſevere in his Devotions, which he did unto the laſt Moment of his Life, a few Minutes before his Death breathing out thoſe Words which beſt became his Chriſtian Life, Lord, *make haſte*.

Died April 25, 1660, *and Buried in the Pariſh-Church of* Hampton.

The Character *of* RICHARD LEGH, *Eſq*; † *by* W. Shippen, *D. D. Rector of* Stockport *in* Cheſhire, *ſometime Fellow of* Univerſity-College, Oxon. *

IN ſhadowing out a more particular, tho' but faint Idea of this excellent Perſon, I need not borrow any Colour from his Blood, nor reflect any Luſtre upon his Character from the ſhining Virtues and noble Acts of his Anceſtors, which have adorn'd his Family with many Royal Badges of their Loyalty and eminent Services to the Crown; tho' the honourary Augmentation of a *Hand* and *Banner* to their Arms, and of the Manour of *Hanley*, with its Franchiſes and Privileges to their Eſtate, will never ſuffer the brave Atchievements of advancing the *Black Prince*'s Standard at the famous Battle of *Creſſy*, and the taking Priſoner Count *Tanquervile* the *Norman* (that bitter Enemy to the *Engliſh* Monarch and Nation) to be forgotten; not to mention, that the moſt noble Order of *Bannerets*, wherewith ſeveral of his Progenitors have been honour'd, ſufficiently proclaim their martial Virtues and Performances.

But it being not from an imputed, but inherent Worth, that I deſign to tranſmit his Memory to Poſterity, I ſhall rather obſerve, that the greateſt Excellencies of his Anceſtors ſeemed to concenter in his Perſon. The ſingular Piety of his Grandfather Sir *Peter*, the extraordinary Charity and Benignity of his Uncle *Francis*, the Conſtancy and Fixedneſs in Religion of his Father, the Quickneſs and Gaiety of Spirit of his Mother, with the untainted Loyalty of his whole Line, conſpired with united Rays to render him the more illuſtrious.

Theſe hopeful Seeds of Virtue and Excellency being caſt into his original Elements, were ſo well water'd and cheriſh'd by his careful and pious Parents in the firſt Education of his green Age; ſo cultivated and improved by the liberal Sciences at the Univerſity in his blooming Youth; and ſo refin'd and finiſh'd afterward at City and Court, as render'd him a moſt accompliſh'd and uſeful Gentleman both to his Prince and Country.

The natural Talents of his Mind were above the common Standard: He was endued with a large Capacity and generous Amplitude of Soul: His Underſtanding was able to penetrate and maſter whatever he thought fit to turn it to: His Memory ſo faithful, as to retain every thing it laid hold on, but Injuries and Vanities: His Judgment ſolid and clear: His Apprehenſion quick and ſagacious, and his Will always well diſpoſed, and in a Poſture to act, as well as embrace every thing that was good and praiſe worthy: He had an abſolute Command over all his Paſſions, ſave only thoſe divine ones, which 'tis the greateſt Freedom and Honour to obey; for tho' there were many things that might diſpleaſe, yet none could diſturb him: He had no Anger ever ſparkling in his Eyes, no Malice rankling in his Breaſt, no Envy gnawing upon his Bowels: He knew no Hatred of any thing, but Sin; no Fear of any thing, but God: His whole Frame was ſo mix'd and interwoven of ſo ſmooth and even a Web, that what Philoſophy denies to the fineſt of Bodies, was the peculiar Prerogative of his inward Compoſition, *Temperamentum ad Pondus.*

In the happy Acquaintance and Converſe I had with him for almoſt twenty Years, I never perceived in him the leaſt Inclinations to any immoral, indecent, or diſhonourable Action. He was free from all Guile and Diſguiſe both in his Dealings and Diſcourſes, not uſing to wrap himſelf up in Clouds, the more undiſcernedly to carry on any mean or dark Deſigns, but eſteem'd it below him to diſſemble or diſown what he judged fit to be either thought or done. He was not ſo complaiſant indeed as to indulge himſelf, or brook in others, the modiſh Humours of a prophane, unclean, or abuſive Wit, much leſs the too faſhionable Dialect of Oaths and Maledictions; ſo that none came nearer to St. *James*'s Character of a perfect Man, the *not offending* ſo much as *in Word.*[a] No Pride ſtrain'd his Behaviour; no Superciliouſneſs diſtorted his Looks; no cynical Humour ſowr'd his Expreſſions: But I muſt not ſtand on theſe inferior Commendations.

His ſocial Qualities and Ornaments were too excellent in their kind to be omitted. He had all the natural Charms and Graces of a moſt winning Addreſs, and a ſweet Converſation, which few that came within their happy Influence could defend themſelves from being taken with. None was ever endued with more Candour and Ingenuity; more Frankneſs and Affability. He affected a Singularity in nothing, but in a Sincerity and Pitch of Virtue above the Age. In every thing, and under every Condition, he was ſo eaſy, free, and well pleaſed, as made every one ſo too about him, which was not the Fruit of any labour'd Art of Popularity, but the Reſult of his happy Genius; Chearfulneſs and Delight being as inſeparable from his Company, and ſtreaming as eaſily and as naturally from him, as Light from the Sun. His Temper and Deportment were ſo calm and gracious, ſo ſweet and obliging, that he attracted the Eſteem and Love, and entertain'd the Eyes and Hearts of all People; ſo that in him, if ever that Saying was really verified, *That none ever departed ſad out of his Company, except that they ſo ſoon departed.*

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† Of *Lime* in the County Palatine of *Cheſter*.

* From the Sermon preach'd at *Winwick* in the County Palatine of *Lancaſter*, on 1 *Cor.* xv. 55, *Sept.* 6, 1687, and printed at *Oxford* in 1688, in 4*to*.

[a] *Jam.* iii. 2.

He acquitted himſelf no leſs incomparably in all his private Relations: He was the beſt of Huſbands to a moſt accompliſh'd, virtuous, and excellent Lady, which he choſe out of the Honourable and Renown'd Family of the *Chicheley's*; and by whom he was anſwer'd with an equal Agreeableneſs, Fidelity, and conjugal Affection: He was the tendereſt of Fathers to a hopeful and numerous Iſſue, of which the ſurviving ſix Sons and five Daughters do according to their Age ſhew pregnant Symptoms of their excellent Diſpoſitions, and the fair Fruits of his paternal Care, in their genteel and liberal Education, in all Things becoming their Sex and Quality, and eſpecially in their ſeaſoning with the true Principles of Honour, Virtue, and Religion. How cautious and tender he was in marrying any of them without their full Conſent, their hearty Affection and free Choice, he put out of doubt to others, by raiſing one in himſelf, and offering it as a Caſe of Conſcience, Whether it was lawful for a Man to bend or incline the Affections of his Children, if advantageous and honourable Matches were propoſed; and finding the Negative maintain'd, he reſolved to abide by it: And according to theſe no leſs prudent, than indulgent Meaſures, a little before his Death, he diſpoſed both his eldeſt Son and Daughter into very ſuitable and happy Marriages.

To his Tenants he was a good Landlord, if that Epithet could be purchaſed; either by his ſo moderate and kind Uſage of them, when he came to his Eſtate, as raiſed an Envy in ſome of his Neighbours; or his frequent demanding no greater Fine for three Lives upon an expir'd Leaſe, than what he offered to give them for their ſurrendering up his Lands into his Hands again.

His Friendſhips not being founded on Fancy or Intereſt, but on ſolid Reaſon and Virtue, were durable and generous. He was faithful to his Truſts, of which he had many: True to his Profeſſions and Promiſes, which he held as ſacred and inviolable: Conſtant to his Friend in the greateſt Extremity of an adverſe Fortune, and a ready Miniſter to him in all Offices of Love and Service; a Counſellor in his Doubts; a Comforter in his Diſtreſs; a Pillar in his Weakneſs; and a Pilot in his Danger.

That he was Maſter of a fair Eſtate was only his good Fortune, and the Praiſe of his Anceſtors; but it was his Commendation that he was a prudent Manager, and a conſiderable Improver of it; particularly in the Addition he made to it of that Noble Seignory, the *Parliamentary Burrough* and *Barony* of *Newton*, in this Neighbourhood. His Manſion-Houſe he ſo far rebuilt and ennobled (partly in Effect, and partly in Deſign, and Preparations for its finiſhing) as may well nigh ſupport what was ſaid of *Auguſtus* in relation to *Rome: Invenit Lateritiam, reliquit Marmoream.* In the projecting whereof, and of another for GOD's Service, as himſelf was the chief Deſigner, ſo in Architecture in general he was a great Maſter: Yet the inward Model of his Houſe, its Government, was no leſs excellent and regular than its outward Structure. For his menial Servants, he always made choice of ſuch Perſons as were intelligent, civil, and genteel; ſuch as, beſides the Diſcharge of their proper Offices, might by their general Courſe of Sobriety and Induſtry, by their good Manners and ingenuous Arts, and not by any Vice or Vanity, become exemplary in the Family; and to whom he was a moſt gentle, kind, and bountiful Maſter according to their Deſerts. His Entertainments upon Occaſion were very ſplendid and magnificent, and managed with that great Decorum, Eaſe, and Stilneſs, as if they had been but their ordinary Meals. How welcome all Perſons were to his Table, hath as many Witneſſes as it had Gueſts, where there was always the greateſt Plenty that could be on this ſide Exceſs, and which he ſeaſon'd with that generous Freedom and Chearfulneſs of Humour, that gave a pleaſant Reliſh to all the reſt. In ſhort, there was ſuch an Affluence of all Things, ſo great a Reſort of Perſons of Quality, and ſuch a peculiar Port and genteel Air appear'd through the whole Family, that his Houſe might very well be ſtiled a Country-Court, and *Lime* the Palace to the County-Palatine of *Cheſter*.

And becauſe ſome may conceive theſe however laudable Qualities I have touch'd upon to be but of the lower Form, I muſt add, that (beſides that a prudent Conduct, even in the ſmalleſt Affairs, is a true Signature of a great Mind) it is not for want of other Subject in him, nor any Abatement to his greater Virtues, which eminently ſhone out in thoſe higher Capacities and Stations, whereto he was deſervedly call'd by his King and Country, being furniſh'd with all proper Endowments for the weighty Debates in the Senate, and for the Diſcharge of his publick Offices both Civil and Military at home. For tho' there was no Man leſs fond of Buſineſs, yet none more fit for it, or who performed his Truſt with more Courage and Integrity; of which he gave ſufficient Teſtimony in a ſteady and impartial Adminiſtration of Juſtice, in a ſtrict Preſervation of the Peace, in a provident Care for the Poor, in a conſtant Protection of Probity and Innocence, and in a reſolute Oppoſition to all the bold Vices and Debaucheries of the Times; as particularly, in the Suppreſſion of Schiſm in the Conventicles, of Faction in the Towns, and Mutinies in the Field; and that in the moſt critical Junctures both of Church and State: In his whole Conduct purſuing the publick Good, pointing at thoſe great Ends of Government aſſign'd by St. *Peter*, the *Puniſhment of evil Doers, and the Praiſe of them that do well.*[b]

His Love to his Country was not more ſincere and conſpicuous than his Loyalty to his Prince, which waited not (as many others did) till the Riſing of the Sun, our late reſtor'd Soveraign;[c] but it broke out in the moſt diſmal Midnight of a proſperous Uſurpation,[d] when Loyalty was puniſh'd as High Treaſon, and Faction rewarded as meritorious; when the Name of a King was held as Anti-chriſtian in the State, as that of a Biſhop in the Church; and nothing was crown'd in the Land, ſo much as in a Metaphor, ſave only Rebellion with Succeſs; nor any thing accounted more worthy of Conſecration, than Schiſm and Sacrilege. Even then he engag'd in the *Cheſhire* Riſing to reſtore his exiled Soveraign; tho' being ſurpriſed by the Enemy, he was prevented from appearing in that unſucceſsful Enterprize, of which both theſe Palatine Counties[e] (the Stage of the Action) and *York-Caſtle* (the Place of his Impriſonment) are unqueſtionable Witneſſes; when in all likelihood he had fallen as a Martyr for his Fidelity to King *Charles* the Second, as his great Anceſtor Sir *Piers Legh* had done before, for his Loyalty to that unfortunate Prince *Richard* the Second of that Name; had not Providence, interpoſing by a ſudden and happy Reſtitution of the King, left him only in the lower Claſs of loyal Confeſſors, reſcuing him for thoſe ſubſequent faithful Services he afterward paid that Prince of Bleſſed Memory: For tho' he was actually in every Parliament during his whole Reign, yet he never join'd any Faction in the Houſe, nor ſo much as once voted againſt the Crown; which owed not its Riſe to any Court-Flattery or ambitious Deſigns, but to that well-grounded Maxim, that the Eaſe and Weal of all the Members depend not more neceſſarily upon the good Eſtate of the Head, than the Happineſs of the People doth upon their Soveraign's Welfare. He was Proof againſt all Diſcontents, becauſe incapable of any Diſappointments: For tho' his Attendance upon the King and Country's Service coſt him many thouſand Pounds, yet he never deſign'd any private Advantage from either; but proceeding upon the heroick Principles of Honour, Duty, and Love to both, thought himſelf amply recompenced with the Satisfaction that ſprung up in his Mind from the Senſe of ſuch worthy and generous Actions. Hence it was that he had the Honour to be ſo particularly eſteem'd, and perſonally belov'd by the two Royal Brothers[f] under whom he lived, as to be entruſted by them in the greateſt Offices which his Choice of a Country Life would admit of; in all which he acquitted himſelf with ſuch ſignal Fidelity, that (beſides the many honourable and kind Atteſtations of King *Charles* to that purpoſe) his preſent Majeſty,[g] at a ſolemn Debate about a Reform of the Deputy-Lieutenants, when the Name of *Legh* of *Lime* was mention'd, immediately declared, that he himſelf would undertake for that Gentleman. And when in his Royal Progreſs at *Cheſter* he heard of his laſt fatal Indiſpoſition, he gave an evident Teſtimony of his great Value and Kindneſs for him, in a free Commendation of his Perſon, and a pathetical Condolance for his Sickneſs.

As to his Religion, he was a true Son of that pureſt Branch of CHRIST's Holy Church, the Church of *England*; from whom he ſuck'd thoſe pious and loyal Principles, which led him on to all his virtuous and great Actions. In whoſe Doctrines he was ſo fully inſtructed, and ſo firmly eſtabliſh'd, and in whoſe Offices ſo well ſatisfied and exercis'd, as to continue fix'd in a conſtant and devout Uſe of her Liturgy; in a frequent and comfortable Participation of the Bleſſed Sacrament according to her Uſage; and in an unalterable Adherence to her Communion in all its Branches, in deſpite of all the Arguments and Motives both of Friends and Enemies to the contrary. For notwithſtanding his near Relation to, his intimate Friendſhip and frequent Converſe with many conſiderable Perſons of the *Romiſh* Faith in this

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[b] 1 *Pet.* ii. 14.

[c] King *Charles* II.

[d] By *Oliver Cromwell.*

[e] *Cheſhire* and *Lancaſhire.*

[f] King *Charles* II. and King *James* II.

[g] King *James* II.

County;[h] and altho' in the other[i] where he lived, he could hardly breathe out of a ſchiſmatical Air, yet he kept himſelf untainted by either Extreme, in all Trials and Temptations. So that the Mouth of Envy and Malice itſelf muſt henceforth be for ever ſealed up from calling him either *Church Papiſt* (as he hath been by the one) or *Church Puritan* (as by the other.) And as no perſonal Conſiderations or Intereſts were able to draw him from the Church, ſo all the Storms and Tempeſts which diſcharged their Fury againſt her, had no other Effect, than to make him ſtick the cloſer to her, both for her Security and his own; judging it highly reaſonable to be wanting in nothing to ſave that Church, wherein he aſſuredly hoped to be ſaved himſelf. And as the moſt effectual Means for that happy End, he daily pray'd for the Peace of this *Jeruſalem*, as he had formerly wept when he ſaw her in the Duſt. And knowing that they ſhall proſper that love her, and devoutly tread her Courts, he was a diligent Frequenter of that Place where God's Honour dwells; and did not content himſelf to ſit there as an idle and unconcern'd Spectator (as the Manner of too many is) but perform'd his Part with ſo much Devotion and Exactneſs, that the Miniſters themſelves, if they equal'd, did not exceed him. And yet beſide his conſtant Attendance upon the publick Church Solemnities, he never failed of his daily Service in his domeſtick Chapel, nor of his yet more retir'd and ſecret Devotion in his Cloſet; wherein how hearty and ſincere he was, thoſe excellent Prayers and Meditations of his own compoſing for that Purpoſe do ſufficiently teſtify. But conſidering withal, that the Church was not the only Place to exerciſe Religion in, but that the whole World was the proper and great Theatre whereon its principal Parts were to be acted; namely, thoſe indiſpenſable Commands of natural and eternal Religion, a faithful Service of God and our Generation, in a prudent, pious, and moral Converſation; he took up neither with good Words nor good Intentions, being as little ſatisfied with a talkative Divinity, as a notional Faith; but went on to good Works, applying himſelf to all real Acts of Beneficence in every Kind. To the Indigent he ſhewed himſelf both compaſſionate and bountiful; no leſs chearful than charitable in miniſtring to their Neceſſities, ſcarce ſeeing a poor Perſon at a diſtance, but he prepared to meet him with his Alms in his Hand, to prevent his being aſk'd for what he eſteemed a juſt Debt, and ſo doubled the Value by the Freeneſs of his Gift. And whom he thus remember'd in his Life-time, he forgat not at his Death, bequeathing conſiderable Sums to their Uſe, in the ſeveral Towns where he was bleſs'd with an Eſtate. To the Injured and helpleſs Perſons he willingly offered himſelf, as a Shield for their Defence, from the Violence and Oppreſſion of the unreaſonable and powerful Man. Among the Contentious he was ſo bleſſed a Peace-maker, that he might well be ſtyl'd the *Civil Conciliator* of his Country. He compoſed many Differences, and prevented more; the former by Mediation, the latter by his awful Authority, his healing Advices, and the peaceable Examples which he himſelf gave in this Kind. For in Matters of greateſt Moment, touching his own Eſtate, he was ſo complying and forbearing before he complain'd; ſo earneſt and ſolicitous for an Accommodation when injured; and ſo patient in waiting for a friendly Iſſue afterward, that he has not eſcaped Cenſure ſometimes even from his Friends, for departing from his undoubted Right and Intereſt, rather than make any Breach with his Neighbours, to the Diſturbance of his inward Quiet and outward Peace. This Goſpel-Spirit of Peaceableneſs and Gentleneſs, of univerſal Good-will and Charity, was by long Uſe ſo incorporated into his Conſtitution, and become ſo natural to him, that he was willing to become all Things to all Men, to do Good unto ſome. So that whoſoever had Occaſion to make uſe of him, found in him, according to his particular Exigence, the Faithfulneſs of a Friend, the Wiſdom of a Counſellor, the Uprightneſs of a Judge, and the Protection of a Patron.

And if all this were not Evidence enough of his true Chriſtian Piety in general, and of his unfeigned Love and Zeal for the Church of *England* in particular, we could, *ex abundanti*, preſent you with a further heroic Proof of it in this Pariſh;[k] where he has at his own proper Charges built a decent and elegant Chapel, and taken care to eſtabliſh a competent Maintenance for a conſtant Miniſtry therein for the publick Worſhip of God, *ſecundum uſum Anglicanum:* Wherein he ſhewed himſelf no leſs the Son of the Divine, than of the Gentleman; deriving from the former thoſe pious Affections and Inclinations to edify the Church in a literal, as his Father had done in a ſpiritual Senſe; and from the latter, the Abilities to perfect ſo worthy a Deſign: And as by the ordinary Courſe of Generation he made his Deſcent from, ſo by this extraordinary Act of ſacred Munificence he made an Aſcent to the Dignity and Honour of his great Grandfather Sir *Peter Legh*, who was the ſole Founder of the Parochial Chapel of *Diſley* in the Pariſh of *Stockport*; in which, for a better Augmentation of the Miniſter's Salary, this worthy Gentleman not only gave twenty Pounds a Year in his Life-time, but appointed the Continuance of the ſame after his Death, till his Son ſhould come to Age; which magnificent Pieces of Piety afford a noble Example to all Men of Eſtates, *of honouring* God *with their Subſtance*, according to *Solomon*'s Advice,[l] as well as with cheaper Services, and will caſt an eternal Glory about his Name and Memory.

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[h] Of *Lancaſter*. [i] The County of *Cheſter*. [k] Of *Winwick*.

But notwithſtanding the Largeneſs of his Heart and the Liberality of his Hand, his conſtant Hoſpitality and private Charities, his publick Expences and pious Works and Donations, yet at the Foot of the Account, at his Death, his perſonal Eſtate roſe up to ſuch an unexpected Height, as can hardly be accounted for upon any other Hypotheſis than that divine Principle, *That the Bleſſing of the* Lord *maketh rich*;[m] and that *he repleniſheth the Treaſures of thoſe that love him*,[n] when emptied in his Service. Accordingly this good Man ſeems to have ſhared in the promiſed Reward of Godlineſs in this Life, and that in a higher Degree than the Widow of *Sarepta*; for while her hoſpitable Barrel and Cruſe kept at a ſtand only, and waſted not,[o] his Wealth by his religious Diſburſements overflow'd; and like the true Riches of the Mind, improv'd by uſing, and ſo became an eminent Inſtance and Juſtification of that ſacred Paradox, That *there is that ſcattereth, and yet increaſeth.*[p]

In ſhort, this excellent Perſon, like an unſpotted Pearl, was a Man of many and bright Virtues, without the leaſt Stain of any known Vice: In whom we found the Loyalty and Charity of a Church of *England* Man; the Piety and Purity of a primitive Chriſtian; the publick Spiritedneſs and Magnanimity of an Hero, with the Zeal and Conſtancy of a Martyr. All which Virtues were in him ſuch Originals in their ſeveral Kinds, as taken apart may challenge our Imitation, but in conjunction demand our Wonder.

And now reflecting upon what I have done, in attempting to draw a Character, where 'twas fitter to pay Admiration; as it may appear to be my Crime, ſo alſo my Juſtification; the former for the Eſſay, the latter for the ill Succeſs of it. For tho' the Excellency of the Theme may impeach my Confidence for undertaking it at all, yet it will at the ſame time apologize for my Deficiency in performing it no better; the Worth of this great Man being ſuch, and ſo well known, that it doth not need, tho' it deſerves, a better Orator.

Having now attended this extraordinary Man through the more remarkable and illuſtrious Paſſages of his Life, we come to the laſt dark Scene of it, that of his Death, which was uniform, and of a-piece with all the reſt. For as he lived the Life, ſo he died the Death of the Righteous, in the Unity and Communion of the Church of *England*; thereby giving the moſt abſolute Pattern of an excellent Chriſtian in both. This ſad cloudy Part he adorn'd with the moſt vigorous Exerciſe of all thoſe glorious Graces, Faith, Hope, and Charity, wherewith he had ſo richly furniſh'd himſelf in his Life-time; and of all thoſe other divine Habits peculiar to that State; not only of Patience and Meekneſs, Chriſtian Courage, and an entire Reſignment to the Divine Diſpoſal, but of earneſt Longings and Breathings of Soul to be with Christ: In all Things performing this laſt Part ſo gracefully, as when he went off the Stage, not only to deſerve the Plaudits or Praiſes of all good Men and Angels to whom he was a Spectacle, but to receive an *Euge* and a Crown from his great Maſter, who hath doubtleſs exalted him to a State of full Recompence and tranſcendent Glory with himſelf in Heaven.

***Died in* 1687, *and buried* September *the 6th, at* Winwick *in* Lancaſhire.**

[l] *Prov.* iii. 9. [m] *Prov.* x. 22. [n] *Prov.* viii. 21. [o] 1 *Kings* xvii. 14. [p] *Prov.* xi. 24.

The CHARACTER *of an Excellent* LADY, *by Dr.* EDW. STILLINGFLEET, *Lord Biſhop of* Worceſter. *

N. B. *As the Name of this Excellent* LADY *is not mention'd in the Sermon, if any of the Family are willing it ſhould be taken notice of, or if any Monument is erected to her Memory, upon the Inſcription's being communicated, due Care ſhall be taken of its being placed in the Appendix.*

I HOPE I may have the greater Liberty to ſpeak concerning this deceas'd Lady, becauſe of the great Opportunity Divine Providence hath of late given me, of knowing many Things concerning her, both in her Health and in her Sickneſs; in both which I obſerv'd her to be ſo exemplary a Perſon, that if we follow her Steps, we may be neither aſhamed to live, nor afraid to die; and therefore I hope what I ſhall ſay concerning her, will be as far from any Suſpicion of Flattery, as of Falſhood; for I come not hither to flatter any, nor to make a Panegyrick upon one, who as now little needs our Praiſes, as ſhe would have valued them, had ſhe been yet living among us; but excellent Examples ought not to be ſlightly paſs'd over by us; it is Part of our Duty to thoſe, who have been more than ordinary good, to preſerve their Memories, and by propoſing their Examples, to encourage others to be ſo too: I need not ſpeak therefore of thoſe Things which were common to herſelf, with many other Perſons of her Rank and Quality in the World; nor of the Endowments of her Mind, which were more than ordinary; nor of her ſingular Prudence in the Management of domeſtick Affairs; nor of her great Affection to her Huſband; her Care and good Government of her Children; her Faithfulneſs and Sincerity to her Friends; her univerſal Civility and obliging Carriage to all; all which are indeed very commendable Things, and remarkable in her: Yet, having ſo great a Choice of Matter to ſpeak of, I ſhall confine myſelf to thoſe Things, which were the moſt eminent in herſelf, and deſerve the moſt to be imitated by others, in and among which were eſpecially conſiderable:

1. *Her great Seriouſneſs in Religion.* For ſhe put not off her great Work till ſhe came to die, and that made her die with the greater Comfort. She knew why ſhe was a Chriſtian, and that made her live here like one; and the Sincerity of her Mind in Religion yielding her that Serenity of her Thoughts, when ſhe was to leave the World, ſhe look'd on Religion as a Matter of that Weight and Conſequence, that ſhe equally abhorr'd the hypocritical and the jeſting Trifler with it, thinking no Seriouſneſs too great for ſuch Matters, whereon the eternal Welfare and Salvation of Souls did depend. And as one that loved Religion, and judg'd it her greateſt Friend, ſhe converſed moſt with it in private in her ſecret Retirement twice a Day; wherein ſhe did not pray and read the Scriptures, or other Books of Piety, merely to ſatisfy herſelf or others that ſhe had done them, but took an Account of herſelf, of her Improvement by them; and no Occaſion or Company, tho' otherwiſe never ſo pleaſing to her, were thought a ſufficient Excuſe by her for neglecting the great Matters of her Soul. She was very inquiſitive after the Matters of her Soul, and future State, and her Preparations were according to her Inquiries. She lived in an Expectation of dying, and therefore made Proviſion beforehand for her Departure out of this World; her moſt intimate Friends ſhe diſcours'd withal moſt freely about the great Affairs of Eternity, and thought no Time ſpent ſo well improv'd, as that which was ſpent in order to them: Her Zeal for Religion was proportionable to the Weight of Things, thinking ſome Things as much beneath it, either in being for or againſt them, as for Men to be eternally diſputing againſt the Colours of the Rainbow, or the Figure of the Motes which fly in the Air.

2. *Her great Humility and mean Apprehenſion of herſelf.* I ſcarce ever met with one who had a truer Underſtanding of the Matters of greateſt Conſequence, join'd with a greater Deference of herſelf, than ſhe always expreſs'd; this made her not ſo much known as otherwiſe ſhe might have been, but it made her ſo much the more valued by all that knew her: She uſed her Judgment moſt, where ſhe expreſs'd it leaſt; and in thoſe Diſcourſes in which ſhe would ſit by as one unconcern'd, ſhe was a careful Obſerver and a ſevere Judge of the Things, tho' not of the Perſons.

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* From his Sermons collected together in *Folio*, 1698.

3. *Her great Contempt of the World.* It may be, a greater Inſtance of this Nature cannot be met with, of one that did leſs value the Things that others hazard their Souls for, than ſhe did, often declaring herſelf, that ſhe knew no other conſiderable Uſe of an Eſtate, but to do Good by it; and this ſhe would frequently attribute as one of the good Effects of it, to the long Sickneſs ſhe formerly had, which ſhe told me in her laſt Sickneſs ſhe had yet Cauſe to bleſs God for, becauſe by that ſhe underſtood the World much better, and conſequently valued it much leſs than ever ſhe did before; and altho' ſhe had great Contentments in this World, in her near Friends and Relations, yet her Mind was ſtill kept above them, and conſequently ſhe declared to me in her Health with what Contentment of Mind ſhe could part with all the Things in this World; and if there was nothing more, ſhe ſaid, to be feared than Death, than only that, ſhe wonder'd that any ſhould be afraid of it; which diſcover'd her great Convictions of the Vanity of this Life, and the great Things of it, and of the Certainty of that to come; but while ſhe was in this World ſhe hated to be unuſeful in it, and therefore was very exemplary; for,

4. *Her Charity and Readineſs to do Good*; expreſſing that upon all Occaſions, where ſhe knew or could find out Objects fit to expreſs her Kindneſs upon; having, as I have heard, before ſhe came to the Enjoyment of that plentiful Eſtate ſhe lived in before her Death, laid aſide conſiderable Sums to be diſpoſed of that way. If ſhe heard of any Poor that was ſick, ſhe would firſt underſtand what it was they moſt wanted, and that ſhe was ſure to provide for them without being aſked. Thus ſhe ſhew'd her Religion to be pure and undefiled, by not only keeping herſelf from the leaſt Suſpicion of the Pollution of the World, but by viſiting the Fatherleſs and Widows in their Afflictions: Thus ſhe lived in the World as one that will be miſſed now ſhe is gone, and yet as one who prepared herſelf for her going out of it; and ſometime before her laſt Sickneſs ſhe would often let fall Expreſſions, while ſhe went with her laſt Child, that the Time was coming when an End would be put to all her Troubles here; and this, upon her firſt Illneſs after her Delivery, ſhe was very apprehenſive of, and expreſs'd it to thoſe about her: Altho' at firſt ſhe had ſome Fears and Strugglings in her Nature, from the Apprehenſion of Death, yet, when her Fits ſeiz'd upon her with more than ordinary Violence, ſhe lay with the greateſt Willingneſs to die, and not only ſo, but rejoicing in the Hopes of it, and praying earneſtly that it might come to paſs: And when, in her laſt Convulſion-Fits, we were praying for her Life, ſhe, during the Intermiſſions ſhe had, pray'd as earneſtly for her Departure out of the World; and God was pleaſed, by the ſad Event, to declare that her Prayers were more agreeable to his Will than ours, by taking her out of this vain and ſinful World, which ſhe deſpiſed ſo much to the Happineſs ſhe valued, the eternal Enjoyments of God in a better Life.

The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* PETER GUNNING, *Lord Biſhop of* Ely, *by* HUMFREY GOWER, *D.D. Maſter of* St. John's-College *in* Cambridge, *and one of the Prebendaries of* Ely.*

IN this holy Prelate the whole Catholick Church of God on Earth, but in an eſpecial manner this bleſſed Part of it, the Church of *England*, did enjoy whatever almoſt could be Good and Great in a Chriſtian and a Scholar. He lived and died the great Inſtance and Example of his Age, of extraordinary natural Endowments moſt wonderfully improv'd, vaſt Learning graced with the greateſt Modeſty, incomparable Worth and profound Humility. In him hath the Church loſt one of the moſt perfect Patterns of a Chriſtian Biſhop that ſhe ever had: Furniſh'd he was with all the Gifts and Graces that are requiſite to make a Man moſt amiable and uſeful. His unfeigned and exemplary Piety, devout and holy Life, his ſearching and comprehenſive Underſtanding, lively and quick Apprehenſion, ready and retentive Memory, his ſolid Judgment, unwearied Induſtry, and (an Effect of theſe) his accurate and almoſt univerſal Knowledge, eſpecially in that which is the End and Perfection of all, the Doctrine of the Holy Scriptures and the whole ſacred Text, as they render'd him the Wonder and Delight of all that knew him whilſt he was here, ſo (it is to be hoped) thoſe great Accompliſhments have ſhed abroad ſuch happy Influences in this Kingdom as will not periſh with the preſent Age, but ſpread and propagate to ſucceeding Times, and both to us and our lateſt Poſterity bring forth Fruit for the Uſe and Benefit of the Church: For the Lives of ſuch Men as he, even after Death, like the Blood of Martyrs, give Nouriſhment and Increaſe to the Church; their Fame and *Memory* remains when they are gone, and ſhall be for ever *bleſſed*. As they were *honoured in their Generation, and were the Glory of their Times, ſo have they left a Name behind them, that their Praiſes might be reported*; and with that Name an Example too, which will live tho' they are dead: And thoſe their Praiſes and good Examples are moſt powerful Exhortations to ſuitable Practice and Imitation. Their good *Actions* are ſo many good *Doctrines*, back'd and ſeconded by the beſt Motive and the moſt perſuaſive and convincing Application. It is thus that Holy Church enjoys her Biſhop ſtill, and I hope ever will, by the bleſſed Effects of his eminent Abilities and exemplary Life, tho' he himſelf is gone and is ſeen no more: And it is thus that he being *dead yet ſpeaketh*, and teaches more powerfully from the Grave than he could formerly from the Pulpit; for his *Life* was a better *Sermon* than he or any Man elſe could ever preach. A mere Repetition of the chief Heads of it, fully and faithfully perform'd, would furniſh you out a much more uſeful one than *this* of mine. It muſt be a juſter Account that muſt duly inform the World with what an excellent Spirit he was indued; how full of GOD and all good Things; how conſcientiouſly and faithfully he ſpent his Hours; how induſtrious he was in private, and how laborious in publick; how covetouſly he hoarded up, and yet how liberally he ſcatter'd abroad the richeſt Treaſures of Knowledge, human and divine; how holily he taught, and as holily liv'd.

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* From the two Sermons preach'd in the Cathedral Church of *Ely*, in *September* 1684, and printed at *Cambridge* in *Quarto*, 1685.

By this great Inſtance, amongſt others, the World may ſee and be convinced, that a Man may be as great and good in this, as in any other Age of Chriſtianity: That the higheſt and moſt heroical Repreſentations of Virtue are not mere Scheme and Fiction, but very real and practicable Things, ſuch as may be indeed reached and effectually attained; for theſe did all live and appear and flouriſh in this moſt holy Prelate, in whom we have ſeen plainly and eminently exemplify'd what before (perhaps) we had only read in the Rule, conceiv'd in Theory or Idea, or could apprehend and fancy as moſt deſirable and lovely in the Character of a Biſhop. For he did not only preach and teach, *&c.*, but, conſcious to himſelf of a *Race* happily *run*, of *Talents* well *improv'd*, and a *Fight* well *fought*, with a clear Conſcience and an undiſturb'd Mind, in a well-grounded Reliance on the Mercies and Merits of his Redeemer, like juſt and devout *Simeon*, humbly pray'd for his Departure, in my Hearing, (as I kneel'd by him) tho', as I have Reaſon to believe, againſt his Will, as well as without his Knowledge; for he ſeem'd to mind nothing but his GOD, his Eyes then ſhut, and his Words whiſper'd; tho' both before and after he ſpoke ſtrongly and aloud: And yet were thoſe Breathings of his Soul ſent up to Heaven with that ſame *Chriſtian* Reſignation and Submiſſion to the Divine Will, which ſo qualifies and recommends a good Man's Prayers, that they cannot fail of a favourable Audience and Succeſs. Thus he, whoſe Converſation had been ſo much in *Heaven*, even whilſt himſelf was on *Earth*, did *in Heart and Mind thither aſcend*, even before his Soul could get looſe from the troubleſome Embraces of the Body: And thus, like *Elijah*,[a] he was not only *carried*, but *went* up to Heaven. That holy *Prophet* gladly mounted up into his heavenly Chariot, leaving moſt willingly *Eliſha* and the World below: The Whirlwind itſelf was not in more haſte than he; the Chariot and Horſes and Fire could not move quicker and fly ſwifter than did his own ardent Deſires toward his everlaſting Bliſs. So did our dying *Biſhop* joyfully part with all that he valued here on Earth, and in *a Chariot of Fire* mounted unto the Heavens, if I may be allow'd ſo to ſtile the *Fever* that ſnatch'd him from us: But if that may ſeem too remote a *Metaphor*, I know I can truly ſay, that his Soul ſtill ſoared higher and higher in Raptures of fervent and devout Deſires of being *diſſolv'd*, and being with GOD, his *exceeding great Reward*.

A ſincere Piety towards GOD was ſo eminent in our Prelate, and is ſo famouſly known at home and abroad, and his Praiſes on this Account are ſo acknowledg'd and receiv'd *in all our Gates*, that I ſhall not need to juſtify this Part of his *Character*, by alledging here any of the very many Inſtances of his Zeal in oppoſing the Attempts of the late *Schiſm* and *Rebellion*.[b] He did not forbear to *proteſt publickly* againſt the *Faction*, even when it was moſt *formidable*; and, in a Sermon preach'd before the Univerſity in *St. Mary*'s Church in *Cambridge*, he urged them vehemently and convincingly to publiſh a formal *Proteſtation* againſt the *Rebellious League*. And they to whom he ſpoke were ſufficiently diſpoſed to comply and cloſe with ſo *Chriſtian* and *Loyal* an Exhortation; for the Spirit of Error and Deluſion, of Faction and Fury, which had long before broke looſe and ravaged far and near, confounding and ſubverting all Orders of Men and Things, had not been able to poiſon or corrupt that bright and wholeſome *Fountain* of *Learning* and *Religion*, tho' ſituated in the midſt of the Enemy's Quarters, and perpetually ſurrounded and infeſted with boiſterous Troops of *Rebels*.

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[a] 2 *Kings* ii. 11.

[b] *Anno* 1641.

In this conſcientious Zeal for the Church did our Biſhop, and many others, to their laſting Comfort and Renown, faithfully perſevere, to the Loſs of all they had in this World, but their Lives; and thoſe *Lives*, which God gave them *for a Prey*, were cheap and vile in their own Eyes in Competition with their *Loyalty* and *Religion*; for which the *Biſhop* was ready and reſolved, and (ſometimes) very likely to reſiſt, even *unto Blood*. Every Place where this good Man ſojourn'd, after he was driven from his Study in *Cambridge*, can furniſh out various Evidences of his pious and reſtleſs Endeavours for the Benefit of the Publick. His Time was always uſefully ſpent in *confirming* thoſe that ſtood, *ſupporting* them that were falling, *raiſing up* them that were down, *encouraging* the faint-hearted, and *reducing* them that were gone aſtray. In the very worſt of Times, when the *Rebellion* was *rampant*, and the *bloody Uſurper*[c] had *killed and taken Poſſeſſion*, then did our *Elijah*,[d] even in *Samaria*, in the *Rebels Metropolis*,[e] in ſpite of all their Menaces and Malice, courageouſly ſtand up, and in Words aſſert, and in Practice perform, his Duty to God and to the *Church*; and to him gladly flock'd loyal Multitudes of religious and true-hearted People, to celebrate thoſe Holy Offices (to which they were by Law obliged) in *private Houſes*, when by arm'd Violence they were forced out and driven from the *Churches*.

Thus, as I was ſaying, did this *Apoſtolical* Man *endure Hardſhip as a good Soldier of* Jesus Christ; God *having not given him the Spirit of Fear, but of Power, of Love, and of a ſound Mind*: Like his Lord and *Maſter* he went about doing Good, *in Meekneſs inſtructing thoſe that oppoſed themſelves*; and was *inſtant in Seaſon and out of Seaſon, reproving, rebuking, exhorting with all Long-ſuffering and Doctrine*. Thus ſpent he his Days of Mourning, either privately *wreſtling* with his God in Prayer for *the Remnant of Iſrael*, that he would *turn the Captivity* of his People, and be *favourable and gracious unto* Sion, and *build up the Walls of* Jeruſalem; or in publick *contending* with the Enemies of the *Church*, diſputing both in publick and private with the moſt powerful and ſkilful of the Adverſaries of both kinds, *Romaniſts* and others; with equal Zeal and Knowledge convincing or confounding the Gain-ſayers; for he was a *Workman* that needed *not be aſhamed*: God had given him many Talents, and Grace to improve them; ſo that as none could be more deſirous, neither was there any more able to ſerve the Church than himſelf. Once he was ſeiz'd whilſt he was in theſe holy Exerciſes, and by ſpecial Order carried before the *Uſurper* himſelf, who expoſtulated with him, as *Ahab* did with *Elijah*, as a *Troubler* of *Iſrael*; but then ſo affectionately and ſolidly did the *Apoſtolical* Man, like St. *Paul* before *Felix*, reaſon of thoſe Things for which he was called in queſtion, that, whether the Wretch that heard him had Senſe enough left to make him *tremble* or no, certainly he was not able to reſiſt the *Wiſdom* and the *Spirit* by which he ſpake; but, having vouchſafed to beſtow ſome few good Words on the *Church-Prayers*, ſent away the good Man, who continued to offer up twice a Day moſt duly, beſides his Family-Prayers, either in the publick Congregation, or (when his Health could not allow that) more privately, his daily Homage and Sacrifice of Morning and Evening-Prayer and Thankſgiving, according to the Preſcript of the Church of *England*. He that had ſo throughly ſtudied, and did ſo perfectly underſtand, the Beauties and Excellencies of the *Engliſh Liturgy*, and ſo frequently and affectionately recommended the conſcientious and devout Uſe of it to all, both Clergy and others, and had himſelf received great ſpiritual Comfort and Advantages by a long and religious Attendance on it; he, I ſay, as you will eaſily believe, could not allow himſelf in the leaſt Neglect of it, but went to it and called for it as his *daily Bread*, the neceſſary Food and Refreſhment of his Soul.

I need not tell this Congregation, I am ſure, how ſolemn and reverend his Approaches were to this ſacred Place,[f] how Holy and *Saint-like* his Behaviour here. Almoſt every thing that good Man did or ſaid was edifying and inſtructive; but nothing could well be more ſo than his devout Deportment, when he had Audience with his God. The Faith and Fervency, the humble, yet reſtleſs and irreſiſtible Importunity of his Spirit ſtruggling and contending with God in Prayer, could not be concealed from thoſe that ſaw him, but flamed up from his *Heart* into his *Eyes*, and diſcover'd itſelf by ſo many natural Indications of holy and tranſported Affections, that the Example was enough to rouze and warm the moſt ſluggiſh and frozen Devotion of any that did obſerve him. It is no wonder that his devout Soul found ſo divine a Reliſh in thoſe Prayers, to which he attended with ſo much Reverence and Religion. The *Prayers of the Church* are a *dead* Letter to none but ſuch as bring *dead* Hearts to them, as our *martyr'd Sove-*

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[c] *Oliver Cromwell.*

[d] Biſhop *Gunning*.

[e] *London.*

[f] The Cathedral of *Ely*.

raign obſerved long ſince.[g] And I dare ſay, that all that uſe them, unleſs the bleſſed Effect be hinder'd by *Prejudice* or *Prophaneneſs*, do experience that thoſe *united and well adviſed Devotions* are moſt excellently contrived to kindle and keep alive in us ſuch pious Diſpoſitions of Mind as are moſt ſuitable to that Duty.

I ſhall not preſume to conduct you from the *Church* to the good Man's *Cloſet*, or pretend to reckon how often in a Day he was upon his Knees. He that did nothing for Oſtentation, and underſtood ſo well the Reward reſerved for good Things done in *ſecret*, knew how to conceal thoſe Addreſſes from the Eyes of *Man* which he intended only for the Notice of his GOD. But his conſtant and ſteady Practice of all Chriſtian Duties, the general Holineſs of his Life, the viſible Delight he took in *Prayer*, (that great *Privilege* as well as *Duty* of Mankind) beſides other Evidences, that could not always be kept from the Obſervation of thoſe that had the Honour and Happineſs to be near him, ſerve to aſſure us, that he *watch'd* unto Prayer, pray'd *always without ceaſing*, and at *all Seaſons*, according to a due Underſtanding of thoſe Expreſſions in *Holy Writ*. It was to him a *pleaſant* Performance, of which he could not be weary.

Nor are you or the World ignorant of your late *Biſhop's* great *Abilities*, and as great *Induſtry* in teaching: You, I ſay, of *this* Church[h] eſpecially can *tell of his Wiſdom*, and *this* Congregation can *ſhew forth his Praiſe*:[i] You are happy Witneſſes how he miniſter'd the Gifts that he received as a good *Steward of the manifold Grace of* GOD: You ſaw with *Wonder*, and perhaps not without *Pity*, how unmerciful he was to *his own Body*, that he might be profitable to *your Souls*, by his indefatigable Labours in preaching and catechiſing; and not *you* alone, but *all* that ever had the Happineſs to be under his Charge, or near the Places of his Reſidence, were, or might have been, not only Witneſſes but Partakers of the Benefit of his Labours in publick. He never was weary of doing Good; and tho' his Body, unable to keep pace with the Zeal and Eagerneſs of his Mind, languiſhed and fainted in the Service, yet could he never be perſuaded in his Age and Weakneſs to abate any thing of the Toils and Hardſhips of his younger and ſtronger Days. He knew GOD had intruſted him with much, and therefore was very intent on the great Account he was one Day to give of the Uſe and Improvement of ſo great a Treaſure. He had always a ſteady Eye on *that bleſſed Hope and the glorious Appearing of the great* GOD *and our Saviour* JESUS CHRIST. A deep and religious Meditation on this made him covetous of his Time, fearful and impatient of omitting any Opportunity of doing Good, for which he could not but be ſenſible that he was admirably qualified and prepared.

It is true, and he knew it well, that a *Biſhop* may be able to give a very good Account of the Truſt repoſed in him, tho' he be not often in the *Pulpit* or the *Deſk*: He may be *apt to teach*, and do it effectually, tho' he make not many *Sermons*, in the vulgar Uſe and Signification of the Word: If he makes due Inquiſition into the Merits and Manners of his *Clergy*, and takes full Pains and Care to inſtruct by way of Conference or otherwiſe, to adviſe, commend, rebuke, encourage, diſcountenance, reward, and cenſure, as often and as far as Occaſion ſhall require; he, I ſay, that ſhall conſtantly and conſcientiouſly diſcharge theſe and ſuch other Acts of Government, as he will not abound with ſpare Time for other Purpoſes, ſo will he thereby moſt certainly benefit and edify the *Church* much more than he can do by *Sermons*, and ſuch like ſet and ſolemn Diſcourſes to the People, however induſtrious he may be and frequent in that Employment.

But the great good Man that I am ſpeaking of thought he had Time and Strength enough for more than was or could be reaſonably expected from him; and, truly, I fear he was much miſtaken in the Judgment he made of the Ability of his *Body*: Indeed, nothing could be too much for his *Soul*; his Mind and Memory (admirably ſtock'd and ſtored) plentifully furniſh'd out Matter and Words, whenever he had Occaſion for them.

Few Men have acquired a more general, perfect, and comprehenſive Knowledge in moſt Parts of Learning than he himſelf had: But in *Theology*, in the Study of the Holy Scriptures, and all Antiquity uſeful for the explaining and illuſtrating the Doctrines and Myſteries of our holy Religion, he was ſo very extraordinarily verſed, that it is hardly poſſible for any to labour therein more fruitfully and ſucceſsfully than did this Prelate: The Foundation of ſo many Excellencies were laid in his Nature, his Temper, and Conſtitution; for GOD had furniſh'd this *choſen Veſſel* with all that was requiſite for the great Improvements and Purpoſes for which he was intended. His Induſtry from his very Youth was extraordinary, and beyond Example; for the ſupporting of which GOD had provided him a ſtrong Body and a firm Health, which laſted him many Years; and (as his Phyſicians and Friends thought) might have held out much longer, could he have been perſuaded to have remitted ſomewhat of his continual Pains and Severities to himſelf.

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[g] In his Εἰκὼν Βασιλικὴ, Diſc. 16.

[h] Cathedral of *Ely*.

[i] *Ecclus.* xliv. 15.

But he was not convinced by ſuch their careful and affectionate Remonſtrances for his Health: He found ſuch Delight in preparing his Thoughts for the Publick, and ſo much Pleaſure after the Performance, that he had no Leiſure to obſerve how greatly his *Body* had ſuffer'd, and paid for that Satisfaction of his *Mind:* It was Meat and Drink, Exerciſe and Recreation, Life and Health to him, to be ſearching the Scriptures, comparing and pondering on *the lively and holy Oracles of* God, and then to deliver his happy and well-digeſted Meditations to the People. He was *well* when he was thus employ'd, as he thought and ſaid; whereas, indeed, too often this was no more but that he was *well pleaſed.* That Chearfulneſs and Complacency of Mind, which is the preſent natural Reward and Conſequent of a conſcientious Diſcharge of Duty, that Teſtimony and Approbation which a Man's own Breaſt pays to his Sincerity and worthy Endeavours, this good *Biſhop*, I believe, often interpreted as an Effect of Health, and the natural Strength of his own Body, or at leaſt placed too much of it to that Account. The Weakneſs and Decay which he felt in himſelf, and could not but acknowledge, he wholly aſcribed to other Cauſes, but would impute nothing of it to his immoderate Pains in ſtudying and preaching.

But, had he been convinced that thoſe his Labours by Night and Day preſs'd too hard on his infeebled Body, and impaired his Health, I queſtion whether the Argument would have prevailed to have made him ſpare himſelf as much as his Friends deſired: And for this I have Reaſon, from what I have heard him ſay, particularly a Day or two before his laſt Sickneſs, when obſerving his *languiſhing* Looks, and being in private with him, I took the Boldneſs to inſiſt more vehemently than ever I had done on this Subject; for he then with ſome Warmth and Earneſtneſs told me, that he never would be perſuaded to indulge his Eaſe to the Neglect of any Opportunity of doing Good, & *propter vitam vivendi perdere Cauſas.* He deſired to live no longer than whilſt he might be ſerviceable to the *Church.* But to return:

It is no wonder, that ſo great natural Endowments, carefully cultivated by unwearied Induſtry and aſſiduous Application, did multiply into ſo vaſt an Increaſe, and turn at laſt to ſuch excellent Account, as we know they did in this *Biſhop*; eſpecially if we conſider, that he *pray'd* as hard as he *ſtudied.* He well knew that without God he could do *nothing*; that in order to the happy ſearching the Scriptures, and full comprehending the revealed Will of God and the ſacred Myſteries of our *Holy Faith,* there was need of ſpecial Aſſiſtance from the *Holy Spirit,* and the Bleſſing of him *that teacheth Man Knowledge,* and conducteth the pious Enquirer *into all Truth*; that otherwiſe it was *in vain to riſe up early, or to ſit up late.* Therefore, like *Daniel,* he *ſet his Heart to underſtand, and chaſten'd himſelf before his* God, *and his Words were heard*;[k] or, as the *Pſalmiſt,* he *called upon* God, *and he heard him, and endued his Soul with much Strength.*[l] Thus was our holy *Biſhop* made *wiſe unto Salvation,* and *profitable* to his Generation, *for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*; in a word, as it follows in the Place to which I allude, a *Man of* God, *perfect, and throughly furniſh'd unto all good Works.*[m] And *you* have heard and ſeen his Wiſdom and his Worth; and not you alone, but many Thouſands of others, all People and Places, wherever and with whomſoever he had Converſe, can bear true Teſtimony that he *gave* as freely as he had *received*; and, *like a Scribe inſtructed unto the Kingdom of Heaven,* was continually ſpending and pouring out his inexhauſtible Treaſures of ſound Doctrine and edifying Knowledge, to the unſpeakable Delight and Advantage of thoſe that came to be inſtructed by him.

And they came in great Numbers, not of this Nation only, but from Abroad and remoter Countries; for that which he did in the *Church* was the leaſt Part of the Pains he took, and of his labouring *in the Word and Doctrine.* It is well enough known, that his Houſe was rarely without ſome foreign Viſitant, led thither by the far-ſpread Fame of the renowned *Biſhop:* Scholars from almoſt all Parts of the Chriſtian World, *Greeks* and *Latins,* flock'd to him, whom they found, like a true *Apoſtolical Biſhop, given to Hoſpitality, and apt to teach.*[n] His Doors and his Purſe were open to receive and relieve them that were in want, and his Heart and Mouth always ready to inſtruct thoſe that deſired to be inform'd.

A great Part of his Time was ſpent in explaining and juſtifying to Strangers and others the *Regular* and *Catholick* Conſtitution of the *Church of England,* and in aſſerting her *Doctrine* and *Diſcipline* and whole entire *Frame* againſt the Oppoſition of her Adverſaries the *Romaniſts,* and all other *Recuſants* of various Denominations amongſt ourſelves: And theſe unwearied Endeavours of this holy Man God has been pleaſed to crown often with good Succeſs; many thereby have been confirmed in the Communion of the *Church,* with whom Bigots of *Rome,* or other Zealots of the *Schiſm,* had been dangerouſly tampering; ſeveral quite *ſpirited* away by ſuch *Emiſſaries* and *Agents* he retriev'd, and brought back again to their *Reaſon* and *Religion:* Foreigners have parted from him not only filled with Admiration of his own Worth, but alſo highly ſatisfy'd with the excellent Frame and Order of this *Church*, which had before been ignorantly or maliciouſly repreſented to them; and the Report which they have accordingly made to their own People at their Return home, has rebounded back, and been brought hither again, to the great Praiſe and Honour of this *Chriſtian Catholick Church*, ſo happily eſtabliſh'd in this Land. In a word, this Prelate was a worthy *Champion* of our *Faith*, and an able *Defender* of the *Church*.

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[k] *Dan.* x. 12. [l] *Pſalm* cxxxviii. 3. [m] 2 *Tim.* iii. 17. [n] 1 *Tim.* iii. 2.

The *laſt* thing I ſhall inſiſt on is the great Good that is done, and the mighty Advantage that accrues to the Publick from the Lives and Examples of good and holy Men, eſpecially thoſe of a *ſacred Character*. Certain it is, that Men are generally convinced and guided more by their Eyes than Ears: *Precepts* and *Exhortations* affect the Mind but ſlowly and weakly, whilſt *Actions* and *Examples* move ſtrongly and with Power.

Moſt Men will not *lead* but *follow*; you cannot perſuade them even to Happineſs or Heaven, unleſs you go before them. It cannot be denied, but that this is their Fault and Folly: They are not ſo wilful and blind in temporal Concerns; but when you adviſe them to quit *preſent* and palpable for *future* and inviſible Advantages and Satisfactions, they require Encouragement from your own *Example* for ſo doing. If they obſerve their *Teacher* to do otherwiſe himſelf than he would perſuade them, they are apt to ſuſpect or pretend that his Doctrine is impracticable or doubtful, or that ſome Deſign, Forgery, Colluſion, ſome diſhoneſt Artifice and Practice is in hand, and ready to be impoſed on them.

But ſince it is ſo, that the holy Life of the *Teacher* is the Life of his *Doctrine*, and that he is the moſt ſucceſsful Inſtructor that preaches by his *good Example*; therefore our *holy Prelate* ſhewed his *Faith* by his *Works*; *ye are Witneſſes, and* God *alſo, how holily and juſtly and unblameable* he *behaved himſelf among you that believe:* He became a *burning and a ſhining Light*, and could not be more admirable for his extraordinary Parts and vaſt Improvements, than he was truly venerable for exemplary Piety and Holineſs of Life.

This *Paſtor* certainly, if any, was an *Example to his Flock*, in St. *Peter*'s Phraſe; to the *Believers*,[o] in St. *Paul*'s; and that in all the Particulars there mention'd, *in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity.*[p]

That he was a faithful Miniſter of Christ, a conſcientious Diſpenſer of the *Word*, and *Steward of the Myſteries of* God, you have heard already. He never *ſhun'd to declare unto you all the Counſel of* God; *for he was a good Man,* (that I may apply the Character of St. *Barnabas* to this Saint of ours) *and full of the Holy Ghoſt, and of Faith, and added much People unto the* Lord.[q] Very much Pains he took to convince and reclaim *Recuſants* of all ſorts: He invited them to frequent Conferences, *in Meekneſs inſtructing thoſe that oppoſed themſelves*, anſwering their Arguments, reſolving their Doubts, removing their Scruples, and ſilencing all their Cavils againſt the eſtabliſh'd *Doctrine* and *Diſcipline* of the Church; and this he did oft-times with moſt happy Succeſs, for *the Word of* God, in his Mouth, *was quick and powerful.*

But Oh! how ſincere and great was his Joy when he found God had made him an Inſtrument of bringing back a wandering and a *loſt Sheep!* How did his humble Gratitude iſſue forth of his very Eyes, diſcovering to all that ſaw and obſerv'd him his religious Soul triumphing in the ſpiritual Victory, and at the ſame time heartily aſcribing it unto Heaven! But, when overgrown and ſtubborn Prejudices, Pride, Obſtinacy, or Stupidity, made his charitable Endeavours ineffectual, it is true the good Man ſeem'd troubled; he ſigh'd, and pray'd, and ſent many a pitying and lamenting Look after the harden'd and unrelenting *Wretch*; but, for all that, knew how to be content; and tho' he might ſay, as the *Prophet* in the Perſon of our *Saviour*, *I have labour'd in vain, I have ſpent my Strength for nought*;[r] yet withal he could comfortably add that which immediately follows, *My Judgment is with the* Lord, *and my Work with my* God.

As for his common Converſe, it was pleaſant, affable and courteous, and yet ſtill grave, and highly becoming his *ſacred Character*. That Doubtfulneſs and Fear which his venerable *Preſence*, his high *Station* and *Quality*, together with his great and juſt *Renown*, did frequently produce in Strangers at their firſt Approach, was, by the *Eaſineſs* of the *Acceſs* they met with, by his *humble* and courteous Deportment, and all obliging *Affability* and Condeſcenſion, ſoon converted into perfect *Delight* and *Love*. *So ſweet and heavenly a Temperament there was in him of Greatneſs and Goodneſs, of Meekneſs and Majeſty, of Gravity and Courteſy, of every thing indeed that is amiable and reverend, that it was impoſſible to know him well and not to honour and delight in him.* Something like this has, perhaps, been fancied in many, but the *whole Character* was hardly ever more truly applied to any than to this *Biſhop*.

If ever that which we call *Good-nature* did *abound* in any Man, it did in him; but ſo refin'd, beautify'd, and ſet off by *Religion*, that ſurely it ſcarce ever ſhined with more Luſtre and Lovelineſs in any than in our *Prelate*. Even they that went from him diſappointed of their Hopes (which none did that had not *unreaſonably* entertain'd them) could never find in their Hearts to be diſpleaſed with him: So much Reaſon did he always give for his Denial, ſuch kind Pains would he take to ſatisfy the *Petitioner*, tho' he could not grant his *Requeſt*, ſo loth was he to diſmiſs him from his Preſence till he had ſcatter'd all Signs of Diſcontent (if any did ariſe) from his Countenance, that it was evident the good *Prelate* was more troubled that he could not *give*, than the other that he did not *receive*.

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[o] 1 *Pet.* v. 3.

[p] 1 *Tim.* iv. 12.

[q] *Acts* xi. 24.

[r] *Iſa.* xlix. 4.

The Subject of his Diſcourſe, as far as *Decency* and *Company* would allow, was generally about Matters of *Religion* and *Learning*. It was his great Buſineſs to be *doing* or *receiving* Good: conſidering, that ſo employ'd, he was moſt acceptable to that *one* Maſter whoſe Service he had choſen. He gladly put all that came near him upon Diſcourſes of Things of which they were moſt likely and able to give the beſt Account, which was the moſt probable way to oblige them and benefit himſelf; tho', for the moſt part, thoſe whom he ſeem'd to hear and confer with for his own Inſtruction, he really *taught* and ſent away better inform'd in the very Things wherein they thought themſelves to excell. Never was that *Apoſtolical* Qualification of a *Biſhop*'s being *apt to teach* more eminently preſent than in him, whether we conſider the Word as it ſignifies *Ability*, or elſe *Inclination* to inſtruct and edify others.

Some greatly learned Men have been noted to be very reſerv'd in Converſation, as if they envy'd or grudg'd the World, or at leaſt their Company, the Riches of their Diſcourſe, that they could ſeldom be perſuaded to deliver their Judgments, or that when they did it was in ſo dark and perplex'd a manner that it edify'd but little; much further were they from freely giving the Reaſons of their Opinion, and ſubmitting them to the Debate and Examination of others.

But it was quite otherwiſe with the *Biſhop*; he was as an open Fountain, free, plentiful and communicative; always aſking and anſwering Queſtions in all Parts of Learning, but eſpecially ſuch as might conduce to the clearing of *obſcure* Places of *Scripture*, or the confirming ſome *Doctrine* or Article of Faith, or ſome other *Theological Verity*: For that was the End of all his Studies; to this he directed all his Endeavours, and well underſtood how to keep and uſe other *Arts* and *Sciences* in due Subordination and Subſerviency to the Study of *divine* Matters, to the Knowledge of GOD and his own Duty; for which he knew he was born, and which he deſired and valued above all other Acquiſitions in the World. This eager Bent of his *Heart* fram'd and ſeaſon'd all his *Converſation*, giving it the Tincture of his inward Thoughts; ſo that it plainly appear'd out of what *Abundance* it was that his Mouth ſpake.

Sure I am, that our holy *Prelate* was almoſt conſtantly *ſpeaking of the Things pertaining to the Kingdom of* GOD: It was the Language of his *Life* and *Health*, of his hail and *youthful* Days, as well as of his *old Age* and the Bed of Sickneſs and Death: And truly, in all other *Religious* Reſpects, as well as this, his Death was but like his Life, his latter End exactly conformable to his more early Days. I could not obſerve of him (as *Pliny* from his Friend did of all Men[f]) that *he was beſt in Sickneſs*; a pious Diſpoſition of Mind, expreſs'd by a conſtant uniform Tenour of holy and devout Practice, had been very viſible through the whole Courſe of his Life, and it accompany'd him to the laſt. He had no new Promiſes and Profeſſions of Reformation to make, as the ſame *Author* in that ſame *Epiſtle* intimates, and common Experience ſhews to be the Cuſtom of Men on the Bed of Sickneſs: He had *liv'd* ſo as he would be contented to *die*; and all the uſual or neceſſary Buſineſs of the Sick-bed, *Repentance*, *Mortification*, and *holy Vows*, had been the happy Work of his ſtrongeſt and healthful Days. By a religious Uſe of thoſe *frequent Communions*, which (to his everlaſting Praiſe) this holy *Biſhop* eſtabliſh'd or practis'd *weekly* in all Places where he liv'd, and which were ſubject to his Juriſdiction, he had nouriſh'd and increas'd in his Boſom a watchful and wary Diſpoſition of Mind, that kept him perpetually *upon his guard*; his Saviour's Death and his own being always ſo before his Eyes, that he could not eaſily be ſurpris'd by the moſt haſty Summons to leave the World. Indeed, his whole Life was, in a manner, a perpetual Faſt and Mortification, and ſo a good Preparation for Death; Plenty of all Things flow'd round about him, but for the Uſe of others rather than himſelf: His Study and his Buſineſs was his Meat and Drink, for of any other he had as little Regard, and made as little Uſe, as was well poſſible to Fleſh and Blood. He that had writ ſo *irrefragably* for the *Faſts* of the *Church*, kept them as rigidly himſelf: But that ſufficed him not; he obliged himſelf to ſo many others, that they who knew not what excellent Uſe his *Mind* made of thoſe Hours of Abſtinence might ſuſpect that ſo much Severity to his *Body* inclined ſomewhat towards a Fault.

I am very ſenſible how my Subject grows upon my Hands, which makes me grow burdenſome to your Patience: Much Matter and many Thoughts crowd in upon me, which I muſt refuſe, remembering where and what I am about; that it is a *Sermon*, and not an *Hiſtory* that

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[f] Plin. Ep. 26. lib. 7.

I have in hand. However, methinks, I ſhould not omit one thing which was moſt remarkable in the *Biſhop*, and is very proper to be mention'd in the *Pulpit*; and that is his *Charity*, which is another of thoſe Virtues wherein the *Apoſtle* would have a *Biſhop* be *exemplary*.

And now, if we view his *Charity* in its full Latitude, of Love both to God and Man, it was as eminent as any other of thoſe many *Chriſtian Graces* wherewith God had adorn'd and bleſs'd that excellent Man. As it relates to the doing kind and *charitable* Offices, the good *Biſhop* did ſo tranſcend in it, that he ſeemed nothing more than a provident and faithful *Steward* for the Publick and the Poor. Let the *Scholars* he has ſupported in the *Univerſity* of *Cambridge*, his ſeveral large *Endowments* and bountiful Benefactions in that Place; let the Crowds of Poor fed daily at his *Door* and from his *Table*, the Widow, the Fatherleſs, and the Stranger, indigent Foreigners, diſtreſs'd Travellers, and the other various Objects of *Charity publickly fed*, *cloathed* and *relieved*, or *privately ſupplied* by him with a *plentiful* Hand; let theſe, let them all, according to their Age and Abilities, in their ſeveral Capacities and Languages, riſe up and bleſs and publiſh the Praiſes of him whom living they experienced a careful *Father*, a liberal *Patron*, and munificent *Benefactor*; then there will be nothing left for me to tell you, but that as he *lived* ſo he *died*: What he had not *charitably* ſpent by Retail before, he did *ſo* diſpoſe of all together, and in the Lump, by his *laſt Will* and *Teſtament*, in which he has taken care that all the remaining Part of his Eſtate ſhall be laid out for the Augmentation of poor Vicarages; a *Charity*, as *prudent* and *pious* in the *Kind*, as *bountiful* in the *Meaſure* of it.

Thus lived, and thus died this great and holy *Biſhop*, in the 71ſt Year of his Life, a good old Age, as he had made it to himſelf and others, by having endeavour'd and done ſo much Good in it.

Whilſt God afforded him the Uſe of his Senſes and his Tongue, he employ'd them (as he was wont) in Prayers and Praiſes, and other Diſcourſes that tended moſt to his own Comfort, and to the Edification of the Standers-by. Before his Sickneſs had too much ruffled or diſcompoſed his Thoughts, he was frequently putting up ardent Prayers for the Welfare and Proſperity of the *Church*. Whenever the fiercer Aſſaults of the Fever began to remit, and afford him ſome Interval of Eaſe, he preſently return'd to the *beloved Subject*; and the next Words we heard were concerning the *Church*: His ſereneſt Thoughts were ſpent on this, and he ſeemed unſenſible of Pain, and to forget he was ſick, whilſt he was praying for the Health of the *Spouſe of* Christ. Once particularly, in my Hearing, did he make a large and ſolemn Declaration of his devout Thanks, " which, *ſaid he*, I render to Almighty God, with all the " Powers of my Mind, and from the Depth of my Soul, for his moſt wonderful Mercy to " Mankind in his Eternal Son our Lord and Saviour Jesus Christ." Then, after ſome more Words to the ſame Effect, he repeated that Verſe of the 31ſt *Pſalm*, *Bleſſed be the* Lord, *for he hath ſhew'd me his marvellous Kindneſs in a ſtrong City*,[t] the Holy Catholick Church; raiſing his Voice very ſtrongly when he ſo interpreted the *Pſalmiſt's Phraſe*. Then again he proceeded to ſpeak of the *Church of England*, which he did with ſo much Honour, Reverence and Affection, that not *my* Words nor any *other*, but his own, are able to expreſs it. Often have I heard him *preach*, and often *diſpute*, and ſtill oftner *diſcourſe* privately in the Juſtification and Honour of the *Reformation*, as it was contrived and managed, and now ſtands by Law eſtabliſh'd in theſe Kingdoms: And this he always did with a Fervency and Zeal worthy of the excellent and deſerving Subject: But theſe his dying Expreſſions, methoughts, out-did all that ever he had uſed before. In *few Words*, he fully expreſs'd his Admiration of the *Beauty* and *Soundneſs* of the Conſtitution of the *Church of England*, and applauded the unvaluable *Happineſs* of the Nation in it, and bleſſed the *Goodneſs* of God for it, and own'd it for the unſpeakable *Comfort* of his Soul and his *Glory*, that he had liv'd and now ſhould die a Member of it.

Thus heartily and highly was this *Church* eſteem'd and honour'd by this moſt *learned* and *holy* Man: Such were his *laſt*, his *dying* Thoughts and Expreſſions concerning it; and agreeable hereunto had been the Profeſſion and Practice of his whole Life. As he lived ſo he died a *zealous Aſſertor* of our *Reformation*: For this he had appeared and acted ſeveral ways, ſo often and ſo ſucceſsfully, that he was long ſince become very formidable to our Adverſaries in the *Church of Rome*, who at length found it expedient to caution their *Emiſſaries* againſt contending with *him*. None underſtood the true State and full Compaſs of the Controverſy between *the two Churches* better than himſelf, or could with more Evidence and Conviction make out the Warrantableneſs and Regularity of the *Engliſh Reformation*, the *Canonical Proceedings* in it, the *Excellent Pattern* propoſed and imitated by it, the moſt *Apoſtolick* and truly *Catholick Conſtitution* that did ariſe from it, and all the happy *Advantages* that were obtained by that bleſſed Undertaking; to which we owe, as our *Biſhop*, with much Thankfulneſs and

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[t] *Pſalm* xxxi. 21.

Comfort, was wont to acknowledge and avouch, *that, at this Day, by a ſingular Felicity, we enjoy the envied Communion of a Church the moſt exactly conformable to the primitive and pureſt of any other Chriſtian Society upon Earth.*

On the other ſide, he knew as well how moſt effectually to expoſe the *uncatholick* Impoſitions and *Anathema's* of the *Romiſh Church*, and to ſhew plainly how unlike ſhe is become to her *firſt ſelf*, how prodigiouſly *deform'd* and *overgrown* with monſtrous *Innovations* in *Doctrine* and *Diſcipline*, how *unchriſtian* in her *Uſurpation*, and in her *Tyranny* inſupportable. To explain and maintain ſuch *Truths* as theſe was the Buſineſs of the *Biſhop*'s Study, ſpent a great deal of his Time, and was ſome Part of his daily Work even to the laſt.

But all this could not ſecure the good Man from the malicious and impudent Calumnies and Railings of ſuch as were Enemies to *him*, becauſe they were ſo to *Religion* and the *Publick*. All the *zealous* Endeavours, I ſay, of our learned *Biſhop* againſt the *Romaniſts*, and his many Victories and Succeſſes in that Cauſe, could not hinder, but that the *Faction* voted and reported this *unwearied Champion* of the *Engliſh Church* a very *Papiſt*: But it was at a Time indeed, when it ſeemed very behoveful for *their* Purpoſes, that the beſt *Subjects* and the beſt *Churchmen* ſhould be ſo reputed; and accordingly it was in ſuch good Company that the *Biſhop* ſuffer'd; for almoſt all the *Loyal Nobility*, *Clergy* and *Gentry* fell under the ſame injurious Imputation.

But all that popular Madneſs and Malice did but ſerve to exerciſe and illuſtrate new *Graces* in our holy *Prelate*, and bring ſtill further into the Light the more hidden and undiſcover'd Beauties of his Soul. By this means it did appear how ſmoothly and evenly he could go through or lie under *good* and *evil Report*, and how perfectly he had learned from the *Apoſtle* both *to labour and ſuffer Reproach.*[u] All their Tumult and Noiſe was not able to diſcompoſe the ſweet Calmneſs and Serenity of his Mind, which the inward Teſtimony and Applauſe of his own Conſcience had made ſure and perpetual to him: The Slanders and Clamours of People *againſt him* could not raiſe higher and louder than his Wiſhes and Prayers *for them*; he *bleſs'd* as faſt as they could *curſe*; and when the Rage of the Rabble began to ſwell high, and at laſt became threatening and dangerous, yet was he not then concerned for any Intereſt of his own; ſo much were his Thoughts poſſeſs'd with the generous Apprehenſions he had for thoſe miſerable People themſelves, and the fatal Miſchiefs which their unbridled Fury might bring upon the *Government* and the *Publick*.

Died July 6, 1684, *and buried in the Cathedral Church of* Ely.

The CHARACTER *of the* R^{t} *Hon*^{ble} ROGER *Earl of* Orrery, *by* THO. MORRIS, *M. A. his Lordſhip's Domeſtick Chaplain.**

HIS noble Birth and Parentage, his honourable Alliance, his high Titles, and Places of Honour and Truſt, which the Bounty of his moſt ſacred Majeſty[a] thought good to confer on him without repenting, tho' they ſufficiently declare to the World that he was a Perſon of no mean Merit and Quality; yet, foraſmuch as Honour may be poſſeſs'd by the Unworthy as well as Worthy, therefore I ſhall here paſs by theſe Things of him, as the leaſt Part of his Praiſe, and ſpeak a little of thoſe ſingular Virtues he was eminent for, which have render'd his Memory glorious and happy, and his Deceaſe comfortable to his Friends and Relations, tho' our Loſs of him be moſt deplorable.

A Loſs of ſuch a Nature, and ſo conſiderable to all ſorts of Perſons, as well publick as private, that if we will look but a little into it, we ſhall quickly ſee how great a Need his Relations, his Neighbours, yea and the three Kingdoms, have of ſomething to keep their Sorrow upon this Account within due Bounds; for the admirable Endowments of Mind with which this excellent Perſon was (above his Fellows) bleſt, and became every way publickly uſeful, and the Care and excellent Courſes he took to employ his Honours, Places of Truſt, Intereſt and Endowments, for the Honour of GOD, and the Good of his Majeſty and theſe Kingdoms, were Things he was ſo eminent for, that they all ſeem to conſpire together to make his Death a much lamented Loſs to all his Survivors. So publick a ſpirited Man was he, that all thoſe Abilities and Opportunities of doing Good which GOD and the King vouchſafed him, were always carefully employ'd by him for the publick Weal of Church and State; in doing which, every one knows, he was ſo faithful and induſtrious, that as his ſacred Majeſty was far enough from repenting of the Truſt and Honour he had beſtow'd on him, ſo we may have Reaſon to believe the Great Majeſty of Heaven and Earth, to whom all the World muſt bow and obey, did not repent of the Gifts and Abilities his Divine Goodneſs had confer'd on him.

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[u] 1 *Tim.* iv. 10.

* From the Sermon preach'd at *Youghall* in *Ireland*, *Oct.* 18, 1679.

[a] K. *Charles* II.

For that Infirmity of Body which he ſo long labour'd under, tho' it deprived him at laſt of the free Uſe of moſt of his Limbs, yet it did not take away from him the Uſe of his Head and Hands, by which he had been, and was to the Death, eminently ſerviceable in the World.

Neither did the Divine Providence let him fall into any of thoſe Crimes that might juſtly have occaſion'd his Rejection, nor did it permit his Reputation ſo much to ſuffer under the black-mouth'd Obloquy of malicious Tongues, as to occaſion his Removal from all Capacities and Opportunities of doing Good; but, through the good Hand and Providence of GOD, he was to the laſt kept firm in the ſincere Profeſſion and Practice of all Chriſtian Duties and Loyal Principles; and conſequently was preſerv'd in an unfeigned Repute in the World, and that notwithſtanding the Attempts were made by his Enemies to ſully his Innocence with thoſe black Crimes, which nothing but his own Integrity and Parts could wipe off, before the ſevereſt and higheſt Tribunal of the three Kingdoms, the Parliament of *England*.

Theſe Things may make us think GOD did not repent of the Gifts and Abilities he was pleaſed to beſtow on him; only now our Sins, and the Sins of theſe Kingdoms, may poſſibly have done us the Prejudice to provoke the Divine Majeſty to remove him from us, as not deſerving any longer ſo uſeful a Perſon among us; and that too at the very nick of Time when there is moſt need of ſuch Men, who, by their Prayers and Counſels, and by their Intereſt with GOD and Men, may be fit to ſtand in the Gap, as he did. So that now indeed we may ſee what Reaſon we have with the moſt briniſh Tears to lament our Loſs in his Deceaſe, and our Sins as the main Cauſe of it; and now alſo we may apprehend the Neceſſity of having ſomething to ſet Bounds to and alleviate our juſt Sorrows.

And here, as there was enough in him to provoke us to a juſt Grief for the Loſs of ſo excellent and uſeful a Perſon, ſo we ſhall find enough in him alſo that will yield us ſome Relief in this Matter.

Indeed, conſidering all his Virtues and Accompliſhments, how pious a Chriſtian he was, how loving a Huſband, how careful and tender a Father, how loyal a Subject, how faithful a Friend, how wiſe and vigilant a Stateſman, how good a Patriot of his Country, how kind and juſt a Neighbour, how charitable to the Poor, how noble a Maſter in his Family, how ingenious and learned a Perſon in his Diſcourſes and Converſe, and, in a word, how great a Lover of all Virtue and Goodneſs, and Hater of all Vice and Impiety (in all which he was ſo eminent, that tho' he hath left behind him many Peers in his Honours, yet, it is to be fear'd, few in his Virtues;) conſidering, I ſay, all theſe Things in him, we might have Reaſon never to have left grieving and lamenting our Loſs of ſo excellent a Perſon: But, conſidering withal from what great Pains and Labours he now reſts, and what future Evils he may be taken away from, and to what an happy State of Bliſs he is now advanced, where he doubtleſs enjoys the comfortable Fruits of the good Works he hath done, tho' we have loſt indeed one of the Pillars and Patriots of our Country, and one of our beſt Friends, yet we have Reaſon humbly to acquieſce in the Good-will and Providence of GOD, leſt, by our over-much Grief and Sorrow, we ſhew that we repine at what GOD hath done, diſtruſt his good Providence, and envy the Happineſs of our noble Friend; an Happineſs, which a Voice from Heaven declares they are poſſeſs'd of that die as he did, ſaying, *Bleſſed are the Dead that die in the* LORD; the very hearing of which, methinks, is enough to quiet and calm the moſt tumultuating Paſſion upon this Account.

And now, that we may ſee we are not deluded in this Matter with vain Shadows and Appearances of Comfort, I ſhall lead you to the Conſiderations of thoſe Things in this noble Perſon which, from what hath been ſaid, will appear to be a great Relief to us this way.

And, to let paſs thoſe many Things that might be ſaid of him, (in all which, ſhould I be particular, I ſhall be thought to compoſe a Volume rather than a Sermon) all that I ſhall ſay, ſhall be only what will be pertinent to our preſent Comfort, which I ſhall digeſt into this following Order, ſhewing,

1. What Reaſon we have to believe this noble Perſon died in the LORD, and conſequently is bleſſed.
2. What Labours he now reſts from.
3. What good Works of his follow and entertain him with unſpeakable Joys.

1. That this noble Perſon died in the Lord theſe Things following ſufficiently declare, *viz.* his Faith, his Repentance, and his ſincere Obedience to all God's Commandments.

Firſt, His Faith; for as he was by Baptiſm initiated in the true Faith, ſo he continued firm and ſtedfaſt in it to the End; *He believed with all his Heart and Soul* (as he would often phraſe it) *all the Truths of* God's *Word*; and would often declare, *He expected Salvation in and through none elſe but* Jesus Christ *alone*; *becauſe*, he would ſay, *there is none other Name under Heaven given among Men, whereby we muſt be ſaved.*[b] And this Faith of his was not an idle ſpeculative Faith, but truly active and working, which he would often ſay *was the only true ſaving Faith*; for it made him ſevere againſt all Vice and Impiety, and a Lover of all Virtue and Goodneſs; it made him alſo employ the utmoſt of his great Parts in the rigorous Defence of all thoſe religious Truths which he believed God's Word contained, againſt all the incroaching Errors of all Parties; and this not only in his common Diſcourſes, but ſometimes with his Pen too: Neither did his Faith make him a talkative Chriſtian only, but it influenced all his Actions alſo; ſo that his whole Life ſeemed to be but one continued Argument of his firm Belief.

Secondly, His Repentance: He did not only believe, but with Tears often lamented and repented of all the Sins he could charge himſelf with; which, tho' they were not many, (for he generally led too ſtrict a Life to be guilty of very many) yet thoſe that he was guilty of, through Surpriſe, Anguiſh of his Diſtemper, or Frailty, he had ſo tender a Conſcience, that he was immediately ſenſible of them, and would with Tears in his Eyes heartily beg God's Pardon for them, and by many Expreſſions teſtify how much grieved he was for offending God but by a ſinful Word; as all that were near him can abundantly witneſs. And this his Sorrow for Sin, which wrought this Repentance in him, *never to be repented of*, made him watch and pray, and zealous againſt thoſe Sins he had been any time through Frailty guilty of; all which are ſound Marks of unfeigned Repentance, if we will believe what the Apoſtle ſays concerning the Fruits and Effects of godly Sorrow.[c]

Thirdly, His ſincere Obedience: His ſound Faith and unfeigned Repentance could not chuſe but bring forth the ſaving Fruits of Obedience in his Life and Converſation. Hence it came to paſs, that he was truly zealous in his Life for the Honour of God and Religion; which Zeal of his enkindled in him an holy Indignation againſt the common crying Sins of the Age, *viz.* Drunkenneſs, Whoredom, prophane Swearing and Curſing, Oppreſſion, Schiſm, Atheiſm, &c. For which Abominations he would ſay, *The Land mourns, and* God *will certainly viſit.* Beſides all this, it made him moſt religiouſly devout in all the Duties and Services of publick and private Worſhip; it made him frequent in good and edifying Diſcourſes, and in heavenly Ejaculations and Prayers, and that even amidſt his greateſt Pains; it made him charitable to the Poor, humble and modeſt, temperate and ſober, juſt and peaceable, forgetful and forgiving of Injuries; and, in a word, it made him do all Things that Chriſt had commanded him, not out of any bye and ſiniſter Ends, but in pure Obedience to God's Will, and out of a Reſpect to God's Glory and his own Soul's Salvation. Now what do all theſe Things elſe but teſtify, that he lived and died in the Lord? For they, who being baptiſed into the true Faith, live and die in it, repenting of all their Sins, and obeying ſincerely all God's Commandments, are the Perſons who, from what hath been ſaid appears, die in the Lord; and then this noble Perſon, who ſo died, muſt needs be bleſſed, as ſuch in the Text[d] are declared to be.

Having therefore now this Aſſurance of the bleſſed State this noble Perſon now is in, let us next take a View of the Particulars wherein it conſiſts; and therefore,

2. We next come to conſider the great Labours he now reſts from. And here we ſhall find, that beſides thoſe Labours and Evils, which it is common to all that die in the Lord to reſt from, as from Sin, and the Troubles and Horrors of it, from Croſſes and Afflictions, &c. there were ſome that were more peculiar to this excellent Man, which he now happily reſts from, and they are thoſe of his Body and Mind.

Firſt, The bodily Labours and Evils which he now reſts from are the Pains of the *Gout*, under which he labour'd near thirty Years or more; and I leave it to all thoſe that ever have had the leaſt Fit of that acute Diſtemper, to declare what an Happineſs it is to be wholly freed from the Pains of it.

Secondly, As for thoſe Labours of his Mind, which he now alſo happily reſts from, they are thoſe which either his great Employments and Parts engaged him in, about Affairs of State, and about compoſing thoſe publick Works to which the World is no Stranger, or which the ſad Apprehenſions he had of the Evils hanging over our Heads exercifed him with.

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[b] *Acts* xiv. 12. [c] 2 *Cor.* vii. 10, 11. [d] *Rev.* xiv. 13.

Theſe and the like are thoſe great Labours he now reſts from, which we may well think is at leaſt ſome ſmall Part of that Felicity which he now enjoys. But this being but the negative Part of his Happineſs, we will ſtay no longer upon it, but proceed to that poſitive Part of it, which now fills him with infinite Exultations and Joys; and this brings me in the laſt place,

Thirdly, To ſpeak of the good Works of this noble Perſon, the joyful Senſe and Reward of which, doubtleſs, accompany him into his ſeparate State: And theſe are ſo many, and ſo worthy of Imitation by all that ſurvive, that tho' I cannot be ſo injurious to your Patience as here to name them all, yet neither can I be ſo unjuſt to his excellent Worth as not to name and recommend ſome of the moſt conſiderable of them.

1. And firſt let me begin with his Works of Piety, and declare his religious Deeds; and here we ſhall quickly find how much Religion hath been beholden to this excellent Man, who not only with his Tongue and Pen hath moſt notably defended it againſt Atheiſm, Superſtition and Error, but hath made it his Buſineſs to encourage the Life, Power and Practice of it in all Places and Companies where he had any thing to do; of which we find theſe Evidences: He hath erected, in thoſe two Houſes which he built, two ſeveral Places to worſhip GOD publickly in, adorning them as much, if not more, than his own Dwellings; a Work calling aloud for Imitation in this Kingdom, where (to the Shame, and I fear Decay too, of Proteſtantiſm) ſo many hundred Pariſh-Churches lie yet in their Ruin. But whatever others could do, it ſeems this Nobleman's devout Soul could not endure to live in a Place where GOD had not a publick Houſe as well as himſelf: And as he took care that GOD ſhould have Places of publick Worſhip, ſo did his Piety lead him to take care alſo that there ſhould ſuch Perſons ſerve in them whoſe Lives ſhould be an Honour, not Diſgrace, to their Profeſſion. Neither was his Care of Religion confined to his Chappels only, but was extended to all other Places, Perſons and Things abroad, reproving and diſcountenancing all that did in their Words and Actions affront Religion, and commending and encouraging all the Friends and Promoters of it; and that others might be religious as well as himſelf, he took care that even in the School and Alms-houſe, which he built, thoſe wholeſome Orders ſhould be ſet up and obſerved that might oblige all of thoſe Societies to live religiouſly and virtuouſly. Neither did his Piety lie only abroad in theſe outward Things and publick Matters, but it made him look home to his own Family alſo, to ſee that Piety there ſhould flouriſh; ordering that there ſhould be publick Prayers in his Family conſtantly twice a-day, and commanding me to give him an Account of any that upon my Admonitions would not leave off the Vices they were guilty of, that he might immediately diſcharge them from his Houſe; for he would ſay, *ſuch would bring Judgments on his Family.* And as for his Children, he was always careful to have them brought up in all Virtue and Piety, putting them upon the Performance of religious Duties in their early and moſt tender Years. To give one Inſtance, amongſt many, of his Care this way, I am credibly inform'd, that when he ſent his Sons to travel, he told their Governor, *He had rather he ſhould bury them beyond Sea virtuous, than bring them home vicious*; adding this, *That Vice muſt be cruſh'd in the Egg, elſe it will ſoon become a Serpent.* Neither had he a Care of his Children only, but of his meaneſt Servants alſo, whom he commanded to be conſtant at Family-Prayers, ordering the younger to be catechiſed, and the elder he would himſelf often mind of coming to the Sacrament of the *Lord's-Supper*, and would always give them Time to fit and prepare themſelves for it. He would often ſay, *The meaneſt Scullion hath a Soul to be ſaved as well as I.* Thus then theſe are ſome of the Works of Piety which this Nobleman did; and now that he is dead, I queſtion not but that the joyful Senſe of them hath accompanied him into his ſeparate State, and renders him bliſsful there; where, doubtleſs, he received the Welcome of that *faithful Servant* who had well employ'd his LORD's Talents, and ſo is *enter'd with him into the Joy of his* LORD.[e]

2. Next let me ſpeak of his Works of Charity; in which we ſhall find him wiſe and liberal, doing all Things in this kind to the Purpoſe, and with Chearfulneſs. As he was always careful to beſtow his Charity on thoſe Perſons only that were true Objects of Charity, and would be ſtrict in that Matter, as became a wiſe and good Man, ſo he was very readily bountiful to thoſe whom he found ſo; nay, he would often give to the leſs deſerving Perſons, rather than miſs of being charitable to the truly deſerving. And in theſe Deeds of Charity, to Strangers in Diſtreſs, to the Poor, and to decay'd Gentlemen and Miniſters, he was many times ſo private, that his Left-hand ſcarce knew what his Right-hand did: He was ſo far from with-holding his Charity from thoſe to whom it was due, that he would often make an Inquiry in the Neighbourhood where he dwelt for any in Want to relieve them, and ſo would ſeek out for thoſe that others run from. Neither was his Charity private only, but he hath left a publick and eternal Monument of it in an Alms-houſe, which he built for the Mainte-

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[e] *Matt.* xxv. 21.

nance of ſix poor Men, and as many poor Women, and hath liberally endow'd it for ever. Now theſe, and many more, being the Deeds of Charity which this noble Chriſtian did, who can think but that he now enjoys the happy Benefit *of thoſe Promiſes that are made to a liberal Soul?* [f] For if *he that gives but a Cup of cold Water to a Diſciple, in the Name of a Diſciple, ſhall not loſe his Reward*; [g] much leſs ſhall he loſe it that hath given ſo much that way.

3. Come we next to his Works of Loyalty and Faithfulneſs in publick Affairs; in which we ſhall find him ſo faithful and upright, that as no Offers could tempt him to do any thing againſt the publick Intereſt, ſo no Threats or Fears of Danger and Diſgrace could biaſs or divert him from his juſt, loyal, and honeſt Counſels and Deſigns; but in all Things he approved himſelf a faithful and loyal Subject, and a true Patriot of his Country.

He was the firſt of all his Majeſty's Subjects of the three Kingdoms who made a Party to invite his preſent Majeſty from that horrid Exile, to which the Iniquity of the Times had driven him; which, to his immortal Honour, his Majeſty was graciouſly pleaſed to own and declare at the Council-Board in *England*, ſoon after his Arrival there. And after the King's Reſtoration, this Nobleman was ſo careful and watchful for his Majeſty's and theſe Kingdoms Intereſt, that, what by his wholeſome Advice, and what by the Intelligence he to his no ſmall Coſt kept, nothing to the Prejudice of his Majeſty's Government could ſtir, where he had to do, but he had Notice ſoon enough of it timely to prevent all Miſchief; of which the timely ſuppreſſing of *Jephſon*'s Inſurrection in this Kingdom is an Argument.

And tho' he was indeed much in eſteem in the Uſurper's Time, yet, as it was a very ſtrange Providence that brought him into that Eſteem, (too large to be here recited) ſo after he was thus ſtrangely drawn into it, quite againſt his Deſigns, he kept his Heart loyal, and often made uſe of that Intereſt he there acquired for his Majeſty's Good, and the Preſervation of many eminent loyal Perſons. And many were the good Turns he then did even to the *Iriſh* themſelves, tho' he fought againſt them; a whole Barony of whom had been (Men, Women, and Children) deſtroy'd in cold Blood by *Ireton*, had not he interpoſed, and procured a Reverſion of that cruel and bloody Order.

And as for the *Engliſh* and Proteſtants of this Kingdom, ſince thoſe unhappy Times, it was by his Means and Induſtry that they are now ſo firmly ſettled in their Eſtates by Law, that nothing but a Rebellion can ſhake them; for I have heard it ſaid, that he drew up that Act of Settlement with his own Hands, by which every Man's Eſtate is now ſecured to him in *Ireland*. And when he was tempted with vaſt Offers to abſent himſelf from, or not concern himſelf in the Council of *England*, when the Buſineſs of the Settlement of this Kingdom [h] was there in Agitation, he ſo far preferred the publick Good before his particular private Advantage, that with a generous Diſdain he rejected thoſe, tho' moſt beneficial, Offers.

Thus then, as he was a moſt faithful and loyal Subject to his Prince, ſo was he a good Patriot of his Country, making his Prince's Intereſt and Country's Good two inſeparable Companions, the Compaſs by which he ſteer'd all his publick Actions. He never would or could be brought to betray the one, or act againſt the Good of the other. And now that he is taken from us, while his Majeſty may lament the Loſs of ſo good a Subject, and the Country of ſo good a Patriot, doubtleſs theſe good Works alſo of his have follow'd him into the other World, and there afford him abundance of Bliſs; for 'tis ſaid, *a faithful Man ſhall abound with Bleſſings.* [i]

4. Laſtly, to mention no more, his Works of Juſtice and Peace are fit to be conſider'd; and here we ſhall find him moſt juſt and honeſt in all his Dealings, and a great Peace-maker. Every one found him the juſteſt and faireſt Dealer in the World; and as he was juſt to a Farthing in his private Tranſactions, ſo was he moſt upright in his publick Station: For in all thoſe publick Affairs, in which he had at any time Power from his Majeſty, and the Laws of the Kingdom, to hear and determine Matters, he was famed to be ſo unbiaſs'd a Judiciary, that all Parties would be ſatisfied in having him their Arbitrator, as knowing he would do them Right, tho' it were in a Caſe his own Father or Brother were concern'd. With what admirable Patience, Condeſcenſion, Meekneſs, Impartiality, and Judgment, hath he heard, determined, and made up Controverſies, and ſo compoſed Differences betwixt jarring Neighbours! What cunning Stratagems would he uſe to oblige them to Peace and Quietneſs! and how readily would he employ his Parts, Intereſt and Authority that way! This he was ſo eminent for, that he was indeed upon this Account the very Cement of the Country Gentry where he lived.

Died at Caſtle-Martyr, Oct. 16, 1679, *and buried the 18th of the ſame Month at* Youghall *in* Ireland.

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[f] *Prov.* xi. 25. xix. 17. [g] *Matt.* x. 42. [h] *Ireland.* [i] *Prov.* xxviii. 28.

The

The CHARACTER *of the* R^{t} *Hon*^{ble} *the Lady* LETICE, *Viſcounteſs* Falkland, *in a Letter to the Lady* Moriſon, *by* JOHN DUNCON, *Miniſter of* Rattenden *in* Eſſex.*

MADAM,

IT is the Deſire of ſome *honourable Perſonages* to have an exact Account of the *Death* of your moſt dear *Daughter* the Lady *Falkland*; they being privy to much *Piety* in *her Life*, expect (as well they may) ſomewhat moſt *remarkable* in *her Sickneſs* and *Death*.

And for the *Comfort of you*, and for the *Satisfaction of them*, I have gather'd together ſome ſcatter'd Particulars of *her Life*, *Sickneſs*, and *Death*, and have ſent them unto *you*, that the moſt *precious Perfume* of *her Name*, being *poured out* (like St. *Mary Magdalen*'s Box of Spikenard) *may fill your* and *their Houſes*.

And tho' this *Relation* of ſo many eminent *Virtues* in *her* would not, perhaps, have appear'd ſo handſome from *your* own *Pen*, (becauſe ſo deep a Share of the Praiſe belongs to you) yet you need not bluſh at the delivering of *it*; it may conſiſt with *your Modeſty* to be a *Witneſs* of the Truth of theſe Particulars, tho' not to be a *Publiſher* of them.

And if the *Memory* of that moſt holy *Lady* continue *precious* amongſt us, and *her* holy *Example* efficacious with us, and GOD (who *ſanctify'd her* here, and now *glorifies her* in Heaven) be magnify'd and honour'd for his *Mercies* and *Graces*, I have all I aim at.

I ſhall note ſomewhat remarkable in the very Beginning of *her Chriſtian Race*, more in *her Progreſs* and *Proficiency* in *it*; and then come to the laſt *Stages*, when the *Crown*, at the End of the *Race*, was (as it were) within *her Sight* and *View*.

This *elect Lady* ſet out early in the Ways of GOD, in the Dawn or Morning of her Age: There was care taken, whilſt ſhe was young, that ſhe ſhould be brought up in the Nurture and Admonition of the LORD: She came not from her Nurſe's Arms without ſome Knowledge of the Principles of the Chriſtian Religion.

While ſhe was very young, her Obedience to her Parents (which ſhe extended alſo to her Aunt, who had ſome Charge over her in her Father's Houſe) was very exact; and as ſhe began, ſo ſhe continued in this gracious and awful Temper of Duty and Obſervance. I have heard you ſay, *Madam*, that you cannot remember any one Particular wherein at any time ſhe diſobey'd her Father or you.

That her Time might not be miſ-ſpent, nor her Employments tedious to her, the ſeveral Hours of the Day had Variety of Employments aſſign'd to them; and the intermixing of *Prayer*, *Reading*, *Writing*, *Working*, and *Walking*, brought a Pleaſure to each of *them* in *their* Courſes: So that the Day was carried about faſter than ſhe would; and ſhe begins in this her Youth to abridge herſelf of her Sleep, and was oft-times at a Book in her Cloſet when ſhe was thought to be in Bed.

You remember well, I preſume, the *Purſe* her young Fingers wrought for her own *Alms*, and how importunately ſhe would beg your ſingle Money to *fill* it; and as greedy ſhe was of *emptying* it too; the *Poor* ſeldom went from the Houſe without the *Alms* of the young *Daughter*, as well as of the *Parents*.

And how conſtant ſhe was then at her private Prayers I gueſs, by what I have heard from the Keeper of *your* Houſe: When Strangers were in *her* own *Room*, where *ſhe* ordinarily had *her* Retirements, he was called to give *her* the Key of ſome other Chamber for that Purpoſe, at *her Hour of Prayer*; *ſhe* would procure a new *Oratory* rather than *omit* or *defer* that *Duty*.

And how powerful with GOD, the *lifting up of her pure Hands every where*, in this her innocent *Childhood* was, ſoon appeared; for while *her Piety* and *Holineſs* was in this Bud, a violent Attempt there was made to blaſt it: About the *thirteenth Year of her Age* there was a Storm of Temptation raiſed in *her*, and ſome Arguments the *Tempter* had ſuggeſted to drive *her* to deſpair of GOD's Mercy towards *her*. And this I note the rather, becauſe it is not ordinary at ſuch Years to have attained to that Growth, as to be thought fit for thoſe Encounters: But God upheld *this young Twig* againſt ſuch a Storm, which hath torn up many a *fair Tree*; for, after ſome *Anguiſh of Spirit*, and *Patience in the Combat*, and earneſt *Prayers*, God's *Grace was ſufficient for her*: And ſurely it was not the *Strength* of her *Hands*, at this Age, but the *Pureneſs* of *them* which prevailed for *her*.

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* Printed with *The Return of Spiritual Comfort and Grief in a devout Soul*, the Second Edition, 1649.

Some there are whom God leads from the ſpiritual *Egypt* to *Canaan*, not by this Way of the *Philiſtines*, leſt they ſhould repent when they ſee War, and turn back again into *Egypt*.[a] But *her*, it ſeems, God trained up in this military Courſe, and from *her* Youth exerciſed *her* in it, that *ſhe* might be expert at it.

After this Conqueſt, *her Soul* enjoy'd much *Peace* and *Tranquillity*, and *ſhe* went on moſt *chearfully in holy Duties*, and *taſted* much *Comfort* and *Delight* in *them*; and *her Heart* was ever and anon ſo full, that out of the Abundance of it ſhe would ſay, *Oh! what an incomparable Sweetneſs there is in the Muſick upon* David's *Harp! Oh! what heavenly Joy there is in thoſe Pſalms, and in Prayers and Praiſes to* God! *How amiable are the Courts of* God's *Houſe! How welcome the Days of his ſolemn Worſhip!*

And now nothing can hinder *her* from thoſe *holy Aſſemblies*; every *Lord's-Day* conſtantly, Forenoon and Afternoon, *ſhe* would be with the earlieſt at them: Some while (when *ſhe* wanted a Convenience of riding) *ſhe* walked chearfully three or four Miles a Day, as *young* and as *weak* as *ſhe* was, to them; and at Night *ſhe* accounted the Joys and the Refreſhments which *her* Soul had been Partaker of a ſufficient Recompence for the extreme Wearineſs of *her Body*.

And within a ſhort while, by reading good Authors, and by frequent Converſe with learned Men, *ſhe* improves (by God's Help) *her* natural Talents of *Underſtanding* and *Reaſon* to a great Degree of *Wiſdom* and *Knowledge*.

And now *theſe Riches* of *her Piety*, *Wiſdom*, *Quickneſs of Wit*, *Diſcretion*, *Judgment*, *Sobriety*, and *Gravity of Behaviour*, being once perceived by Sir *Lucius Cary*,[b] ſeem'd Portion enough to *him*: Theſe were they *he* prized above worldly Inheritances, and thoſe other fading Acceſſions which moſt Men court.

And *ſhe* being married to *him*, Riches and Honour, and all other worldly Proſperity, flow in upon *her*; and conſequently to proceed in *Holineſs* and *Godlineſs* grows an harder Taſk than before it ſeem'd to be, it being much more difficult, *when Riches* and *Honour* thus *increaſe*, then *not to ſet her Heart upon them*.

Yet God enabled *her*, by his *Grace*, for this alſo; for when Poſſeſſion was given *her* of *ſtately Palaces* pleaſantly *ſeated*, and moſt *curiouſly* and *fully furniſh'd*, and of *Revenues* and *Royalties* anſwerable, tho' your Ladyſhip hath heard her acknowledge God's great Goodneſs towards *her* for theſe temporal Preferments, yet neither *you*, nor any of *her* Friends, could perceive *her Heart* any whit exalted with *Joy* for them.

This Confluence of all worldly Felicities and Contentments did ſo little affect *her*, that there were ſome ſeem'd diſpleaſed at it; and then *ſhe* would attribute much of it to a *melancholick Diſeaſe* which was then upon *her*: And tho' I deny not, but that ſome worldly *Delights* might *fall* by the *Hand of her Melancholy*, yet, doubtleſs, where the *Diſeaſe* ſlew its *Hundreds*, *Grace* ſlew its *ten Thouſands*.

And in this Condition ſome Years paſſed, during which Time *ſhe* was moſt conſtant at *Prayers* and *Sermons*, and frequently received the *bleſſed Sacrament*; and altho' now and then *ſhe* felt not *her* wonted *ſpiritual Comforts*, but inſtead of them had ſome *Anguiſh* and *Bitterneſs* of *Spirit*, yet, by the Advice of good Divines, and by her ordinary Help of *Prayer*, *ſhe* recover'd ſoon *her* Peace and Joy.

Thus, in ſeveral Conditions of Youth, and *ripe Years of Virginity* and *Marriage*, and amongſt contrary Temptations of *Adverſity* and *Proſperity*, *Affliction* and *Comfort*, *ſhe* continues that Courſe of *holy Life* which *ſhe* had begun: A great *Proficiency* and a far *Progreſs* this; yet I crave leave to reckon it all into *her Beginning*, for this was but ſlow in reſpect of that great Agility and quick Speed *ſhe* attained unto in the other Part of *her ſpiritual Race*.

Her Proficiency and *Progreſs* I ſhall account from that Time, when *her Proſperity* began to abate, when *her dear Lord* and moſt beloved *Huſband*, that he might be like *Zebulon*, (a Student *helping the* Lord *againſt the Mighty*[c]) went from his *Library* to the *Camp*, from his *Book* and *Pen* to his *Sword* and *Spear*; and the conſequent of that, an inevitable Neceſſity, that *ſhe* muſt now be *divorced* from *him* (for a while) whom *ſhe* loved more than all the Things of this World: This was a ſad Beginning; but that *total Divorce*, which ſoon after Death made between *him* and *her*, that *he* ſhould be taken away by an untimely Death, and by a violent Death too, this, this was a moſt ſore Affliction to *her*; the ſame Sword which killed *him* pierced *her* Heart alſo.

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[a] *Exodus* xiii. 17.

[b] Afterwards Lord Viſcount *Falkland*, who was ſlain at the Battle of *Newberry*, in Defence of King *Charles* I. See his Character, which will follow Mr. *Herbert*'s.

[c] *Judges* v. 14.

And this heavy Affliction which GOD ſent upon *her*, *ſhe* interpreted for a loud Call from Heaven, to a further *Proficiency* in *Piety* and *Virtue*.

And yet *ſhe* fears it may be a Puniſhment alſo upon *her*, for ſome Sin or other; and therefore ſtrictly examines *herſelf*, and ranſacks every Corner of *her Heart* to find out wherein *ſhe* had provoked GOD to lay this great Affliction on *her*; and to make ſure, *ſhe renews her Repentance* for all *her* Tranſgreſſions; and *her godly Sorrow* for her Sins paſt is as freſh as if it had been for the Sins of yeſterday.

And now *ſhe* addreſſes *herſelf* to a *Divine* of great *Eminency* for *Piety* and *Learning*, and from him *ſhe* takes Directions for a more ſtrict Courſe of Life in this *her Widowhood* than formerly; now *ſhe*, forgetting quite what was behind, preſſes forward to what was before; and, as if *ſhe* had done nothing yet, *ſhe begins* a-new.

And tho' the greateſt and chiefeſt Part of *her* Chriſtian Work was lock'd up cloſe within *herſelf*, and ſome of it very ſtudiouſly and induſtriouſly concealed by *her*, (that *ſhe* might be ſure no Degree of Vain-glory ſhould creep upon *her* with it) yet *much* of it appeared by the Effects, and is now forced to come abroad before us.

Her firſt and grand Employment was to read and underſtand, and then (to the utmoſt of *her* Strength) to practiſe our *moſt bleſſed Saviour's Sermon* upon the Mount, in the 5th, 6th, and 7th Chapters of St. *Matthew*'s Goſpel; and having read over a moſt compleat, tho' compendious *Comment*, upon that *Sermon*, *ſhe* ſet forthwith upon the Work of *practiſing* it, and began with thoſe *Virtues* to which the *Beatitudes* are annex'd.

And *her Mercifulneſs* was none of thoſe *Virtues*, which *ſhe* could at all conceal from us; *much* of *her Eſtate* (we ſaw) given yearly to thoſe of *her Kindred*, which were capable of Charity from *her*: And *ſome* of *her* near *Neighbours*, who were very *old*, and not able to work; or very *young*, and not fit for work, were *wholy maintained* by *her*: To other poor Children *ſhe* contributed much, both for their *ſpiritual* and their *temporal* well-being, by erecting a *School* for them, where they were to be taught both to *read* and to *work*: Much care *ſhe* took, that no Man, or Woman, or Child, ſhould want Employment; that their own Hands might bring them in a competent Subſiſtence; and accounted that the beſt Contrivement of *her* Eſtate, which ſet moſt poor People on work; for if it were to their Profit, *ſhe* little regarded *her* own Detriment in it.

So that *her* principal Care herein, was to keep them from Idleneſs *(that Root of all Sin and Wickedneſs)* for by another Contrivement of *her* Eſtate, *ſhe* might have received more Profit, and thereby have been better able to relieve them, tho' by this only, *ſhe* was able to ſet them on work.

A moſt eminent Piece of *Mercifulneſs* this, where *corporal* and *ſpiritual Mercy* went together, and *Wiſdom* guided both!

And for the *Poor* at home, and for *Strangers* at the Door, ſhe was very charitable in *feeding the hungry*, and *refreſhing the faint* and *weak*; and for *clothing* the *naked*; in ſome Extremities you ſhould ſee this *Lady herſelf* go up and down the Houſe, and beg Garments from *her Servants* Backs (whom *ſhe* requited ſoon after with new) that the *poor* might not go *naked* or *cold* from her Door: So that *ſhe* was not only a liberal *Almoner* to the *Poor*, but alſo an earneſt *Solicitor* for them: And when it was objected, that many *idle* and *wicked* People were, by this Courſe of *Charity*, relieved at *her* Houſe, *her* Anſwer was; *I know not their Hearts, and in their outward Carriage and Speech they all appear to me good and virtuous; and I had rather relieve five unworthy Vagrants, than that one Member of* CHRIST *ſhould go empty away:* And for *harbouring Strangers*, the many Inconveniencies, ordinarily enſuing upon it, could not deter *her* from it; ſometimes for ſome Weeks together *they* were entertained by *her*.

And ſince *her* Death, I hear of plentiful Relief, *here*, at *London*, and at *Oxford*, ſent *privately* to *Priſons* and *needy* Perſons, with a ſtrict Charge that it ſhould not be known from whence it came; *ſhe would not have her Left-hand know what her Right-hand gave*.

And this *her Mercifulneſs* could not be bounded within the Limits of *Friends*, it extended it ſelf to *her Enemies* too; when there were ſome Store of them taken Priſoners by the King's Soldiers, and in great need, *ſhe* conſulted how *ſhe* might ſend Relief to them; and when it was anſwered, that ſuch an *Act* would raiſe Jealouſies (in ſome) of *her* Loyalty to his *Majeſty*, *ſhe* replied, *No Man will ſuſpect my Loyalty, becauſe I relieve theſe Priſoners, but he would ſuſpect my Chriſtianity, if he ſhould ſee me relieve a needy* Turk *or* Jew; *however, I had rather be ſo miſunderſtood (if this my ſecret Alms ſhould be known) than that any of mine Enemies (the worſt of them) ſhould periſh for want of it.*

And this one Inſtance and Reaſon of *her's* is Ground enough to believe, *ſhe* failed not to relieve *her* Enemies, as often as Occaſion required.

But beyond all, *her Mercifulneſs* towards the *Sick* was moſt laudable: *her* Proviſion of *Antidotes* againſt *Infections*, and of *Cordials*, and other ſeveral Sorts of *Phyſick* for ſuch of *her* Neighbours as ſhould need *them*, amounted yearly to very conſiderable Sums; and tho' in diſtributing ſuch *medicinal Proviſions*, *her Hand* was very *open*, yet it was *cloſe* enough in applying them; *her Skill* (indeed) was more than ordinary, and *her Warineſs* too.

When any of the poor Neighbours were ſick, *ſhe* had a conſtant Care, that they ſhould neither want ſuch *Relief*, nor ſuch *Attendance*, as their weak Condition called for, and (if need were) *ſhe hired Nurſes* to ſerve them: And *her* own frequent *viſiting* of the pooreſt *Cottagers*, and *her* ready *Service* to them, on their *Sick-bed*, argued as great *Humility* as *Mercifulneſs* in *her*; yet the Books of *ſpiritual Exhortations* ſhe carried in *her* Hand to *theſe ſick Perſons*, declared a further Deſign *ſhe* had therein, of promoting *them* towards *Heaven*, by reading to them, and by adminiſtring Words *of holy Counſel* to *them*: There is no *Seaſon* more *fit* (*ſhe* would ſay) for *ſowing* good *Seed*, than this; while the *Ground* of their *Hearts* is *ſoften'd* and *melting* with *Sorrow* and *Sickneſs*: And to gain this Advantage it was, that *ſhe* was ſo frequent a *Viſitor* of the Sick, going Day after Day to their *Bed-ſide*: This honourable Lady hath been obſerved ſitting in a Cottage, waiting the *ſick Woman*'s leiſure, till the *Slumbers* and *Fits* were over, that *ſhe* might read again to *her*, and finiſh the Work *ſhe* had begun.

And of late when *ſhe* could not do this good Office, *in her own Perſon* (*ſhe* growing ſickly and weak) yet *ſhe* would do it ſtill *by Proxy*; for ſome of *her Friends* or *Servants* were deputed by *her*, to go to the *Sick*, with *her Books* too, daily; and now and then moſt of *her Family* (who were fit for ſuch an Employment) were ſent abroad on this Errand.

Thus ordinarily, in all *her* Works of *corporal Mercy*, *ſhe* added *Works of ſpiritual Mercy* too; relieving the Wants of the *Body*, and of the *Soul* together; *inſtructing*, and *exhorting*, and earneſtly *perſuading* the *Poor* and the *Sick* to ſome *Virtue* or other, for their *Soul*'s Health.

And as for *this*, ſo for *Meekneſs* alſo, *ſhe* was moſt *eminent*; *ſhe* was *ſecond* to none of her *Sex* and *Age* (I believe) among us, for *Perſpicacity of Underſtanding*, and Clearneſs of *Judgment*; yet as far from *Self-conceit*, as from *Ignorance*: *Her* Wont indeed was upon Debates, to object till all Arguments, *ſhe* could think on, to the contrary, were ſatisfied; and when that was once done, no Cavil was heard, but *her* Aſſent readily given; and this ready *Submiſſion* of *her Judgment*, to the beſt Reaſons, I mention, for the *Meekneſs* of her *Underſtanding*; herein *this Lady* excelled ſome of the chiefeſt *Rabbies*, that *her Knowledge did not puff up, but edify*.

And *her Underſtanding* leading the Way in *Meekneſs*, *her Will* chearfully followed in it too; as ſoon as *her Underſtanding* was ſatisfied, *her Will* bowed preſently and obeyed; *ſhe* ſeldom denied to do, what *ſhe* was convinced was fit to be done.

The greater Difficulty was with *her Affections*: *her* natural *Temper* ſhe would often complain inclined *her* to *Anger*; and being ſo well aware of it, *ſhe* moſt diligently obſerved *her* ſelf, and did in a great Degree conquer that *froward Inclination*; and that good Meaſure of *Meekneſs* (in this kind) which *ſhe* attained unto, was the more commendable, becauſe of the many great Difficulties *ſhe* met with in it.

Then for *Peaceableneſs*; *as much as in her lay, and as far as was poſſible, ſhe had Peace with all Men*; *ſhe ſuffered herſelf* to be *defrauded*, and damaged in *her* Eſtate, rather than *ſhe* would diſquiet a Debtor by Suits at Law; for *Peace* is *equivalent* (ſaid ſhe) to the *Sum* detained.

And for Differences in Law among others, where *ſhe* was not a *Party*, *her Chriſtianity* engaged *her* to wiſh and endeavour for Reconciliation amongſt *Brethren*; but eſpecially, when *Controverſies* aroſe between *Neighbours and Pariſhioners*, *ſhe* made uſe of all *her Power* and *Art* to *reconcile* them.

And *ſhe* had *her Antidotes* here too, as well as *her Medicines*; to prevent *Contentions*, as well as to cure *them*. It coſt *her* a good Sum, your Ladyſhip knows, a while ſince, to prevent a *Contention ſhe* foreſaw ariſing among the *Neighbours*, about the Choice of a *Pariſh Officer*; *ſhe hired one*, and all was *peaceable and quiet*.

Thus ſhe hungred and thirſted after Peace, and *after Righteouſneſs* too; as *the chaſed, wearied*, and *faint Hart* after the *Water-brooks*, ſo her *Soul* ſeemed to *long after Righteouſneſs*; frequently *panting*, *Oh! why am I not? Oh! how ſhall I be? Oh! when ſhall I be perfect, as my heavenly Father is perfect?*

And for *patient Suffering*; of late *ſhe* was ſeldom free from *this* or *that* Trouble; *ſpiritual Afflictions* and *Sorrows*, or *bodily Infirmities*, of *Weakneſs* and *Sickneſs*, or *worldly Loſſes* in *her* Eſtate, one, or more of theſe, or ſuch like Preſſures were conſtantly heavy upon *her*; yet little Diſturbance, no *Impatience* at all could be perceived in *her*; I have ſeen them all upon *her* together, and yet *her Patience* triumphing over them all.

There were ſome who thought *her* in love with Suffering, when *ſhe* refuſed to pay *Contribution-Money* againſt the *King*, and ſuffered *her Stock of great Value* to be ſeized on, rather than to pay ſome *little Tax*, which was demanded: This (I ſay) was thought much; had not *carrying* the *Croſs*, when it is inevitably laid on, been enough; but thus to *meet* the *Croſs* and *take it up*; thus forwardly to ſuffer Damage, rather than *blemiſh her Obedience* and *Loyalty*, this was *her* Practice; and therefore till the *King* himſelf granted an Indulgence, *ſhe* patiently ſuffered whatſoever Damage came upon *her*, ſtill refuſing to pay *Contribution* to the *neighbouring Garriſons*, which were againſt him.

And now, after the Exerciſe of all theſe *Virtues* in this high Degree, ſuch a Poverty of *Spirit* was apparent in *her* as was moſt admirable; upon all Occaſions *bewailing her Weakneſſes*, and *lamenting her ſpiritual Wants*. There were ſome about *her* who had an *holy Emulation* to be like *her* in theſe and ſuch like *Graces* and *Virtues*, and *ſhe* hath now and then overheard them wiſhing, *that they were as forward as ſhe*; and *her* conſtant Reply was, *Oh! ye are not ſo backward, yet wiſh yourſelves better!* Ye *know not how vile and corrupt my Heart is*: So that in ſome Reſpects *ſhe* accounted *herſelf the greateſt of Sinners*; in no Reſpect would *ſhe* eſteem better of *her* ſelf, *than of the leaſt of Saints*; a Well-wiſher towards *Holineſs* and a *Beginner ſtill*.

Thus *ſhe* daily practiſed theſe *Graces* and *Virtues*, to which our *Saviour* annexed ſuch ſpecial *Bleſſings*; and ſtudied to be ſtill more and more perfect in them, with as much Diligence as the *Scholar* doth his *Leſſon*, and with as much *Succeſs* and good *Speed* too.

And from this *Sermon* of our *bleſſed Saviour ſhe* learned that Duty of *Prayer*; and *her* chief Practiſe *therein*, *ſhe* could not conceal from us neither, which was, as follows:

Firſt, *ſhe* ſpent ſome *Hours* every Day in *her private Devotions* and *Meditations*; and *theſe* were called (I remember) by thoſe of *her Family*, *her buſy Hours*; *Prayers*, *her Buſineſs*; *Martha*'s *Employment* was *her Recreation*, *ſhe* had ſpare Hours for it; *Mary*'s was *her Buſineſs*.

Then *her Maids* came into *her Chamber* early every Morning, and ordinarily *ſhe* paſſed about an Hour with them, in *praying*, and *catechiſing*, and *inſtructing* them; to theſe *ſecret* and *private Prayers*, the *publick Morning* and *Evening* Prayers of the Church, before *Dinner* and *Supper*; and another *Form* (together with reading *Scriptures*, and ſinging *Pſalms*) before *Bed-time*, were daily and conſtantly added.

And ſo ſtrict was *ſhe* for the obſerving of theſe ſeveral *Hours* of *Prayer*, that a Charge was given *her Servants* to be frequent (if their Occaſions permitted) at every of them: However, *ſhe* would not endure that any one ſhould be abſent from them all; if *ſhe* obſerved any ſuch, *ſhe* preſently ſent for them into *her* Chamber, and *conſecrated another Hour of Prayer*, there, purpoſely for them: And *ſhe* would pray with thoſe Servants privately, 'e're *ſhe* went to Bed, who had not prayed publickly with *her* that Day.

To pray with *David*, *ſeven* times a Day, or with *Daniel*, *three times*, is expected perhaps only from ſuch *Perſons* as have *Leiſure* and *Opportunity*; but with *Levi* to offer up *Morning* and *Evening Sacrifice every Day*, this ſhe required from the buſieſt Servant in the Houſe, that the *Out-goings* of the *Morning* and *Evening*, every one ſhould *praiſe* GOD, and call *upon his Name*.

Neither were theſe *holy Offices* appropriate to *her menial Servants*, others came freely to join with them, and *her Oratory* was as open to *the* Neighbours as *her Hall* was.

On the *Lord's-day ſhe* roſe in the Morning earlier than ordinarily; yet enjoining *her* ſelf ſo much *private Duty*, with *her Children* and *Servants* (examining them in the *Sermons* and *Catechiſings*, &c.) and with *her* own *Soul*, that oftentimes the *Day* was *too ſhort* for *her*; and then I have known *her riſe* two or three Hours *before* Day on the *Monday*, to ſupply what was left *undone* the Day before.

To diſpoſe *her* ſelf the better for the religious keeping of the *Lord's-day* (as well as for other *ſpiritual* Ends) I preſume it was, that *ſhe* ſo ſolemnly *faſted* every *Saturday*; *that Day ſhe* ſequeſter'd *her* ſelf from Company, and from worldly Employment, and came ſeldom out of *her Cloſet* till towards *Evening*, and then the *Chaplain* muſt *double* the *Sacrifice*; *Prayers* ſhe had and *Catechiſing* both.

And the other *Holidays* of the *Church ſhe* punctually obſerved; and when the *publick* Duties were performed by the *Congregation* on *thoſe Days*, *ſhe* releaſed *her* Servants to their *Recreations*, and to their particular *Occaſions*; ſaying, *Theſe Days are yours, and as due to you, as ordinary Days to my Employments*; and I will not be unjuſt to incroach upon *your Severals*, by expecting any Work from you.

And on theſe *Holidays ſhe* rejoiced much, at the Advantage *ſhe* gained, of going to *her* poor *unlearned Neighbours* with *her Book*; now their *Plow* and their *Wheel* (ſaid ſhe) *ſtands ſtill*, and they are at good Leiſure to hear ſome good *Leſſons* read to them.

And *her* Strictneſs was exemplary in keeping the *Faſts* of the *Church*, and ſuch Days as were appointed for *ſolemn Humiliation*: *Young* and *old*, *noble* and *mean*, *free* and *bond*, in *her* Family, muſt obſerve *them* duly; the *Ninivites* were *her Pattern*, both for *outward* and *inward Humiliation*.

And ſince our Calamities increaſed upon us, *ſhe* often wiſhed, that *lawful Authority* could *vote* it fit, that not only the *ſecond Fridays*, but alſo the *laſt Wedneſdays* in every Month, ſhould be kept ſolemnly throughout the Land; that our *Faſts* were doubled, as well as our *Troubles*.

And *her* Care to prepare *her* ſelf for the receiving of the *holy Sacrament* of *our* moſt *bleſſed Lord's Supper*, was moſt commendable, and moſt punctual: Oftentimes *Scruples* and *Fears* aroſe in *her*, tending to keep *her* back from that *heavenly Banquet*; and *ſhe* (having, upon Examination of them, Reaſon enough (as we thought) to conclude, that they were *Temptations* from the *Devil*, whom *ſhe* perceived labouring amain, to deprive *her* of that *Strength* and *Comfort*, which *ſhe* hoped to receive from that *ſacred Ordinance)* neglected them all and preſented *her* ſelf, with an *humble* and *trembling Heart*, at that *bleſſed Sacrament*; and theſe *Fears* and *Scruples* in *her*, occaſioned this *peremptory Reſolution* from *her*, that *ſhe* would not *(by* God's *Help)* thenceforth *omit* any *Opportunity* of *communicating*: Thus while the Devil is *undermining* to *weaken her*, *ſhe* is *countermining* to *ſtrengthen herſelf* more againſt him; which *Reſolution ſhe* conſtantly kept at *home*, and (I am told) at *Oxford*, and *London* too; the firſt Inquiry almoſt after *her* Journey thither was, Where, and when is there a *Communion?* And ſometimes *ſhe* would go to the other End of the *City* for it.

At home *her* Servants were all moved to accompany *her* to the Sacrament, and they who were prevailed with, gave up their Names to *her*, two or three Days before; and from thence *ſhe* applied *her* ſelf to the inſtructing of *them*; and *ſhe* knew well, how to adminiſter to every one their particular Portion; and *ſeveral* Exhortations *ſhe* had for *ſeveral* Perſons whom *ſhe* had Power over.

Yet *ſhe* truſted not in *her* own Inſtructions of them, but deſired the *Chaplain*'s Help alſo to *examine* them, and to *inſtruct* them farther; and *her* Care was ſo to order *her domeſtical Occaſions*, that all thoſe *Servants*, who were to *receive* the *Sacrament*, ſhould have the *Day before it* free from their *ordinary Work*, that they might have better Leiſure for that *ſpiritual Work* of *preparing themſelves for that Sacrament*.

And after the *holy Sacrament*, *ſhe* called *them* together again, and gave them ſuch Exhortations as were proper for *them*.

And this very Care and *Piety* in *Family-duties* was ſo highly eſteemed of an *Abraham*, that *God* made him one of his Privy-Council (as I may ſo ſay) for that alone;[c] and might not the ſingular *Wiſdom* and *deep Knowledge* of *divine Counſels*, and *heavenly* Myſteries, which this *Daughter* of *Abraham* had, be a Reward of that Care to inſtruct her *Children* and *Houſhold* in the *Ways* of God?

Yet while *ſhe* is thus religiouſly and piouſly employed in this *good Proficiency* and far *Progreſs*, going on from *Grace* to *Grace*, from *Virtue* to *Virtue*; God hath a further *Deſign* upon *her*, another *Affliction* to *quicken her* yet more.

Her young and moſt *dear Son Lorenzo* (whom God had endowed with the *choiceſt* of *natural Abilities*, and to whom *her Affections* were moſt *tender*, by reaſon of thoſe fair *Bloſſoms* of *Piety* ſhe perceived in *him)* God takes away from *her*.

This added, to *her* former *Troubles* of the Loſs of *her Huſband*, of *her* Croſſes in the *World*, and of *her ſpiritual Afflictions* (which came often upon *her)* makes the Burthen moſt heavy; ſhe was bruiſed with *Afflictions* before, but now ſhe fears *being ground to Powder*.

Now ſhe *weeps* and *mourns* all *the Day long, and at Night* alſo *waters her Couch with Tears*; and *weeping, ſaith, ah! this immoderate Sorrow muſt be repented of, theſe Tears wept over again*: And this quick Senſe of diſpleaſing God, by this deep *Grief*, ſoon allayed the Vehemency of it. And now *ſhe* retires *herſelf* to *liſten*, *what the* Lord God *ſaid unto her*, in this louder *Call* of *Affliction*; and *ſhe* ſeems to be *prompted*, that *ſhe* was not yet *weaned* enough from the *Things of this World*, and that it is expedient for *her*, that ſome of thoſe worldly *Comforts* ſhe moſt *delighted in*, ſhould be taken away from *her*, that *her Converſation* may be yet more *ſpiritual* and *heavenly*; and therefore this *Affliction* ſeemed to call *her* to a greater *Mortification* to the *World*, and to a nearer *Conformation* to Christ *her* Lord.

Yet ſtill *her* Sorrow for *her Son* is ſomewhat exorbitant *(ſhe* fears) and therefore *ſhe* goes to *her* ghoſtly *Phyſician* again, and acquaints *him* with the Violence of *thoſe Fits* of *Sorrow*, which of late had ſeized upon *her*, for the *Death of her Son*; and *he* with his *medicinal Counſel* and Direction, by God's Help, *cured* this *her Diſtemper*; and *Antidotes he* preſcribed too, to *prevent* a *Relapſe* into this Malady of *exceſſive Grief*.

Now ſhe confeſſes, that this *very Affliction* was moſt *fit for her*, and that it would prove moſt behoveful to *her*, and therefore ſhe labours to put on *Joy* inſtead of *Sorrow*, and *Comfort* inſtead of *Mourning*; and returning home with perfect Chearfulneſs, every one there obſerved a moſt notable, tho' ſudden Change in her; ſad *Hannah*'s *Countenance* and *Converſation* not more viſibly *changed* upon the good Words of *Eli* the *Prophet*, to *her*, concerning the *Samuel ſhe* ſhould *obtain*, than *her's* now is, after the *Loſs* of *one*.

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[c] *Gen.* xviii. 17.

Thus God made the *Medicine* moſt *ſovereign* to *her*; and the *Antidote* too; for I verily believe *ſhe* never felt any *Fit* of that her *Diſeaſe*; and tho' *ſhe* wept often for *her Tears* ſo profuſely ſpent formerly upon *her Son's Hearſe*, yet after this not a *Tear* more ſhed over it.

And with this extraordinary *Chearfulneſs ſhe* takes up a moſt firm *Reſolution* of a further *Progreſs* in *Holineſs* and *Piety*, and addreſſes *her* ſelf to run theſe *latter Stages of her Chriſtian Race*, with greater Speed, than *ſhe* had ſhewed in any of the former: And thereupon *ſhe* begins with a moſt diligent Endeavour to conform *her Life exactly* and *univerſally* to the moſt *holy Will of* God.

But the *Devil*, who before envied *her Beginning*, and *her Proficiency* much more, is now moſt *violent* to hinder *her Perfection*; and therefore upon this *her renewed* Purpoſe of more *exact Obedience*, preſently *aſſaults her* with *Fierceneſs* and *Rage*, ſtrongly *tempting her* to think that *ſhe* had *deceived herſelf* all this while, and that *ſhe* had mocked God with a *counterfeit Repentance*, which was no way *acceptable to him*.

And an *Argument* was brought to this Purpoſe, which was ſo ſuitable to the *Tenderneſs* of *her* own *Spirit*, that it is hard to ſay whence it proceeded.

And this it was; my *Grief* for *my Sins* hath not been ſo *vehement*, as that, the other Day, *for the Death of my Son*; I *wept* not ſo *bitterly* for *them*, as *I did for that*; and therefore, that my *Repentance* is not *acceptable*.

And in this *Anguiſh of Spirit*, *ſhe* haſtens to *her* learned Friend again, and begs *Counſel* and *Direction from him*; and after devout *Prayers* and holy *Conferences*, received full *Comfort* and *thorough Satisfaction*, and returns home now as *viſibly lifted* up from the *deep Pit* of *Anguiſh* and *Diſquiet of Spirit*, as ſhe was the other Day, from the *Valley* of *Sorrow*: And with *Tranquillity* of *Mind*, and *Joy* of *Heart*, ſhews to her Friends, both how ſhe ſunk, and how ſhe was raiſed again.

And now having *by the Help of her* God *leapt over this Wall*, and overcome this Difficulty, with much *Chearfulneſs of Spirit ſhe* enters upon the Practice of what *ſhe* had laſt reſolved on. This *Oppoſition* tho' it ſtaid her awhile, yet *ſet* an *Edge* upon her *Reſolution*, and ſhe ſoon *recovered* that *whetting* time. And *ſhe* begins by a moſt ſharp *Mortification* to obey the Call of *her* laſt *Affliction*.

The Vanity of *Apparel* and *Dreſſes ſhe* had *cut off* long before; and after *her Huſband's Death*, the *Riches* of them too. Theſe (and *her Looking-glaſſes with the Women in the Law*,[d]) ſhe had laid by, for the *Service* of the *Tabernacle*; what *ſhe* ſpared in theſe, *ſhe* beſtowed upon the poor *Members* of Christ, and now *ſhe* begins to cut off *all worldly Pomp* alſo.

In *her Houſe*, in *her Retinue*, and at *her Table*, and otherwiſe, ſhe denies *herſelf* that *State* (which *her Quality* might have excuſed) that (with *Dorcas* the *Widow*) ſhe might be *full of good Works*; and more *Delight* ſhe takes to ſee *her Revenues* now ſpent among a Crowd of *Alms-men* and *Women* at *her Door*, than by a *Throng* of *Servants* in *her Houſe*; it was greater *Joy* to her, that ſhe could maintain *poor Children* at their *Books* and their *Work*, than to have *Pages and Gentlewomen for her Attendants*: *Theſe Expences* ſhe knew would be better allowed, in *her Bill* of *Account* at the *general Audit*, than thoſe other; it was *her Pomp* and *Joy* to *mortify all uſeleſs Pomp* of *State*, and all *Delight* in *courtly Vanities*.

And now *her Anger* too (which was *cruſhed* before) muſt be wholly *ſubdued*; and to that Purpoſe *ſhe* ſolicitouſly avoids *all Inquiries*, and all *Diſcourſe* which *ſhe* feared would provoke *her* to *immoderate Anger*; and when ſhe feels it ſtruggling to ariſe in *her*, then preſently (either by Silence, or by diverting to another Matter) *ſhe* labours to ſtifle it.

And while ſhe is ſuppreſſing the Sinfulneſs of *this Paſſion*, ſhe undertakes alſo that moſt difficult Taſk of *taming* the *Tongue*: And as it is neceſſary with *unruly Beaſts*, ſhe begins *roughly* with it, ties it up, with a moſt ſtrong *Reſolution*, and ſcarce ſuffers *it to ſpeak*, leſt ſhe ſhould *offend with her Tongue*: Thus for ſome while it was *ſtraiten'd*, and then ſhe *looſed* it a little with theſe two Cautions:

Firſt, that it ſhould *never ſpeak Evil of any Man, tho' truly, but only upon a Deſign of Charity, to reclaim him from that Evil*: And becauſe it is not ordinary to reclaim any vicious Perſon, in his *abſence*, therefore her Charge is peremptory to her *Tongue*, that it never ſhould *ſpeak Evil of any Man*, were he moſt notoriouſly vicious, if he were *abſent*, and *not like to be amended by it*: A ſtrict Rule this, yet verily I perſuade myſelf, that for a long time before her *Death ſhe* moſt punctually obſerved it; *ſhe* accounted it a Crime to *ſpeak Evil falſly* of any Man; and it went for a *Slander* with *her* (as well it might) to *ſpeak Evil truly* of any one, unleſs it were in *Love*.

The ſecond Caution *her Tongue* had, was that, *as much as was poſſible, it ſhould keep in every idle Word, and ſpeak out only that which was to Edification*.

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[d] *Exodus* xxxviii. 8.

The *Theſſalonians* were famous for ſpeaking to the *Edification* of one another,[e] and this *Theſſalonian Language our good Lady* ſtudied, with as much Diligence and Earneſtneſs, as we ordinarily ſtudy a *deep Science*, or a *gainful Myſtery*: And now *ſhe* is very *ſlow to ſpeak* (as the Apoſtle exhorts) and, where *ſhe cannot* rule the Diſcourſe to *Edification*, *ſhe* ſits *ſilent*, *and refrains even from good Words*, *tho' it be a Pain and Grief to her*.

And of late ſhe diſtinguiſhed between *civil* and *ſpiritual Edification*, and ſcarcely allowed herſelf *Diſcourſes* for *civil Edification* of *her* Friends or Neighbours in worldly Matters; *ſpiritual Edification in heavenly Things* was all *her* Aim.

And her *care* was the ſame in *writing* as in *ſpeaking*; not a *vain*, not an *idle Word* muſt ſlip from *her Pen*; ſhe thought not *her Soul clean*, if there was ſuch a *Blot* in *her Paper*. In *her Letters* no Savour of Compliment at all, and ſhe judged *herſelf* guilty of a *Treſpaſs*, if ſhe ſubſcribed *herſelf*, *Your Servant*, to whom ſhe was not really *ſo*.

And for that other *Temperance* in *Diet*, as well as in *Speech*, ſhe was very eminent. A *ſmall Doſis* of *Meat or Drink*, and of *Sleep*, and *Eaſe*, ſufficed *her*.

In *Faſtings often*, in *watching often*; and *temperate* ſhe was, in an high Degree *continually*. And theſe were ſure Means for the *Mortification* of *her Appetites*: And as far from *Daintineſs* as from *Intemperance*, and both that, and this, not only in a *care* of *her Health*, and reſpect of God's *Commandment*, but alſo out of a *Conſciouſneſs* (as ſhe would now and then intimate) that ſhe was unworthy to enjoy any thing, for *Quantity* or *Quality*, above the *Meaneſt* in the *Pariſh*.

And together with theſe *Mortifications* of *her Affections* to *Honour* and *State*, and of *her Appetites*, ſhe now alſo ſeverely undertakes the *Mortification* of *her natural Affection* to *her Children* and *Friends*, and keeps that from its wonted Exorbitancy: It ſounded very harſhly to ſome of *her* deareſt Friends, when ſhe ſaid, *O love me not*, *I pray too much!* until ſhe added, *and* God *grant*, *I never love my Friends too much hereafter*; *that hath coſt me dear*, *and my Heart hath ſmarted ſore with Grief for it already*: And now her *Will* and *Underſtanding* muſt be henceforth more *mortified* than formerly; ſhe had reſigned them before to God's *Will*, and ſhe renews that *Reſignation* daily, and moſt freely ſubmits *herſelf* in every thing, not only to God's *Will*, but alſo to his *Wiſdom*: And whatſoever comes upon *me* (ſaid ſhe) *I will bear it patiently*, *becauſe by* God's *Will it comes*; *yea*, *I will bear it chearfully*, *becauſe by* God's *Wiſdom it is thus ordered*, *and it will work (as all things elſe) for mine Advantage*.

And upon this Reaſon ſhe was wont to account the *Death of her Huſband*, and *of her Son*, *as extraordinary Perquiſites and Advantages to her*; and *therefore I ſhould offend* not only *againſt free Obedience and Submiſſion*, but *alſo againſt common Prudence* (ſaid ſhe) *if I ſhould wiſh my Condition otherwiſe than now it is*; *I cannot wiſh any thing ſo gainful and proſperous to me as this*, *which my heavenly Father in his Wiſdom hath ordered for me*.

And as in *ſuffering*, *ſo in doing*, ſhe *reſigns* up *herſelf* wholly, and reſolves (by *the Grace of* God) *to do whatſoever is her Duty* in every thing; and therefore ſhe propoſes henceforth to *deliberate* of *nothing*, but what is her Duty, in this, or that Particular, and without further Pauſe go about it.

When Matters of Difficulty came, ſhe uſually conſulted with the moſt *learned* and *pious Divines* ſhe could meet with, to learn what was *her Duty therein*; ſhe truſted not *her own* Judgment, nor *miſtruſted theirs*; but preſently applied *herſelf* to do as *they* directed *her*.

In the Tranſactions of worldly Affairs, tho' ſhe foreſaw ſometimes Inconveniencies enſuing by following their *Directions*, yet more ſhe feared might *otherwiſe* happen, and therefore ſhe would not neglect them. And when the Succeſs of any Buſineſs anſwered not to *her* Expectation, ſhe ſeemed not troubled at it; and ſeeing it was God, who in his *Wiſdom* denied her Succeſs, ſhe would ſtill *hope*, and *ſay*, Tho' at *this Time*, *this Way*, *this Buſineſs proſpered not*; *yet at ſome other Time*, *ſome other Way*, *it will be ſucceſsful unto me*. *This doing my Duty will be ſome Time or other*, *ſome Way or other*, *for mine Advantage*.

And theſe *her Mortifications* were not without a great Degree of *Sanctification*, both in the *inward* and *outward* Man; for to theſe ſhe joined *her* former Purpoſe of adorning *her Soul* more *ſpaciouſly* with thoſe *Virtues* which *our Saviour* commends in his *Sermon on the Mount*; and now ſhe endeavours to put them in Practice more *perfectly* and more *exactly* than formerly ſhe had done.

And firſt, *Mercifulneſs* begins to *exceed*: She was moſt *liberal* before, now ſhe is (conſidering *her* Eſtate, brought into a very narrow Compaſs) *moſt bountiful*: For whereas before the *Main* of *her Revenue* was *for her own Maintenance*, the *Superfluity* of *it* for *her Charity*; now the *Main of her Revenues goes abroad for Charity*, the *other only* is *left at home* for *her Maintenance*: I have heard *her* compute, and the Remainder after ſuch and ſuch Deeds of

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[e] 1 *Theſſ.* v. 11.

Charity to be expended quarterly, that ſmall Pittance was only it *ſhe* accounted *her's*; and order'd *her* Courſe of Life accordingly; very well content, tho' *ſhe* herſelf made a *Shift with* Agur's *ſingle Food and Raiment*,[f] that others, who depended on *her*, ſhould (as the Houſhold of *Lemuel*'s virtuous Woman) *be fed and cloathed with double*.[g]

And with this, *her Meekneſs exceeds* alſo: *Meekneſs* was the *Attire* of *her Soul* before, now it is the *Ornament* thereof; hath the *Fulneſs* and *Length*, and *Comelineſs* too of an *Ornament* or *Robe*; and I will ſay nothing (for I cannot ſay enough) of the *Richneſs*, and *Glory*, and *Beauty* of that *Robe*, *a meek and quiet Spirit*: Now *ſhe* grows a moſt eminent Pattern of *Meekneſs* and *Gentleneſs* in every kind, and all that knew *her* admired and reverenced *her* for it.

And *her Compaſſion*, which was thought to be with the deepeſt before, goes deeper now: She had formerly the *Bowels* of a moſt tender *Mother* towards every one in diſtreſs, now ſhe puts on the *Bowels of* GOD; and ſo enlarged ſhe grows in her *Bowels*, that ſhe ſeldom ſees or hears of any Object of Pity, but they *yearn* ſo much within *her* as to force Tears from *her Eyes*; and it is hard to ſay whether *her Bowels* or *her Hand* (*her Compaſſion* or *her Charity*) contributed moſt to the *Comfort* of the *Poor* and *Needy*.

This was confined, *that* at large; and the publick Calamities which *her Hand* of *Charity* could not reach, *her Bowels* of *Compaſſion* did: And we, who obſerv'd *her* (when the publick and general Miſeries of the Kingdom and Church were the Diſcourſe at Meals) to mingle *her Drink with her Tears*, cannot but think, that the ſadder Thoughts of *them*, in private, made *her water her Couch with her Tears*.

And now ſhe is almoſt pined with *Hunger*, and *faint with Thirſt after Righteouſneſs*; ever and anon ſighing, *Oh! that I could attain unto it! Oh! that my Ways were made ſo direct!* It was uſual with *her* at Night to compoſe *herſelf* to ſleep, ſaying to her Woman, (not without ſome Joy) *Well, now I am one Day nearer my Journey's End*; comforting *herſelf*, that when *her Body* ſhould *ſleep* in the *Bed* of *her Grave*, then the Days *of Sin* ſhould be accompliſh'd; and then *ſhe* ſhould be *perfect*, *as her heavenly Father is perfect*.

Particularly, *her Hunger and Thirſt after Juſtice* was moſt commendable, *that Judgment might run down as a Stream, and Righteouſneſs like a mighty River*. And for *Juſtice* in *her* own *Affairs*, there lives not (I believe) any *one* more punctual and exact than *ſhe was*: *She* peruſed a *learned and ſtrict Treatiſe of Juſtice*, and made *thoſe Rules her Standard*, practiſing them moſt preciſely; and in more perplex'd and difficult Caſes *ſhe* would ſend to ſome *Divines*, (of whoſe *Piety* and *Fervour* ſhe had a good Opinion) and deſire them to pray (as ſhe *herſelf* did) that *ſhe* might be moſt juſt in *them*, neither ſwerving to the *Left* nor to the *Right-hand*.

In *her* Abſence from home, the *Sutlers* of the *Army* came to *her Houſe* and took *Proviſion*, paying for every Particular the higheſt *Price*; which, when *her Servant* accounted to *her* again, *ſhe* computed exactly what the Particulars coſt *her*, and then ſent ſolicitouſly up and down the *Army* to find out the *Sutlers*, and to *reſtore* the *Overplus*, which *ſhe* thought not *juſt* to be taken by *her*; and *her Hunger* and *Thirſt after that Juſtice* was not *ſatisfied* till *ſhe* heard it was *ſo* done.

And for Engagements deſcended to *her*, (after *Care* taken to ſatisfy them with all poſſible Speed) *ſhe* lamented often with Tears that *ſhe* could not actually diſcharge them; ſaying, *tho' they may conſiſt with Juſtice*,[h] *yet they could not conſiſt with that outward Thankfulneſs which ſhe deſired to expreſs*.

And for the other Points of *our Saviour's Sermon*, her *Charity ſuſpected* few, *judged* none of her *Neighbours*: An *Eagle*'s *Eye* ſhe had to eſpy any *Good*, tho' but *Inclinations* in them, and with a favourable Conſtruction *judged* the *beſt* of what *ſhe* heard or ſaw in them; yet a *Mole*'s *Eye* to eſpy the *Evil*, tho' *Acts* in *her* Brethren: A *Mote* of *Goodneſs* could not eſcape *her Sight*; but it muſt be a *Beam* of *Evil* her Eye would take notice of; and *her* Slowneſs to believe Miſcarriages in any one drew all *Tale-bearers from her*; yet when *Faults* were *evident*, (in ſuch as *ſhe* had Charge over) *ſhe* would reprove with a great deal of Power.

She was moſt *reſpective* to *her Superiors*, and *moſt courteous* and *affable* to *Inferiors*; and very cautious leſt *ſhe* ſhould *give* Offence to *one* or *other*, either in *Word* or *Geſture*; and as cautious too leſt any of them ſhould *take Offence* at any *Speech* or *Look* of her's towards them; for either way, ſaid ſhe, *in Offences given or taken* GOD *is offended*: And *her Humility* in *begging Forgiveneſs* from others was moſt ſingular; of late, *your Ladyſhip* knows, *ſhe* ſeldom ſlept till *ſhe* had aſk'd *Forgiveneſs* as well as *Bleſſing* from you; if *ſhe* had *offended* you, *ſhe* thought your *Pardon neceſſary*; if not, it was no Cumbrance to have *ſupernumerary Pardons* from you lying by *her*.

But to ſee this *honourable Lady* begging *Forgiveneſs* from *her Inferiors* and *Servants* (as *ſhe* often did) for *her angry Words* to them, or *her chiding Frowns* upon them, was that which put us all to Shame and to Aſtoniſhment: Now and then, when *ſhe* had expreſs'd no *Anger outwardly*, yet their Pardon *ſhe* would deſire, *becauſe*, ſaid ſhe, *ſomewhat I felt within myſelf too like Anger againſt you, tho' I ſuppreſs'd it as ſoon as I could.*

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[f] *Prov.* xxx. 8.

[g] *Prov.* xxxi. 21.

[h] 2 *Kings* iv. 1.

More than once or twice of late *ſhe brought her* Gift *to the Altar*, (was in *her Cloſet* upon *her* Knees towards *Prayer)* and there *ſhe remember'd* that *her Brother might poſſibly have ſomewhat againſt her*, (for ſuch a Word or ſuch a Look, or a neglective Silence a little before) and *ſhe left her Gift at the Altar, and went and was reconciled* (aſk'd Pardon) and then came and offer'd. So that her chief Care was ſtill to *lift up in Prayer pure Hands without Wrath*: If there were any Wrath in *her* againſt *others*, or any *in others againſt her*, *ſhe* would have it allay'd before *ſhe offer'd her Gift of Prayer.*

And tho' all theſe *Graces* and *Virtues* (by God's Help) did thus *increaſe* in *her*, yet a true *Poverty* of *Spirit increaſed* alſo in *her*: The more *holy*, the more *pious* ſhe was, the more *humbly ſhe walked with* God: In *her* greateſt *Abundance* ſhe complained moſt of *ſpiritual Wants.* Sure the bright *Luſtre* of *her* Virtue gave *her* an Advantage to *eſpy* many Corruptions in *herſelf*, which *ſhe* could not before; and theſe *ſhe* lamented more ſadly now than heretofore.

And in theſe *Duties of Prayer* ſhe advanced forward too. Now her Nurſery muſt have an *Oratory* annex'd to it, and her *Children* their *private Devotions*; they are appointed by her to read *Morning* and *Evening Prayers* and *Leſſons* at their *riſing* up and at their *lying* down; and their ſpare Minutes being deſtin'd as *her's* alſo were to *conning of Pſalms without Book*, they open the Day with one of the *ſeven Euchariſtical Pſalms* (for Thankſgiving to God for *renewing his Loving-kindneſs to them that Morning)* and they *ſhut* up the *Day* with one of the *ſeven Penitential Pſalms* (praying for Pardon of the Offences of the Day.) This Care ſhe took, to ſeaſon her Childrens Affections and *Memories* with good Things, and now ſhe trains them up alſo to thoſe *Virtues* commended in our *Saviour's Sermon*, and an Explication of *them* ſhe directs ſhould be annex'd to their firſt *Catechiſm.*

And for the *Church-Prayers* in her *Houſe*, there was of late ſome *Exceptions* againſt continuing that Practice; and ſome Danger the *Exceptors* apprehended likely to have enſued upon it: Hereupon, the *Book of Martyrs* was brought, and the Story of the Lady *Knevit* in *Norfolk*, in the Time of Queen *Mary*, was publickly read; which, in ſhort, is this:

“ A perſecuted Proteſtant Miniſter being in her Houſe, reads the Morning and the Evening-
“ Prayer of King *Edward* the Sixth's Service-Book (the ſame with our Service-Book) conſtantly
“ in her Family, tho' there were an Act of Parliament againſt it. Hereupon, the
“ holy Lady is threaten'd to be puniſh'd for it: She goes on, notwithſtanding, in that Courſe
“ of Piety, promiſing to welcome the Puniſhment when ever it came; and tho' many reſorted
“ to her Houſe who had Diſaffection enough to her Piety, and particularly to that
“ Form of Prayer, yet they commonly kneel'd down, and join'd in Prayers with her; God
“ would not ſuffer their Hands to puniſh, nor their Mouths to ſpeak againſt her for it.

And now, when *every Paſſage* in this Story was ſo readily *appliable* to this our *pious Lady* alſo, *ſhe* wanted not an *Anſwer* for the *Objectors*, nor *Courage* to go on in *her* wonted Courſe; and the *Event* was moſt particularly *according* to the *Precedent*; for tho' *Complaints* were made, and *Threats* ſent to us, and many quarter'd upon *her*, who *liked not our Form of Prayer*, and had Power *to ſuppreſs it*, yet God *ſuffer'd them not to execute that their Power upon us.* And, *Madam*, if the Lady *Knevit* was thought fit to be chronicled (amongſt the Martyrs and Confeſſors) for this alone, I pray let not this of our Lady be forgotten; and I ſhall preſume that your Ladyſhip, and every one who conſiders theſe, and ſuch like Examples, will hazard any thing rather than alter your Courſe of Piety and conſtant Uſe of our ſacred *Liturgy.*

And *ſhe* was as *conſtant* and as *reſolute for her other Hours of Prayers and Meditation.* The Entertainments of honourable Perſons, or the Haſte of neceſſary Buſineſs, ſhould not excuſe *her* from theſe other *Devotions*: In *her* deepeſt *Griefs* and *Diſturbances*, in *her* higheſt *Comforts* and *Gratulations*, *ſhe* was moſt conſtant at them; and tho' *ſhe* could not, at theſe times, diſcharge thoſe Duties at *her ordinary Hours*, yet *her Eyes* were not *ſuffer'd to ſleep* till *ſhe* had gone through with *them*: When *ſhe* muſt loſe *her Sleep*, or God *this his Service*, *ſhe* readily reſolved which was the *fitteſt* of the *two.*

Her laſt Work, every *Evening*, was to *review* with ſome Diligence all the Works of that *Day*, *her Thoughts*, *Words*, *and Deeds*; what in this Room, what in that; what in this Company, what in that; what *Good* ſhe had *done*, what *Evil* ſhe had *committed*; what *Opportunities* of *benefiting* others ſhe had *embraced* or *neglected*, and what *Comforts* and *Bleſſings* ſhe had that *Day received*: And after this *Examination*, giving *Thanks* and begging *Pardon*, in every Particular, as Occaſion required, having *communed with her own Heart*, *in her Bed-Chamber*, ſhe was *ſtill.*

Thus *ſhe* was a very good *Proficient* in theſe ſeveral *Points* of our *Saviour's Sermon*, went on from one Degree to another in moſt of them. *Faith* and *Judgment* (the weighty *Matters* of the Law, the chief Virtues) *ſhe* was moſt eminent in; and for *tything of Mint and Cummin* (the leſſer *Virtues*) *ſhe would not leave them undone.*

She thought not all the *Laws* of GOD perform'd, if any Laws of the King were neglected; and therefore *ſhe* was wont earneſtly to preſs *Obedience* to *all Things* which the *Laws* of the *Realm require*, even to *penal Laws* againſt *Shooting* and *Hunting*, and the like; and would not ſuffer any of *her's* to tranſgreſs in theſe leſſer Matters; ſeverely (tho' judiciouſly and truly enough) affirming, *That the Law-givers made their penal Laws for Obedience, not for Mulct; and their firſt and chief Intention was, that their Laws ſhould be obſerv'd, not that the Offender ſhould be puniſh'd.*

And having thus far improv'd *herſelf* (by the Grace of GOD) in an *holy* and *ſpiritual Life*, ſhe now labours what ſhe can to *improve others* alſo; and now ſhe is *ſtrong* to *ſtrengthen her Brethren.*

A Covenant ſhe enters with *her Acquaintance*, eſpecially *thoſe* with whom ſhe *frequently* converſed, *that they ſhould take Liberty to reprove whatſoever they ſaw amiſs in her, and alſo to give her Liberty to deal ſo with them*; ſaying to them, *there is no Friendſhip without this; and if you ſuffer me to be undone for ever, or I you, how are we Friends?*

There was near *Acquaintance* between *her* and ſome ſtrict *Papiſts*, and as near between *her* and ſome ſtricter *Non-conformiſts*; and ſhe not only warily avoided the *Superſtition* of the *one*, and the *Non-conformity* of the *other*, but alſo earneſtly labour'd to reduce the *one* and the *other* from their erroneous Ways; and not without happy Succeſs. I could inſtance in ſome (and, perhaps, your Ladyſhip can inſtance in more) who now are firm to the *Tenents* and *Practices* of our *Church of England*, whom ſhe (principally) by *her* Arguments and Endeavours gained from *Rome* and from *Geneva*.

But for improving *her* nearer *Acquaintance* it was *her* conſtant Labour.

That Counſel which *ſhe* gave to *young Mothers*, not to be *fond* of their *Children* or *Huſbands*, came moſt *properly* and moſt *pathetically* from her. *Oh! I have had my Portion* (ſaid ſhe) *of theſe very Comforts with the firſt, no one Woman more*; but there is no *laſting* nor *true Pleaſure* in *them*; there is no real *Comfort* from any *Eſpouſals* but from thoſe to CHRIST. This, I ſay, came moſt *fitly* from *her*; here *ſhe* had *tripped* once and again, and now *ſhe* forewarns others of the Dangers, leſt they ſhould *ſtumble* at *it*.

The Benefit *ſhe* had received from *her* Childhood, by *pious* and *learned Divines*, makes *her* ſolicitous to provide ſuch for *her Neighbours*; and till *they* were acquainted (as well as *ſhe*) with the *Converſations* of the *People*, ſhe would, ſome way or other, hint unto them what *Virtues* it would be proper to commend in their Sermons and *Diſcourſes* to the *Pariſh*; and for *catechiſing the Young*, and for *viſiting the Sick*, ſhe *herſelf* took a ſpecial Regard, as if the *Cure* had depended more upon the *Patroneſs* than upon her *Clerk*.

And the Remembrance of thoſe *heavenly Comforts* ſhe frequently had, while ſhe *play'd upon David*'s *Harp*, ſet her on to commend *thoſe Pſalms for daily and hourly Devotions to all.*

Yet ſome *Diſcord* ſhe found of late, even from that *Harp*, obſerving ſuch *Pſalms* of *David* wherein he (by his *prophetical Spirit*, or in *Zeal* for *Divine Juſtice* upon the *publick Enemies* of GOD) pronounces *Curſes*, ſpitefully pick'd out, and maliciouſly apply'd, both in *private Families* and publick Congregations to our own *Enemies*. This ſhe often lamented as a moſt notorious *Profanation* of the holy *Book of Pſalms*, and as an evident *Breach of Charity*. Oh! that ſweeteſt Harp ſounds moſt harſhly unleſs it be touch'd with pure Hands, without Wrath: Therefore (ſaid ſhe) the *People muſt be often warned (in theſe Days of Contention and Oppoſition) to ſing* David'*s Pſalms with* David'*s Spirit*; and when *curſing of Enemies* came in, to reflect (as *David* oft did) upon the *Luſts and Corruption of our Hearts*; and then the 109th *Pſalm* (a common *Curſe* among the *Hebrews*) be upon *theſe* our *vileſt Enemies* and moſt deadly Foes little enough.

Neither was *her* Care of *improving* others confined to the preſent *Age*; *Deſigns* and *Projects* ſhe had alſo *for Poſterity*, of ſetting up *Schools* and *Manufacture-Trades* in the Pariſh, to ſhut out (by thoſe Engines) for ever *Ignorance*, *Idleneſs*, and *Want*.

But that *magnificent* and moſt *religious Contrivement*, that there might be *Places* for the *Education* of *young Gentlewomen*, and for Retirement of *Widows*, (as *Colleges* and the *Inns of Court* and *Chancery* are for *Men*) in ſeveral *Parts* of the *Kingdom*; this was much in *her Thoughts*, hoping thereby that *Learning* and *Religion* might flouriſh more in *her own Sex* than heretofore, having ſuch Opportunities to *ſerve the* LORD *without Diſtraction*. A *Project* this, *adequate* to the *Wiſdom* and *Piety* of this *Mother* in *Iſrael*, and not beyond the *Power* and *Intereſt* ſhe had with great ones to have effected it.

But theſe *evil Times* diſabled *her* quite, and diſcouraged *her* ſomewhat from attempting much in theſe *her Deſigns*; ſhe returns therefore to *improve herſelf* with the greater *Vigour*. If *her Virtue* cannot *ſhine* out over all the Kingdom, it ſhall *ſhine* and *burn* ſo much the *more within her own Soul*; and now ſhe grows ſo ſtrict to *herſelf*, and ſo ſevere in examining *her own Heart*, that, with *holy* Job, *ſhe fears all her Works:* She had *always a tender Conſcience*; but now that exceeds too in *Quickneſs* and *Tenderneſs*, and this *holy Fear* began at laſt to breed in *her* many *Doubtings* and *Scruples*; and in theſe *Doubtings* and *Fears* ſhe ſeldom truſted her own *Judgment*, but adviſed with *learned Divines*; and when *ſhe* met with any *one* of *Learning* and *Piety*, ſhe propoſes her *Caſes*, and *ſeeks Reſolves.*

And upon theſe *Fears* ſhe would *diſpute againſt herſelf* very *ſharply*, ſcarce *omitting* any *Objection* material, nor *accepting* any *Anſwer* which was not *fully ſatisfactory*; and when *ſhe* was once clearly *reſolved*, ſhe chearfully *ſubmitted*, and order'd *her* future *Practice* accordingly.

And it is very obſervable, how this *holy Fear* (as *her* other *Virtues)* extended itſelf alſo, not only to greater *Matters*, but alſo to *leſſer*, almoſt to *all:* Such was *her Love to* God, and *her reverential Awe* of *his Majeſty*, that *ſhe* feared to offend *him* in the *leaſt* Particular: *If it be but a Mote, may it not grow* (ſaid ſhe) *to a Beam in mine Eye.*

And ſuch zealous *Anxieties* as theſe, ſuch *holy Fears* of diſpleaſing God in *any* the *leaſt* thing, are ſtrong *Arguments* of moſt *ardent Love to* God, and of moſt *paſſionate Deſires* to pleaſe *him*. Oh! how greedily did *ſhe aſpire* after *Perfection*, while *ſhe* thus *ſolicitouſly fears* the *leaſt Imperfection!*

And if ſome of theſe *Scruples* proceeded from her own *carnal Reaſon*, or from *Satan* (to diſquiet and diſturb her) yet even that *Poiſon* ſhe turned into *Honey*, taking Occaſion, from thoſe very *Scruples*, to be more *exact* afterward in *her Life.*

And now, in the very laſt *Stage* of *her Chriſtian Race*, ſhe grows ſo *exact*, that *all Time* ſeems *tedious* to *her*, which tends not to *Heaven*; and thereupon ſhe now reſolves to get looſe from the Multitude of *her worldly Employments*, *and provides to remove from her ſtately Manſion* to a *little Houſe* near adjoining; and in that *Houſe* and *Garden*, with a *Book*, and a *Wheel*, and a *Maid* or two, to *retire herſelf* from *worldly Buſineſs* and *unneceſſary Viſits*, and ſo ſpend *her* whole *Time:* And *ſhe* took as great Delight in *projecting* this *Humiliation* and *Privacy*, as others do in being advanced to *publick Honours* and *State Employments.*

Now towards the End of her *Race*, all her *Strength* ſeems *Weakneſs*, and her *quickeſt Speed* ſeems *Slothfulneſs*; therefore at *Chriſtmas laſt*, ſhe prepared to be at the holy *Communion* with the firſt; and after that, *her* Soul ſtill wanting the *Strength* and *Vigour* it aimed at, ſhe thinks of coming with the laſt too, the next Lord's-day: But he, who hath let, will let; for that very *Morning* ſhe had a very ſore *Conflict* and great *Anguiſh* in *Spirit*; one while her *Unworthineſs*, another while her *Dulneſs* and *Drineſs* deterred her from approaching to the *holy Sacrament*; and then the *Singularity* and *Unaccuſtomedneſs* of receiving *ſo often*, diſſuaded her; after an *Hour* or *two*, ſome Reaſon ſhe found to preſume this might be from the *Devil*, *her grand Enemy*; (who was unwilling that the *Caſtle* which he now *beſieged*, ſhould be *double-walled* againſt *him)* and thereupon ſhe continues her Reſolution, and came to the *bleſſed Sacrament*, that ſecond Day alſo, and received with it much *Comfort* and *Peace*. And not many Days after, the Devil brought his ſtrongeſt Batteries, and laboured to take this Caſtle by Storm; *Temptations again ſhe had*, and thoſe *vehement* and *fierce*, to *ſuſpect* her whole Courſe of *Life*, as ſo full of *Weakneſs* at beſt, and oftentimes ſo full of *groſs Corruptions*; her *Faith* ſo *weak*, her *Repentance* ſo *faint*, that God would not *accept* of her: But her *Shield of Faith* in Christ's *Merits* ſoon repelled *theſe Darts*, and her *wonted Sanctuary* of *Prayer* ſecured her preſently from *this* Storm of *Temptation.*

And in *Peace* and *Tranquillity* of *Mind*, her *Piety*, and *Zeal* of *Juſtice*, hurry her to *London* (in the bittereſt Seaſon of this Winter) to take Order for the Diſcharge of ſome *Engagements:* This ſhe knew was her *Duty*, and that ſhe herſelf ſhould take that *Journey*, was conceived the *neceſſary* Means to perform *that Duty*, and therefore ſhe ventures upon it, and leaves the *Succeſs* to God.

There, at *London*, ſhe ſtrengthens herſelf yet more, for the *final Period* of her *Race*, by receiving the *holy Sacrament* again: But alas, Madam, tho' *her inward Strength increaſes*, *her outward Strength decays*, and *her weak conſumptive Body*, by a *Cold* there *taken*, grows *weaker*; yet thence ſhe came homeward, and at *Oxford* her *Cough* and *Cold* very much *increaſing*, ſhe with moſt *earneſt Prayers*, and holy *Meditations* (which a *pious* and *learned Divine* ſuggeſted to her) prepares herſelf for *Death.*

After a while, they, who were about her, fearing the *Pangs* of *Death* to be upon her, began to *weep* and *lament*; the whole Company grew ſad and heavy; ſhe only continued in her former *Condition*, not at all *ſorrowful* nor *affrighted* by *theſe Meſſengers* of *Death*: Then the Phyſician coming, and upon Conſideration ſaying, *Here is no Sign of Death nor of much Danger, by* GOD'*s Help ſhe may recover again*; the whole Company was very much *comforted* and *cheared*; ſhe only in her former *Indifferency*; no *Alteration* at all could be perceived in her, as if ſhe had been the only *Party* in the Chamber unconcerned in *it*; neither Fear of *Death* could *grieve* nor *trouble* her, nor *Hopes* of Life and *Health rejoice* her; *I have wholly reſigned up myſelf to* GOD (ſaid ſhe) and *not mine but his Will be done, whether in Life or Death*: She was not *afraid* to *live*, and ſtill endure the *Miſeries* of this Life (and ever and anon *encounter* with *Satan* too) becauſe ſhe *had a powerful* GOD able to *uphold* her; nor yet *afraid* to *die*, and appear at GOD's *Judgment-ſeat*, becauſe ſhe had a *merciful Redeemer*, willing to *ſave* her.

They who write of *Perfection* account it an high Degree, *to be content to live, but deſirous to die*: yet ſurely, this here, *to be wholly indifferent, and to be moſt equally inclined to either, to deſire nothing, to fear nothing, but wholly to reſign ourſelves to* GOD, *accounting that to be the beſt (whatſoever it is) which he pleaſes to ſend*; *this, this is to be a ſtrong Man in* CHRIST: and this in our moſt *pious Lady* was a very near Approach unto *Perfection*.

It was related for a very great *Virtue* in St. *Cyprian*, that he had rather *live* and *obey* GOD, than *die* and *reign* in *Glory*: But this, to have no *Propenſion* at all *more* to *one* than to the *other*, to be wholly *indifferent*, to *work* on ſtill in GOD's *Vineyard*, or to be *called* up to *Heaven* to receive *Pay*, this may be a *greater Virtue*: And this perfect *Indifference* to do or ſuffer GOD's *Will*, in *Life*, or *Death*, appearing in this Servant of GOD, was ſuch an *Act* of *Self-denial*, which they, who obſerved it in *her*, could not but ſet a ſpecial *Character* upon, moſt worthy to be commended to your *Ladyſhip*.

Thus *ſhe* was brought from *Oxford*, *home*, and now being far ſpent, and near *her End*, *ſhe* could ſpeak little, yet expreſſed a great deal of *Thankfulneſs* to GOD, who had brought *her* ſafe to die in *her* own *Houſe*, among *her deareſt Friends*.

And there *ſhe* ſhewed thoſe Friends a rare *Pattern* of Patience in the Extremity of *her Sickneſs*.

But the *Tranquillity* of *Mind*, which *ſhe* had in *theſe her laſt Days*, was moſt obſervable; that the *Devil*, who had ſo often *perplexed her*, with violent *Temptations*, ſhould now leave *her* to *Reſt* and *Eaſe*: *She* was wont to fear *his moſt violent Aſſaults* on *her Death-bed* (as *his* Practice commonly is) but now GOD (it ſeems) had chained him up, and enabled *her* (by *his Grace*) *to tread Satan under her Feet*: Not a Word of *Complaint*, nor the leaſt *Diſturbance*, or *Diſquiet*, to be perceived by *her*; which is a ſufficient Argument to us (who knew how *open a Breaſt ſhe had*, to reveal any thing in that kind, eſpecially to *Divines*, whereof *ſhe* had now *Store* about *her*) of *her* exceeding *great Quietneſs* and *Peace*; and this *Tranquillity* of *Mind*, more clearly now appearing at *her Death*, than ordinarily in the time *of her Health*, is a great Evidence, to me, of GOD's moſt *tender Mercy* and *Love* towards *her*, and of ſome good *Aſſurance* in *her* of *her Salvation*.

This *Quiet* gave *her* leave, tho' now very *faint* and *weak*, to be moſt *vigorous*, and moſt *inſtant* at *Prayers*; *ſhe* calls for other *Help*, very *faintly*; but for *Prayers*, moſt *heartily* and *often* (in thoſe few Hours *ſhe* lived at home) and after the *Office* of the *Morning* was performed, *ſhe* gave ſtrict Charge, that every one of *her Family* (who could be ſpared from *her*) ſhould go to *Church* and *pray* for *her*; and then in a Word of *Exhortation* to *them*, who ſtaid by *her*, ſaying, *fear* GOD, *fear* GOD, *ſhe* moſt ſweetly ſpent *her laſt Breath*; and ſo moſt *comfortably* yeilded up *her Spirit* to *him* who made *it*; and was (we doubt not) admitted into Heaven, into the *Number* of the *Apoſtles* and *Saints* of GOD (on St. *Matthias*'s *Day*) there to reign in the Glory of GOD for evermore.

In which Moment of *her Death*, there ſeemed as little *outward Pain*, as *inward Conflict*; none could perceive either *Twitch*, or *Groan*, or *Gaſp*, or *Sigh*, only *her Spirits failed*; and ſo *ſhe vaniſhed* from us, as if GOD had intended *her here* ſome *Fore-taſte*, not only of the *Reſt* of the *Soul*, but alſo of the *Eaſe* of the *Body*, which *ſhe* ſhould enjoy *hereafter* in *Heaven*.

Thus in *her Youth ſhe* was *ſoon perfected*, and in a *ſhort time* of five and thirty Years *ſhe fulfilled a long Time*.

And having in a moſt acceptable Manner practiſed the *Duties* of our *moſt bleſſed Saviour's Sermon*, *ſhe* is now (we firmly believe) Partaker of the *Bleſſedneſs* too of that *Sermon*; thro' CHRIST's *Mercy*, *ſhe* hath obtained *Mercy*, and *enjoys* the *Viſion* of GOD in the *Kingdom* of *Heaven*, where *ſhe* is moſt fully ſatisfied with *Delight*, and *Comfort*, and *Joy*.

There were *theſe*, and many *other Virtues*, *your Ladyſhip* knows, obſervable in *this your* moſt *pious* Daughter; but I pretend not to relate all, many I omit, becauſe *common* to all the *Servants of* GOD; and many other *Excellencies* alſo there were in *her* (I doubt not) which *ſhe* concealed from *her* neareſt Friends; and indeed, many of *theſe*, I have named, *ſhe* endeavoured ſtudiouſly to conceal from *us*, but now and then, unawares, *ſhe* diſcovered them, and ſo I came acquainted with *them*.

And now, *Madam*, you have obſerved, that the *Growth* of *Grace*, which was moſt evident and apparent in *her*, eſpecially theſe late Years (as of *Corn* from a *Blade* to an *Ear*, then to a *Bloſom*, and thence towards full *Maturity* and *Ripeneſs*) was moſt of all promoted by the *Afflictions*, which God ſent upon *her*; the Loſs of *her* deareſt *Friends*, and other *Troubles*, were as a *Shower* of *Rain* to a *Crop* of *Corn* on a *dry Ground*; an evident *Benefit*, and a preſent *Improvement* by it.

And was there not then ſomewhat *extraordinary* in that *Dream* of *her's*, ſoon after *her Son's Death*? Wherein, *ſhe* being much *troubled* for that *Loſs*, *a Ladder preſently appeared, reaching (with that Ladder in* Jacob's *Dream) from Earth to Heaven*; after the *Death* of *her Son*, every one of us could ſenſibly perceive *her climbing* up *higher and higher every Day*, in *Piety* and *Holineſs*, till God exalted *her*, to the *Top* of *Jacob's Ladder*, the *Height* of *Glory* in *Heaven*.

Your Servant in Christ Jesus;

J. D.

The Character *of the Rev*^{d} *Mr.* GEORGE HERBERT, *by Mr.* Isaac Walton.*

GEORGE HERBERT was born the third Day of *April*, in the Year of our Redemption 1593. The Place of his Birth was near to the Town of *Montgomery*, and in that *Caſtle* that did then bear the Name of that Town and County; that *Caſtle* was then a Place of State and Strength, and had been ſucceſſively happy in the Family of the *Herberts*, who had long poſſeſs'd it; and, with it, a plentiful Eſtate, and Hearts as liberal to their poor Neighbours. The Father of our *George* was *Richard Herbert* the Son of *Edward Herbert* Knight, the Son of *Richard Herbert* Knight, the Son of the famous Sir *Richard Herbert* of *Colebrook*, in the County of *Monmouth* Baronet, who was the youngeſt Brother of that memorable *William Herbert* Earl of *Pembroke*, that lived in the Reign of our King *Edward* IV.

His Mother was *Magdalen Newport*, the youngeſt Daughter of Sir *Richard*, and Siſter to Sir *Francis Newport* of *High-Arkall* in the County of *Salop* Knight, and Grandfather of *Francis* Lord *Newport*, Comptoller of his Majeſty's Houſhold.

Her Son *George Herbert* ſpent much of his Childhood in a ſweet Content under the Eye and Care of his prudent Mother, and the Tuition of a Chaplain or Tutor, till about the Age of twelve Years; and being at that time well inſtructed in the Rules of Grammar, he was not long after commended to the Care of Dr. *Neale*, who was then Dean of *Weſtminſter*; and by him to the Care of Mr. *Ireland*, who was then chief Maſter of that School; where the Beauties of his pretty Behaviour and Wit ſhined and became ſo eminent and lovely in this his innocent Age, that he ſeemed to be marked out for Piety, and to become the Care of Heaven, and of a particular Angel to guard and guide him.

About the Age of Fifteen, he being then a King's Scholar, was elected out of that School for *Trinity* College in *Cambridge*, to which Place he was tranſplanted about the Year 1608; where we may find our *George Herbert*'s Behaviour to be ſuch, that we may conclude, he conſecrated the firſt Fruits of his early Age to Virtue and a ſerious Study of Learning. And that he did ſo, this following Letter, which was in the firſt Year of his going to *Cambridge* ſent his dear Mother for a New-year's Gift, may appear to be ſome Teſtimony.

—*But I fear the Heat of my late* Ague *hath dried up thoſe Springs, by which Scholars ſay, the Muſes uſe to take up their Habitations. However, I need not their Help, to reprove the Vanity of thoſe many Love-poems that are daily writ and conſecrated to* Venus; *nor to bewail that ſo few are writ that look towards* God *and* Heaven. *For my own Part, my Meaning* (dear Mother) *is in theſe Sonnets to declare my Reſolution to be, that my poor Abilities in* Poetry *ſhall be all and ever conſecrated to* God's *Glory.*[a]

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* From the Life of Mr. *George Herbert*, printed at *London* 1670, in 12*mo*.

[a] See his Poems.

This was his Reſolution at the ſending this Letter to his dear Mother; about which time he was in the ſeventeenth Year of his Age; and, as he grew older, ſo he grew in Learning, and more and more in Favour both with God and Man; inſomuch, that in this Morning of that ſhort Day of his Life, he ſeemed to be marked out for Virtue, and to become the Care of Heaven; for God ſtill kept his Soul in ſo holy a Frame, that he may, and ought to be a Pattern of Virtue to all Poſterity; and eſpecially, to his Brethren of the Clergy.

He was made *Minor Fellow* in the Year 1609, *Batchelor of Arts* in the Year 1611, *Major Fellow* of the *College*, *March* 15, 1615. And in that Year he was alſo made *Maſter of Arts*, being then in the twenty-ſecond Year of his Age; and in the Year 1619, he was choſen Orator for the Univerſity.

The firſt notable Occaſion of ſhewing his Fitneſs for this Employment of Orator, was manifeſted in a Letter to King *James*, who had ſent the Univerſity his Book called *Baſilicon Doron*; and their Orator was to acknowledge this great Honour, and return their Gratitude to his Majeſty for ſuch a Condeſcenſion; at the Cloſe of which Letter, he writ,

Quid Vaticanam Bodleianamque objicis hoſpes!
Unicus eſt nobis Bibliotheca Liber.

This Letter was writ in ſuch excellent *Latin*, was ſo full of Conceits, and all the Expreſſions ſo ſuited to the *Genius* of the King, that he required the Orator's Name, and then aſked *William* Earl of *Pembroke* if he knew him? Whoſe Anſwer was, *That he knew him very well; and, that he was his Kinſman; but he loved him more for his Learning and Virtue, than for that he was of his Name and Family.* At which Anſwer the King ſmiled, and aſked the Earl Leave, *that he might love him too; for, he took him to be the Jewel of that Univerſity.* And after a Diſcourſe with him, his Majeſty declared to his Kinſman, the Earl of *Pembroke*, *That he found the Orator's Learning and Wiſdom much above his Age or Wit.*

He had often deſigned to leave the Univerſity, and decline all Study, which he judged did impair his Health; for he had a Body apt to a *Conſumption* and to *Fevers*, and other Infirmities, which he judged were increaſed by his Studies; for he would often ſay, *He had a Wit, like a Pen-knife in a narrow Sheath, too ſharp for his Body:* But his Mother would by no means allow him to leave the Univerſity, or to travel; to which, tho' he inclin'd very much, yet he would by no means ſatisfy his own Deſires at ſo dear a Rate as to prove an undutiful Son to ſo affectionate a Mother; but did always ſubmit to her Wiſdom: And at laſt God inclined him to put on a Reſolution to ſerve at his Altar.

He did, at his Return to *London*, acquaint a Court-friend with his Reſolution to enter into *Sacred Orders*, who perſuaded him to alter it, as too mean an Employment, and too much below his Birth, and the excellent Abilities and Endowments of his Mind. To whom he replied, *It hath been formerly judged, that the domeſtick Servants of the King of Heaven ſhould be of the nobleſt Families on Earth; and, tho' the Iniquity of the late Times have made Clergymen meanly valued, and the ſacred Name of Prieſt contemptible; yet, I will labour to make it honourable, by conſecrating all my Learning, and all my poor Abilities, to advance the Glory of that* God *that gave them; knowing, that I can never do too much for him, that hath done ſo much for me as to make me a Chriſtian. And I will labour to be like my Saviour, by making Humility lovely in the Eyes of all Men, and by following the merciful and meek Example of my dear* Jesus.

This was then his Reſolution, and the God of Conſtancy, who intended him for a great Example of Virtue, continued him in it.

He was made Prebend of *Layton Eccleſia* in the Dioceſs of *Lincoln*, *July* 15, 1626, whoſe Pariſh-Church being unfit for Divine Service, he not only made a kind of Vow to God, that if he were able he would rebuild that Church, but lived to ſee it completely rebuilt and finiſhed.

About the Year 1629, and the thirty-fourth of his Age, Mr. *Herbert* was ſeiz'd with a ſharp *Quotidian Ague*; and it is to be noted, that in the ſharpeſt of his extreme Fits he would often ſay, Lord, *abate my great Affliction, and increaſe my Patience*; *but*, Lord, *I repine not*; *I am dumb*, Lord, *before thee*, *becauſe thou doeſt it.* By which, and a ſanctified Submiſſion to the Will of God, he ſhew'd he was inclinable to bear the ſweet Yoke of *Chriſtian Diſcipline*, both then and in the latter Part of his Life.

He was inducted into the good and more pleaſant than healthful Parſonage of *Bemerton*, which is a Mile from *Salisbury*, *April* 26, 1630, and in the thirty-ſixth Year of his Age; and I muſt now ſtop, and beſpeak the Reader to prepare for an almoſt incredible Story, of the great Sanctity of the ſhort Remainder of his holy Life; a Life ſo full of Charity, Humility, and all Chriſtian Virtues, that it deſerves the Eloquence of St. *Chryſoſtom* to commend and declare

clare it; a Life, that if it were related by a Pen like his, there would then be no need for this Age to look back into Times paſt for the Examples of primitive Piety; for they might be all found in the Life of *George Herbert*. But now, alas! who is fit to undertake it? I confeſs I am not, and am not pleaſed with myſelf that muſt; and profeſs myſelf amazed, when I conſider how few of the Clergy lived like him then, and how many live ſo unlike him now: But it becomes not me to cenſure; my Deſign is rather to aſſure the Reader, that I have uſed very great Diligence to inform myſelf, that I might inform him of the Truth of what follows, and I will do that with Sincerity.

When at his Induction he was ſhut into *Bemerton-Church*, being left there alone to toll the Bell, as the Law requires him, he ſet ſome Rules to himſelf for the future Manage of his Life, and then and there made a Vow to labour to keep them.

And the ſame Night that he had his Induction, he ſaid, *I now look back upon my aſpiring Thoughts, and think myſelf more happy than if I had attained what I ſo ambitiouſly thirſted for; and I can now behold the Court with an impartial Eye, and ſee plainly that it is made up of Fraud, and Titles, and Flattery, and many other ſuch empty, imaginary painted Pleaſures; Pleaſures that are ſo empty, as not to ſatisfy when they are enjoy'd; but in* GOD *and his Service is a Fulneſs of all Joy and Pleaſure, and no Satiety; and I will now uſe all my Endeavours to bring my Relations and Dependants to a Love and Reliance on him, who never fails thoſe that truſt him. But, above all, I will be ſure to live well, becauſe the virtuous Life of a Clergyman is the moſt powerful Eloquence to perſuade all that ſee it to reverence and love, and at leaſt to deſire to live like him. And this I will do, becauſe I know we live in an Age that hath more need of good Examples than Precepts: And I beſeech that* GOD, *who hath honour'd me ſo much as to call me to ſerve at his Altar, that, as by his ſpecial Grace he hath put into my Heart theſe good Deſires and Reſolutions, ſo he will, by his aſſiſting Grace, enable me to bring the ſame to good Effect; and that my humble and charitable Life may ſo win upon others, as to bring Glory to my* JESUS, *whom I have this Day taken to be my Maſter and Governour; and am ſo proud of his Service, that I will always obſerve, and obey, and do his Will, and always call him* JESUS *my Maſter; and I will always contemn my Birth, or any Title or Dignity that can be confer'd on me, when I ſhall compare them with the Title of being a Prieſt, and ſerving at the Altar of* JESUS *my Maſter.*

The third Day after he was made Rector of *Bemerton*, and had changed his Sword and ſilk Cloaths into a Canonical Coat, he return'd ſo habited to *Bainton*; and immediately after he had ſeen and ſaluted his Wife, he ſaid to her, *You are now a Miniſter's Wife, and muſt now ſo far forget your Father's Houſe, as not to claim a Precedence of any of your Pariſhioners; for you are to know, that a Prieſt's Wife can challenge no Precedence or Place, but that which ſhe purchaſes by her obliging Humility; and, I am ſure, Places ſo purchaſed do beſt become them:* And, let me tell you, *that I am ſo good a Herald as to aſſure you that this is Truth.* And ſhe was ſo meek a Wife, *as to aſſure him it was no vexing News to her, and that he ſhould ſee her obſerve it with a chearful Willingneſs.*

He haſted to get the Pariſh-Church repaired, then to beautify the Chappel, (which ſtands near his Houſe) and that at his own great Charge: He then proceeded to rebuild the Parſonage-Houſe, which he did alſo very completely, and at his own Charge; and having done this good Work, he cauſed theſe Verſes to be writ upon, or engraven in the Mantle of the Chimney in his Hall.

To my SUCCESSOR.

If thou chance for to find
A new Houſe to thy Mind,
And built without thy Coſt;
Be good to the Poor,
As GOD *gives thee Store,*
And then my Labour's not loſt.

The Text for his firſt Sermon was taken out of *Solomon*'s *Proverbs*, and the Words were, *Keep thy Heart with all Diligence.* In which firſt Sermon he gave his Pariſhioners many neceſſary, holy, ſafe Rules, for the Diſcharge of a good Conſcience, both to GOD and Man; and deliver'd his Sermon after a moſt florid Manner, both with great Learning and Eloquence: And at the Cloſe of his Sermon told them, *That ſhould not be his conſtant way of Preaching, and that he would not fill their Heads with unneceſſary Notions, but that, for their Sakes, his Language and his Expreſſions ſhould be more plain and practical in his future Sermons.* And he then made it his humble Requeſt, *That they would be conſtant to the Afternoon's Service and*

Catechiſing; and ſhew'd them convincing Reaſons why he deſired it; and his obliging Example and Perſuaſions brought them to a willing Conformity to his Deſires.

The Texts for all his Sermons were conſtantly taken out of the *Goſpel* for the Day; and he did as conſtantly declare why the Church did appoint that Portion of Scripture to be that Day read, and in what Manner the *Collect* for every *Sunday* does refer to the *Goſpel* or to the *Epiſtle* then read to them: And, that they might pray with Underſtanding, he did uſually take Occaſion to explain, not only the *Collect* for every particular Day, but the Reaſons of all the other *Collects* and *Reſponſes* in our Service; and made it plainly appear to them, that *the whole Service of the Church* was a reaſonable, and therefore an acceptable Sacrifice to God; as, namely, that we begin with *Confeſſion of ourſelves to be vile miſerable Sinners*; and that we begin ſo becauſe, till we have confeſs'd ourſelves to be ſuch, we are not capable of that Mercy which we acknowledge we need, and pray for; but having in the Prayer of our Lord beg'd Pardon for thoſe Sins which we have confeſs'd, and hoping, that as the *Prieſt* hath declared our Abſolution, ſo by our publick Confeſſion and real Repentance we have obtain'd that Pardon, then we dare proceed to beg of the Lord *to open our Lips, that our Mouths may ſhew forth his Praiſe*; for, till then, we are neither able nor worthy to praiſe him: But this being ſuppoſed, we are then fit to ſay, *Glory be to the Father, and to the Son, and to the Holy Ghoſt*; and fit to proceed to a further Service of our God, in the *Collects*, and *Pſalms*, and *Lauds*, that follow in the Service.

And as to theſe *Pſalms* and *Lauds*, he proceeded to inform them why they were ſo often, and ſome of them daily, repeated in our *Church-Service*; namely, the *Pſalms* every Month, becauſe they be an *hiſtorical* and thankful Repetition of Mercies paſt, and ſuch a Compoſition of Prayers and Praiſes as ought to be repeated often, and publickly; for *with ſuch Sacrifices* God *is honoured and well-pleaſed.* This for the *Pſalms.*

And for the *Hymns* and *Lauds*, appointed to be daily repeated or ſung after the firſt and ſecond Leſſons were read to the Congregation, he proceeded to inform them, that it was moſt reaſonable, after they have heard the Will and Goodneſs of God declared or preach'd by the *Prieſt* in his reading the two Chapters, that it was then a ſeaſonable Duty to riſe up and expreſs their Gratitude to Almighty God for thoſe his Mercies to them, and to all Mankind; and ſay with the bleſſed Virgin, *That their Souls do magnify the* Lord, *and that their Spirits do alſo rejoice in* God *their Saviour:* And that it was their Duty alſo to rejoice with *Simeon* in his Song, and ſay with him, *That their Eyes have ſeen their Salvation*; for they have ſeen that Salvation, which was but propheſied till his Time: And he then broke out in Expreſſions of Joy to ſee it; but they live to ſee it daily in the Hiſtory of it, and therefore ought daily to rejoice, and daily to offer up their Sacrifices of Praiſe to their God for that and all his Mercies. A Service, which is now the conſtant Employment of that *bleſſed Virgin* and *Simeon*, and all thoſe bleſſed Saints that are poſſeſs'd of Heaven, and where they are at this time interchangeably and conſtantly ſinging, *Holy, Holy, Holy* Lord God, *Glory be to* God *on High, and on Earth Peace.* And he taught them, that to do this was an acceptable Service to God, becauſe the Prophet *David* ſays in his *Pſalms, He that praiſeth the* Lord, *honoureth him.*

He made them to underſtand, how happy they be that are freed from the Incumbrances of that Law which our Forefathers groaned under; namely, from the *Legal Sacrifices*, and from the many *Ceremonies of the Levitical Law*; freed from *Circumciſion*, and from the ſtrict Obſervation of the *Jewiſh Sabbath*, and the like: And he made them know, that having received ſo many and ſo great Bleſſings, by being born ſince the Days of our Saviour, it muſt be an acceptable Sacrifice to Almighty God for them to acknowledge thoſe Bleſſings, and ſtand up and worſhip, and ſay as *Zacharias* did, *Bleſſed be the* Lord God *of* Iſrael, *for he hath* (in our Days) *viſited and redeemed his People*; *and* (he hath in our Days) *remember'd and ſhew'd his Mercy which by the Mouth of the Prophets he promiſed to our Forefathers:* And this he hath done *according to his holy Covenant made with them*; and we live to ſee and enjoy the Benefit of it in his *Birth*, in his *Life*, his *Paſſion*, his *Reſurrection* and *Aſcenſion* into Heaven, where he now ſits ſenſible of all our Temptations and Infirmities, and where he is at this preſent time making Interceſſion for us to his and our Father; and therefore they ought daily to expreſs their publick Gratulations, and ſay daily with *Zacharias, Bleſſed be the* Lord God *of* Iſrael, *that hath thus viſited and thus redeemed his People.*—Theſe were ſome of the Reaſons by which Mr. *Herbert* inſtructed his Congregation for the Uſe of the *Pſalms* and *Hymns* appointed to be daily ſung or ſaid in the Church-Service.

He inform'd them, when the *Prieſt* did pray only for the Congregation, and not for himſelf, and when they did only pray for him, as (namely) after the Repetition of the *Creed*, before he proceeds to pray the *Lord's-Prayer*, or any of the appointed *Collects*, the *Prieſt* is directed to kneel down and pray for them, ſaying, *The* Lord *be with you:* And then they pray for him, ſaying, *And with thy Spirit.*—And he aſſured them, that when there is ſuch mutual

Love, and ſuch joint Prayers offer'd for each other, then the holy Angels look down from Heaven, and are ready to carry ſuch charitable Deſires to GOD Almighty, and he is as ready to receive them; and that a Chriſtian Congregation, calling thus upon GOD with one Heart and one Voice, and in one reverend and humble Poſture, look as beautifully as *Jeruſalem*, that is at Peace with itſelf.

He inſtructed them, why the Prayer of our LORD was pray'd often in every full Service of the Church, namely, at the Concluſion of the ſeveral Parts of that Service; and pray'd then, not only becauſe it was compoſed and commanded by our JESUS that made it, but as a perfect Pattern for our leſs perfect Forms of Prayer, and therefore fitteſt to ſum up and conclude all our imperfect Petitions.

He inſtructed them, that as by the ſecond Commandment we are required not to bow down or worſhip any Idol, or falſe God, ſo by the contrary Rule we are to bow down and kneel, or ſtand up and worſhip the true GOD. And he inſtructed them why the Church required the Congregation to ſtand up at the Repetition of the *Creeds*; namely, becauſe they did thereby declare both their Obedience to the Church, and an Aſſent to that Faith into which they had been baptiſed: And he taught them, that in that ſhorter *Creed*, or *Doxology*, ſo often repeated daily, they alſo ſtood up, to teſtify their Belief to be, that *the* GOD *that they truſted in was one* GOD, *and three Perſons, the Father, the Son, and the Holy Ghoſt, to whom the Prieſt gave Glory*; and becauſe there had been Hereticks that had denied ſome of theſe three Perſons to be GOD, therefore the Congregation ſtood up and honour'd him, by confeſſing and ſaying, *It was ſo in the Beginning, is now ſo, and ſhall ever be ſo World without End*: And all gave their Aſſent to this Belief, by ſaying *Amen*.

He inſtructed them what Benefit they had by the Church's appointing the Celebration of *Holidays*, and the excellent Uſe of them; namely, that they were ſet apart for particular Commemorations of particular Mercies received from Almighty GOD, and (as the Reverend Mr. *Hooker* ſays) to be the *Land-marks* to diſtinguiſh Times; for by them we are taught to take notice how the Years paſs by us, and that we ought not to let them paſs without a Celebration of Praiſe for thoſe Mercies which they give us Occaſion to remember; and therefore the Year is appointed to begin on the 25th Day of *March*, a Day in which we commemorate the *Angel*'s appearing to the *bleſſed Virgin*, with the joyful Tidings that *ſhe ſhould conceive and bear a Son that ſhould be the Redeemer of Mankind*; and ſhe did ſo forty Weeks after this joyful Salutation, namely, at our *Chriſtmas*, a Day in which we commemorate his Birth with Joy and Praiſe; and that eight Days after this happy Birth, we celebrate his *Circumciſion*, namely, in that which we call *New Year's-day*; and that upon what we call *Twelfth-day*, we commemorate the Manifeſtation of the unſearchable Riches of JESUS to the *Gentiles*; and that Day we alſo celebrate the Memory of his Goodneſs in ſending a *Star* to guide the *three Wiſe-men* from the *Eaſt* to *Bethlem*, that they might there *worſhip* and preſent him with their Oblations of *Gold*, *Frankincenſe*, and *Myrrh*. And he (Mr. *Herbert)* inſtructed them that JESUS was, forty Days after his Birth, preſented by his bleſſed Mother in the *Temple*; namely, on that Day which we call the *Purification of the bleſſed Virgin* Mary: And he inſtructed them, that by the *Lent-Faſt* we imitate and commemorate our Saviour's Humiliation in faſting forty Days, and that we ought to endeavour to be like him in Purity; and that on *Good-Friday* we commemorate and condole his *Crucifixion*, and at *Eaſter* commemorate his *glorious Reſurrection*. And he taught them, that after JESUS had manifeſted himſelf to his Diſciples to be *that* CHRIST *that was crucified, dead and buried*, that then, by his appearing and converſing with them for the ſpace of forty Days after his *Reſurrection*, he then, and not till then, *aſcended into Heaven*, in the Sight of his Diſciples, namely, on that Day which we call the *Aſcenſion*, or *Holy Thurſday*; and that we then celebrate the Performance of the Promiſe which he made to his Diſciples at or before his *Aſcenſion*, namely, *that tho' he left them, yet he would ſend them the Holy Ghoſt to be their Comforter*; and he did ſo, on that Day which the Church calls *Whitſunday*.—Thus the Church keeps an hiſtorical and circular Commemoration of Times as they paſs by us; of ſuch Times as ought to incline us to occaſional Praiſes for the particular Bleſſings which we do or might receive at thoſe Holy Times.

He made them know why the Church hath appointed *Ember-Weeks*, and to know the Reaſon why the *Commandments* and the *Epiſtles* and *Goſpels* were to be read at the *Altar* or *Communion-Table*; why the *Prieſt* was to pray the *Litany* kneeling, and why to pray ſome *Collects* ſtanding; and he gave them many other Obſervations, fit for his plain Congregation, but not fit for me now to mention; for I muſt ſet Limits to my Pen, and not make that a Treatiſe which I intended to be a much ſhorter Account than I have made it; but I have done when I have told the Reader, that he was conſtant in *catechiſing* every *Sunday* in the Afternoon, and that his catechiſing was after his ſecond Leſſon, and in the Pulpit, and that he never exceeded his half Hour, and was always ſo happy as to have a full Congregation.

But to this I muſt add, That if he were at any time too zealous in his Sermons it was, in reproving the Indecencies of the People's Behaviour, in the Time of Divine Service; and of thoſe Miniſters that huddled up the Church Prayers, without a viſible Reverence and Affection; namely, ſuch as ſeemed to ſay the Lord's Prayer or a Collect in a Breath; but for himſelf, his Cuſtom was, to ſtop betwixt every Collect, and give the People time to conſider what they had prayed, and to force their Deſires affectionately to God, before he engaged them into new Petitions.

He appeared conſtantly with his Wife and three Nieces (the Daughters of a deceaſed Siſter) and his whole Family, twice a Day at the Church-prayers in the Chapel, which almoſt join'd to his Parſonage-houſe. And for the time of his appearing, it was ſtrictly at the canonical Hours of Ten and Four; and then and there, he lifted up pure and charitable Hands to GOD in the midſt of the Congregation. And he would joy to have ſpent that Time in that Place, where the Honour of his Maſter JESUS dwelleth; and there, by that inward Devotion which he teſtified conſtantly by an humble Behaviour and viſible Adoration, he, like *David*, brought not only *his own Houſhold thus to ſerve the* LORD; but brought moſt of his Pariſhioners, and many Gentlemen in the Neighbourhood, conſtantly to make a Part of his Congregation twice a Day; and ſome of the meaner Sort of his Pariſh did ſo love and reverence Mr. *Herbert*, that they would let their Plow reſt when Mr. *Herbert*'s *Saints-Bell* rung to Prayers, that they might alſo offer their Devotions to God with him, and would then return back to their Plow. And his moſt holy Life was ſuch, that it begot ſuch Reverence to GOD, and to him, that they thought themſelves the happier, when they carried Mr. *Herbert*'s Bleſſing back with them to their Labour. Thus powerful was his Reaſon and Example, to perſuade others to a practical Piety.

And his conſtant publick Prayers did never make him to neglect his own private Devotions, nor thoſe Prayers that he thought himſelf bound to perform with his Family; which always were a ſet Form, and not long; and he did always conclude them with that Collect which the Church hath appointed for the Day or Week.——*Thus he made every Day's Sanctity a Step towards that Kingdom where Impurity cannot enter.*

His chiefeſt Recreation was Muſick, in which heavenly Art he was a moſt excellent Maſter, and compoſed many *divine Hymns* and *Anthems*, which he ſet and ſung to his *Lute* or *Viol*: and, tho' he was a Lover of Retiredneſs, yet his Love to *Muſick* was ſuch, that he went uſually twice every Week, on certain appointed Days, to the *Cathedral Church* in *Saliſbury*; and at his Return would ſay, *That his Time ſpent in Prayer and Cathedral Muſick elevated his Soul, and was his Heaven upon Earth*: But before his Return thence to *Bemerton*, he would uſually ſing and play his Part, at an appointed private Muſick-meeting; and, to juſtify this Practice, he would often ſay, *Religion does not baniſh Mirth, but only moderates and ſets Rules to it.*

In one of his *Saliſbury* Walks, he met with a Neighbour-Miniſter, and after ſome friendly Diſcourſe betwixt them, and ſome Condolement for the Wickedneſs of the Times, and Contempt of the Clergy, Mr. *Herbert* took Occaſion to ſay,

One Cure for theſe Diſtempers would be, for the Clergy themſelves to keep the Ember-Weeks *ſtrictly, and beg of their Pariſhioners to join with him in* Faſting *and* Prayers *for a more religious Clergy.*

And another Cure will be, *for them to reſtore the great and neglected Duty of* Catechiſing, *on which the Salvation of ſo many of the poor and ignorant Lay-people does depend; but principally, that the Clergy themſelves would be ſure to live unblameably, and that the dignified Clergy eſpecially, which preach Temperance, would avoid Surfeiting, and take all Occaſions to expreſs a viſible Humility and Charity in their Lives; for this would force a Love and an Imitation and an unfeigned Reverence from all that knew them:* (And for Proof of this, we need no other Teſtimony, than the Life and Death of Dr. *Lake*, late Lord Biſhop of *Bath* and *Wells*) *This* (ſaid Mr. *Herbet*) *would be a Cure for the Wickedneſs and growing Atheiſm of our Age. And,* my dear Brother, *till this be done by us, and done in earneſt, let no Man expect a Reformation of the Manners of the* Laity; *for it is not Learning, but this, this only, that muſt do it; and till then, the Fault muſt lie at our doors.*

He was moſt happy in his Wife's unforced Compliance with his Acts of Charity, whom he made his *Almoner*, and paid conſtantly into her Hand *a tenth Penny* of what Money he received for Tythe, and gave her a Power to diſpoſe that to the Poor of his Pariſh, with a Power to diſpoſe a tenth Part of the Corn that came yearly into his Barn; which Truſt ſhe moſt faithfully performed, and would often offer to him *an Account of her Stewardſhip*, and as often beg an Enlargement of his Bounty, for ſhe rejoiced in the Employment; and this was uſually laid out by her in *Blankets* and *Shoes* for ſome ſuch poor People as ſhe knew to ſtand in moſt need of them. This, as to her Charity.——And for his own, he ſet no Limits to it; nor did he ever turn his Face from any that he ſaw in want, but would relieve them, eſpecially his poor Neighbours, to the meaneſt of whoſe Houſes he would go and inform himſelf of their Wants, and relieve them chearfully if they were in diſtreſs; and would always praiſe God, as much for being willing, as for being able to do it. And, when he was adviſed by a Friend to be more frugal, becauſe he might have Children, his Anſwer was, *He would not ſee the Danger of Want ſo far off; but being the Scripture does ſo commend Charity, as to tell us, that Charity is the Top of Chriſtian Virtues, the Covering of Sins, the Fulfilling of the Law, the Life of Faith: And that Charity hath a Promiſe of the Bleſſings of this Life, and of a Reward in that Life which is to come; being theſe, and more excellent Things are in Scripture ſpoken of thee, O Charity; and being all my Tythes and Church Dues are a Deodate from thee, O my* God; *make me, O my* God, *ſo far to truſt thy Promiſe, as to return them back to thee; and by thy Grace, I will do ſo, in diſtributing them to any of thy poor Members that are in diſtreſs, or do but bear the Image of* Jesus *my Maſter. Sir* (ſaid he to his Friend) *my Wife hath a competent Maintenance ſecured her after my Death, and therefore as this is my Prayer, ſo this my Reſolution ſhall by* God's *Grace be unalterable.*

This may be ſome Account of the Excellencies of the active Part of his Life, and thus he continued, till a Conſumption ſo weakened him, as to confine him to his Houſe, or to the Chapel, which does almoſt join to it; in which, he continued to read Prayers conſtantly twice every Day, tho' he were very weak; in one of which Times of his reading, his Wife obſerved him to read in Pain, and told him ſo, and that it waſted his Spirits, and weakened him; which he confeſſed, but ſaid, *His Life could not be better ſpent than in the Service of his Maſter* Jesus, *who had done and ſuffered ſo much for him: But,* he ſaid, *I will not be wilful, for Mr.* Boſtock *ſhall be appointed to read Prayers for me to Morrow, and I will now be only a Hearer of them, till this Mortal ſhall put on Immortality.* And Mr. *Boſtock* [b] did the next Day undertake and continue this happy Employment till Mr. *Herbert*'s Death.

About one Month before his Death, his Friend Mr. *Farrer* (for an Account of whom I am by Promiſe indebted to the Reader, and intend to make him ſudden Payment) ſent Mr. *Edmund Duncon* (afterwards Rector of *Fryer-Barnet* in the County of *Middleſex*) to ſee Mr. *Herbert*, and to aſſure him, he wanted not his daily Prayers for his Recovery; and Mr. *Duncon* was to return back to *Gidden* with an Account of Mr. *Herbert*'s Condition. Mr. *Duncon* found him at that time lying on his Bed, or on a Pallet; but at his ſeeing Mr. *Duncon*, he raiſed himſelf vigorouſly, ſaluted him, and with ſome Earneſtneſs inquired the Health of his Brother *Farrer*; of which Mr. *Duncon* ſatisfied him; and after a Conference of Mr. *Farrer*'s holy Life, and the Manner of his conſtant ſerving God, he ſaid to Mr. *Duncon*,—*Sir, I ſee by your Habit that you are a Prieſt, and I deſire you to pray with me:* Which being granted, Mr. *Duncon* aſk'd him, *What Prayers?* To which Mr. *Herbert*'s Anſwer was, *Oh! Sir, the Prayers of my Mother, the Church of* England, *no other Prayers are equal to them; but, at this time, I beg of you to pray only the* Litany, *for I am weak and faint;* and Mr. *Duncon* did ſo. And at Mr. *Duncon*'s parting with him, Mr. *Herbert* ſpoke to this Purpoſe: *Sir, I pray give my Brother* Farrer *an Acount of my decaying Condition; and tell him, I beg him to continue his Prayers for me; and let him know, that I have conſider'd, that* God *only is what he would be; and that I am by his Grace become now ſo like him, as to be pleaſed with what pleaſeth him, and do not repine at my want of Health: And tell him, my Heart is fix'd on that Place where true Joy is only to be found, and that I long to be there, and will wait my appointed Change with Hope and Patience.*—And having ſaid this, he did with ſuch Humility, as ſeem'd to exalt him, bow down to Mr. *Duncon*, and with a thoughtful and contented Look ſay to him, *Sir, I pray deliver this little Book to my dear Brother* Farrer, *and tell him, he ſhall find in it a Picture of the many ſpiritual Conflicts that have paſt betwixt* God *and my Soul, before I could ſubject mine to the Will of* Jesus *my Maſter, in whoſe Service I have now found perfect Freedom: Deſire him to read it, and then, if he can think it may turn to the Advantage of any dejected poor Soul, let it be made publick; if not, let him burn it, for I and it are leſs than the leaſt of* God's *Mercies.*—Thus meanly did this humble Man think of this excellent Book, which now bears the Name of *The* Temple; or, *Sacred Poems and private Ejaculations*; of which Mr. *Farrer* would ſay, *There was the Picture of a Divine Soul in every Page, and that the whole Book was ſuch a Harmony of holy Paſſions as would enrich the World with Pleaſure and Piety.* And it appears to have done ſo, for there have been ten thouſand of them ſold ſince the firſt Impreſſion.

In this time of his Decay, he was often viſited and pray'd for by all the Clergy that liv'd near him, eſpecially by the Biſhop and Prebends of the Cathedral Church in *Saliſbury*; but by none more devoutly than his Wife, his three Nieces, (then a Part of his Family) and one

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[b] His Curate at *Fulſton*, to which Church *Bemerton* is only a Chappel of Eaſe.

Mr. *Woodnot*, who were the ſad Witneſſes of his daily Decay; to whom he would often ſpeak to this Purpoſe: *I now look back upon the Pleaſures of my Life paſt, and ſee the Content I have taken in Beauty, in Wit, in Muſick, and pleaſant Converſation; how they are now all paſt by me as a Shadow that returns not, and are all become dead to me, or I to them; that as my Father and Generation have done before me, ſo ſhall I now ſuddenly (with* Job) *make my Bed alſo in the dark; and, I praiſe* God, *I am prepared for it; and, that I am not to learn Patience, now I ſtand in ſuch need of it; and that I have practiſed Mortification, and endeavour'd to die daily, that I might not die eternally; and my Hope is, that I ſhall ſhortly leave this Valley of Tears, and be free from all Fevers and Pain; and, which will be a more happy Condition, I ſhall be free from Sin, and all the Temptations and Anxieties that attend it; and this being paſt, I ſhall dwell in the* New Jeruſalem, *dwell there with Men made perfect, dwell where theſe Eyes ſhall ſee my Maſter and Saviour* Jesus; *and with him ſee my dear Mother, and Relations, and Friends; but I muſt die, or not come to that happy Place: And this is my Content, that I am going daily towards it; and that every Day that I have liv'd hath taken a Part of my appointed Time from me; and that I ſhall live the leſs Time for having liv'd this and the Day paſt.*—Theſe and the like Expreſſions, which he utter'd often, may be ſaid to be his Enjoyment of Heaven, before he enjoy'd it. The *Sunday* before his Death, he aroſe ſuddenly from his Bed or Couch, called for one of his Inſtruments, took it into Hand, and ſaid,—*My* God, *my* God,

My Muſick ſhall find thee,
And every String
Shall have his Attribute to ſing.

And having thus tuned it, he play'd and ſung:

The Sundays *of Man's Life,*
Threaded together on Time's String,
Make Bracelets to adorn the Wife
Of the Eternal Glorious King:
On Sundays *Heaven's Door ſtands ope,*
Bleſſings are plentiful and rife,
More plentiful than Hope.

Thus he continued meditating and praying, and rejoicing, till the Day of his Death, and on that Day ſaid to Mr. *Woodnot, My dear Friend, I am ſorry I have nothing to preſent to my merciful* God *but Sin and Miſery; but the firſt is pardon'd, and a few Hours will put a Period to the latter.* Upon which Expreſſion, Mr. *Woodnot* took Occaſion to remember him of the re-edifying *Layton-Church*, and his many Acts of Mercy: To which he made Anſwer, ſaying, *They be good Works if they be ſprinkled with the Blood of* Christ, *and not otherwiſe.* After this Diſcourſe, he became more reſtleſs, and his Soul ſeem'd to be weary of her earthly Tabernacle; and this Uneaſineſs became ſo viſible, that his Wife, his three Nieces, and Mr. *Woodnot* ſtood conſtantly about his Bed, beholding him with Sorrow, and an Unwillingneſs to loſe the Sight of him whom they could not hope to ſee much longer. As they ſtood thus beholding him, his Wife obſerved him to breathe faintly, and with much Trouble, and obſerved him to fall into a ſudden Agony; which ſo ſurpriſed her, that ſhe fell into a ſudden Paſſion, and required of him to know *how he did?* To which his Anſwer was, *That he had paſt a Conflict with his laſt Enemy, and had overcome him by the Merits of his Maſter* Jesus. After which Anſwer he look'd up, and ſaw his Wife and Nieces weeping to an Extremity, and charged them, *If they loved him, to withdraw into the next Room, and there pray every one alone for him; for nothing but their Lamentations could make his Death uncomfortable.* To which Requeſt their Sighs and Tears would not ſuffer them to make any Reply, but they yielded him a ſad Obedience, leaving only with him Mr. *Woodnot* and Mr. *Boſtock.* Immediately after they had left him, he ſaid to Mr. *Boſtock, Pray, Sir, open that Door; then look into that Cabinet, in which you may eaſily find my Laſt Will, and give it into my Hand:* Which being done, he deliver'd it into the Hand of Mr. *Woodnot*, and ſaid, *My old Friend, I here deliver you my Laſt Will, in which you will find that I have made you my ſole Executor, for the Good of my Wife and Nieces, and I deſire you to ſhew Kindneſs to them as they ſhall need it: I do not deſire you to be Juſt, for I know you will be ſo for your own Sake; but I charge you, by the Religion of our Friendſhip, to be careful of them.* And having obtained Mr. *Woodnot*'s Promiſe to be ſo, he ſaid, *I am now ready to die:* After which Words he ſaid, Lord, *grant me Mercy, for the Merits of my* Jesus; *and now,* Lord, *receive my Soul.* And with thoſe Words breathed forth his Divine Soul, without any apparent Diſturbance; Mr. *Woodnot* and Mr. *Boſtock* attending his laſt Breath, and cloſing his Eyes.

Thus he lived and thus he died like a Saint, unſpotted of the World, full of Alms-deeds, full of Humility, and all the Examples of a virtuous Life.

Died in 1635, and buried in the Pariſh-Church of Bemerton *near* Sarum, *under the Altar, and cover'd with a Grave-ſtone without any Inſcription.*

The CHARACTER *of the R^{t} Hon^{ble}* SIR LUCIUS CARY, *Lord Viſcount* Falkland, *by the R^{t} Hon^{ble}* EDWARD *Earl of* Clarendon.*

IF the celebrating the Memory of eminent and extraordinary Perſons, and tranſmitting their great Virtues, for the Imitation of Poſterity, be one of the principal Ends and Duties of Hiſtory, it will not be thought impertinent, in this Place, to remember a Loſs which no Time will ſuffer to be forgotten, and no Succeſs or good Fortune could repair. In this unhappy Battle[a] was ſlain the Lord Viſcount *Falkland*, a Perſon of ſuch prodigious Parts of Learning and Knowledge, of that inimitable Sweetneſs and Delight in Converſation, of ſo flowing and obliging an Humanity and Goodneſs to Mankind, and of that primitive Simplicity and Integrity of Life, that if there were no other Brand upon this odious and accurſed Civil War than that ſingle Loſs, it muſt be moſt infamous and execrable to all Poſterity.

Turpe mori, poſt te, ſolo non poſſe dolore.

Before this Parliament,[b] his Condition of Life was ſo happy, that it was hardly capable of Improvement. Before he came to be twenty Years of Age he was Maſter of a noble Fortune, which deſcended to him by the Gift of a Grandfather, without paſſing through the Hands of his Father or Mother, who were then both alive, and not well enough contented to find themſelves paſſed by in the Deſcent. His Education for ſome Years had been in *Ireland*, where his Father was Lord-Deputy; ſo that, when he return'd into *England*, to the Poſſeſſion of his Fortune, he was unentangled with any Acquaintance or Friends, which uſually grow up by the Cuſtom of Converſation; and therefore was to make a pure Election of his Company, which he choſe by other Rules than were preſcribed to the young Nobility of that Time. And it cannot be denied, tho' he admitted ſome few to his Friendſhip for the Agreeableneſs of their Natures, and their undoubted Affection to him, that his Familiarity and Friendſhip, for the moſt part, was with Men of the moſt eminent and ſublime Parts, and of untouch'd Reputation in point of Integrity; and ſuch Men had a Title to his Boſom.

He was a great Cheriſher of Wit, and Fancy, and good Parts, in any Man; and, if he found them clouded with Poverty or Want, a moſt liberal and bountiful Patron towards them, even above his Fortune, of which, in thoſe Adminiſtrations, he was ſuch a Diſpenſer, as, if he had been truſted with it to ſuch Uſes, and if there had been the leaſt Vice in his Expence, he might have been thought too prodigal. He was conſtant and pertinaceous in whatſoever he reſolved to do, and not to be wearied by any Pains that were neceſſary to that End. And therefore, having once reſolved not to ſee *London*, which he lov'd above all Places, till he had perfectly learn'd the *Greek* Tongue, he went to his own Houſe in the Country, and purſued it with that indefatigable Induſtry, that it will not be believ'd in how ſhort a Time he was Maſter of it, and accurately read all the *Greek* Hiſtorians.

In this Time, his Houſe being within little more than ten Miles of *Oxford*, he contracted Familiarity and Friendſhip with the moſt polite and accurate Men of that Univerſity, who found ſuch an Immenſeneſs of Wit, and ſuch a Solidity of Judgment in him, ſo infinite a Fancy, bound in by a moſt logical Ratiocination; ſuch a vaſt Knowledge, that he was not ignorant in any thing, yet ſuch an exceſſive Humility, as if he had known nothing, that they frequently reſorted and dwelt with him as in a College ſituated in a purer Air; ſo that his Houſe was a Univerſity in a leſs Volume, whither they came not ſo much for Repoſe as Study, and to examine and refine thoſe groſſer Propoſitions which Lazineſs and Conſent made current in vulgar Converſation.

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* From the *Folio* Edition of the Lord *Clarendon*'s Hiſtory, printed at *Oxford* in 1704. Vol. II. p. 270. Which is only here quoted, that this noble Lord's Character might accompany that of his moſt excellent Lady.

[a] Of *Newbury*, 1644.

[b] Which began in 1641.

Many Attempts were made upon him by the Inſtigation of his Mother (who was a Lady of another Perſuaſion in Religion, and of a moſt maſculine Underſtanding, allay'd with the Paſſion and Infirmities of her own Sex) to pervert him in his Piety to the Church of *England*, and to reconcile him to that of *Rome*; which they proſecuted with the more Confidence, becauſe he declined no Opportunity or Occaſion of Conference with thoſe of that Religion, whether Prieſts or Laicks; having diligently ſtudied the Controverſies, and exactly read all or the choiceſt of the *Greek* and *Latin* Fathers, and having a Memory ſo ſtupendious, that he remember'd, on all Occaſions, whatſoever he read. And he was ſo great an Enemy to that Paſſion and Uncharitableneſs, which he ſaw produced, by Difference of Opinion, in Matters of Religion, that in all thoſe Diſputations with Prieſts, and others of the *Roman* Church, he affected to manifeſt all poſſible Civility to their Perſons, and Eſtimation of their Parts; which made them retain ſtill ſome Hope of his Reduction, even when they had given over offering farther Reaſons to him to that Purpoſe. But this Charity towards them was much leſſen'd, and any Correſpondence with them quite declined, when, by ſiniſter Arts, they had corrupted his two younger Brothers, being both Children, and ſtolen them from his Houſe, and tranſported them beyond Seas, and perverted his Siſters: Upon which Occaſion he wrote two large Diſcourſes againſt the principal Poſitions of that Religion, with that Sharpneſs of Stile, and full Weight of Reaſon, that the Church is deprived of great Jewels in the Concealment of them, and that they are not publiſh'd to the World.

He was ſuperior to all thoſe Paſſions and Affections which attend vulgar Minds, and was guilty of no other Ambition than of Knowledge, and to be reputed a Lover of all good Men; and that made him too much a Contemner of thoſe Arts, which muſt be indulged in the Tranſactions of human Affairs. In the laſt ſhort Parliament he was a Burgeſs in the Houſe of Commons, and, from the Debates which were there managed with all imaginable Gravity and Sobriety, he contracted ſuch a Reverence to Parliaments, that he thought it really impoſſible they could ever produce Miſchief or Inconvenience to the Kingdom, or that the Kingdom could be tolerably happy in the Intermiſſion of them. And from the unhappy and unſeaſonable Diſſolution of that Convention, he harbour'd (it may be) ſome Jealouſy and Prejudice to the Court, towards which he was not before immoderately inclined, his Father having waſted a full Fortune there, in thoſe Offices and Employments by which other Men uſe to obtain a greater. He was choſen again this Parliament to ſerve in the ſame Place, and, in the Beginning of it, declared himſelf very ſharply and ſeverely againſt thoſe Exorbitances, which had been moſt grievous to the State; for he was ſo rigid an Obſerver of eſtabliſh'd Laws and Rules, that he could not endure the leaſt Breach or Deviation from them; and thought no Miſchief ſo intolerable, as the Preſumption of Miniſters of State to break poſitive Rules for Reaſons of State, or Judges to tranſgreſs known Laws upon the Title of Conveniency or Neceſſity, which made him ſo ſevere againſt the Earl of *Strafford* and the Lord *Finch*, contrary to his natural Gentleneſs and Temper; inſomuch as they, who did not know his Compoſition to be as free from Revenge as it was from Pride, thought that the Sharpneſs to the former might proceed from the Memory of ſome Unkindneſſes, not without a Mixture of Injuſtice, from him towards his Father. But, without doubt, he was free from thoſe Temptations, and in both Caſes was only miſled by the Authority of thoſe who, he believed, underſtood the Laws perfectly, of which himſelf was utterly ignorant; and if the Aſſumption, which was then ſcarce controverted, had been true, that an Endeavour to overthrow the fundamental Laws of the Kingdom was Treaſon, a ſtrict Underſtanding might make reaſonable Concluſions to ſatisfy his own Judgment, from the exorbitant Parts of their ſeveral Charges.

The great Opinion he had of the Uprightneſs and Integrity of thoſe Perſons who appeared moſt active, eſpecially of Mr. *Hambden*, kept him longer from ſuſpecting any Deſign againſt the Peace of the Kingdom; and tho' he differ'd from them commonly in Concluſions, he believed long their Purpoſes were honeſt. When he grew better inform'd what was Law, and diſcern'd in them a Deſire to controul that Law by a Vote of one or both Houſes, no Man more oppoſed thoſe Attempts, and gave the adverſe Party more Trouble by Reaſon and Argumentation; inſomuch as he was, by degrees, look'd upon as an Advocate for the Court, to which he contributed ſo little, that he declined thoſe Addreſſes, and even thoſe Invitations which he was obliged almoſt by Civility to entertain. And he was ſo jealous of the leaſt Imagination that he ſhould incline to Preferment, that he affected even a Moroſeneſs to the Court and to the Courtiers, and left nothing undone which might prevent and divert the King's or Queen's Favour towards him, but the deſerving it; for when the King ſent for him once or twice to ſpeak with him, and to give him Thanks for his excellent Comportment in thoſe Counſels, which his Majeſty graciouſly term'd *doing him Service*, his Anſwers were more negligent, and leſs ſatisfactory, than might be expected, as if he cared only that his Actions ſhould be juſt, not that they ſhould be acceptable, and that his Majeſty ſhould think that they proceeded only from the Impulſion of Conſcience, without any Sympathy in his Affections, which from a Stoical and ſullen Nature might have been miſinterpreted; yet, from a Perſon of ſo perfect a Habit of generous and obſequious Compliance with all good Men, might very well have been interpreted by the King as more than an ordinary Averſe to his Service: So that he took more Pains, and more forced his Nature to Actions unagreeable and unpleaſant to it, that he might not be thought to incline to the Court, than moſt Men have done to procure an Office there: And if any thing, but not doing his Duty, could have kept him from receiving a Teſtimony of the King's Grace and Truſt at that time, he had not been called to his Council; not that he was, in truth, averſe from receiving publick Employment; for he had a great Devotion to the King's Perſon, and had before uſed ſome ſmall Endeavour to be recommended to him for a foreign Negotiation, and he had once a Deſire to be ſent Ambaſſador into *France*; but he abhorred an Imagination or Doubt ſhould ſink into the Thoughts of any Man, that in the Diſcharge of his Truſt and Duty in Parliament he had any Biaſs to the Court, or that the King himſelf ſhould apprehend that he looked for a Reward for being honeſt.

For this Reaſon, when he heard it firſt whiſper'd, that the King had a Purpoſe to make him a Privy-Counſellor, for which there was (in the Beginning) no other ground but becauſe he was known ſufficient, *(haud ſemper errat fama, aliquando & eligit)* he reſolved to decline it; and at laſt ſuffer'd himſelf only to be over-ruled, by the Advice and Perſuaſions of his Friends, to ſubmit to it. Afterwards, when he found that the King intended to make him Secretary of State, he was poſitive to refuſe it; declaring to his Friends, “ That he was moſt unfit for it, “ and that he muſt either do that which would be great Diſquiet to his own Nature, or leave “ that undone which was moſt neceſſary to be done by one that was honour'd with that “ Place; for the moſt juſt and honeſt Man did every Day that which he could not give himſelf Leave to do.” And, indeed, he was ſo exact and ſtrict an Obſerver of Juſtice and Truth, that he believed thoſe neceſſary Condeſcenſions and Applications to the Weakneſs of other Men, and thoſe Arts and Inſinuations which are neceſſary for Diſcoveries and Prevention of Ill, would be in him a Declenſion from his own Rules of Life, tho' he acknowledged them fit and abſolutely neceſſary to be practiſed in thoſe Employments. He was, in truth, ſo preciſe in the practic Principles he preſcribed himſelf, (to all others he was as indulgent) as if he had lived in *Republica Platonis, non in fæce Romuli*.

Two Reaſons prevailed with him to receive the Seals, and but for thoſe he had reſolutely avoided them. The firſt Conſideration that his Refuſal might bring ſome Blemiſh upon the King's Affairs, and that Men would have believed that he had refuſed ſo great an Honour and Truſt becauſe he muſt have been with it obliged to do ſomewhat elſe not juſtifiable. And this he made Matter of Conſcience, ſince he knew the King made choice of him before other Men, eſpecially becauſe he thought him more honeſt than other Men. The other was, leſt he might be thought to avoid it out of Fear to do an ungracious thing to the Houſe of Commons, who were ſorely troubled at the diſplacing Sir *Harry Vane*, whom they look'd upon as removed for having done them thoſe Offices they ſtood in need of; and the Diſdain of ſo popular an Incumbrance wrought upon him next to the other. For as he had a full Appetite of Fame by juſt and generous Actions, ſo he had an equal Contempt of it by any ſervile Expedients; and he ſo much the more conſented to and approved the Juſtice upon Sir *Harry Vane*, in his own preſent Judgment, by how much he ſurpaſſed moſt Men in the Religious Obſervation of a Truſt, the Violation whereof he would not admit of any Excuſe for.

For theſe Reaſons he ſubmitted to the King's Command, and became his Secretary, with as humble and devoted an Acknowledgment of the Greatneſs of the Obligation as could be expreſs'd, and as true a Senſe of it in his Heart. Yet two Things he could never bring himſelf to, whilſt he continued in that Office, that was to his Death; for which he was contented to be reproached, as for Omiſſions in a moſt neceſſary Part of his Place. The one, employing of Spies, or giving any Countenance or Entertainment to them. I do not mean ſuch Emiſſaries as with Danger would venture to view the Enemy's Camp, and bring Intelligence of their Number or Quartering, or any Particulars that ſuch an Obſervation can comprehend; but thoſe, who by Communication of Guilt, or Diſſimulation of Manners, wind themſelves into ſuch Truſts and Secrets as enable them to make Diſcoveries. The other, the Liberty of opening Letters, upon a Suſpicion that they might contain Matter of dangerous Conſequence. For the firſt he would ſay, “ Such Inſtruments muſt be void of all Ingenuity and common “ Honeſty, before they could be of Uſe, and afterwards they could never be credited; and “ that no ſingle Preſervation could be worth ſo general a Wound and Corruption of human “ Society, as the cheriſhing of ſuch Perſons would carry with it.” The laſt he thought ſuch a Violation of the Law of Nature, that no Qualification by Office could juſtify him in the Treſpaſs; and tho' he was convinced, by the Neceſſity and Iniquity of the Times, that thoſe Advantages of Information were not to be declined, and were neceſſarily to be practiſed, he found Means to put it off from himſelf, whilſt he confeſſed he needed Excuſe and Pardon for the Omiſſion; ſo unwilling he was to reſign any Part of Good-nature to an Obligation in his Office.

In all other Particulars he filled his Place with great Sufficiency, being well verſed in Languages to underſtand any that are uſed in Buſineſs, and to make himſelf again underſtood. To ſpeak of his Integrity and his high Diſdain of any Bait that might ſeem to look towards Corruption, *in tanto viro, injuria virtutum fuerit*. Some ſharp Expreſſions he uſed againſt the Archbiſhop of *Canterbury*,[c] and his concurring in the firſt Bill to take away the Votes of Biſhops in the Houſe of Peers, gave Occaſion to ſome to believe, and Opportunity to others to conclude and publiſh, "That he was no Friend to the Church, and the eſtabliſh'd Govern-" ment of it;" and troubled his very Friends much, who were more confident of the contrary, than prepared to anſwer the Allegations.

The Truth is, he had unhappily contracted ſome Prejudice to the Archbiſhop; and having obſerv'd his Paſſion, when, it may be, Multiplicity of Buſineſs, or other Indiſpoſition had poſſeſs'd him, did wiſh him leſs intangled and engaged in the Buſineſs of the Court or State; tho', I ſpeak it knowingly, he had a ſingular Eſtimation and Reverence of his great Learning and confeſs'd Integrity, and really thought his own letting himſelf looſe to thoſe Expreſſions which employ'd a Diſeſteem of the Archbiſhop, or at leaſt an Acknowledgment of his Infirmities, would enable him to ſhelter him from Part of the Storm he ſaw raiſed for his Deſtruction; which he abominated with his Soul.

The giving his Conſent to the firſt Bill for the diſplacing the Biſhops, did proceed from two Grounds: The firſt, his not underſtanding then the Original of their Right and Suffrage there; the other, an Opinion that the Combination againſt the whole Government of the Church by Biſhops was ſo violent and furious, that a leſs Compoſition than the diſpenſing with their intermeddling in ſecular Affairs, would not preſerve the Order. And he was perſuaded to this by the Profeſſion of many Perſons of Honour, who declared, "They did de-" ſire the one, and would not then preſs the other;" which, in that Particular, miſled many Men. But when his Obſervation and Experience made him diſcern more of their Intentions than he before ſuſpected, with great Frankneſs he oppoſed the ſecond Bill that was preferred for that Purpoſe, and had without ſcruple the Order itſelf in perfect Reverence; and thought too great Encouragement could not poſſibly be given to Learning, nor too great Rewards to learned Men. He was never, in the leaſt Degree, ſwayed or moved by the Objections which were made againſt that Government in the Church, (holding them moſt ridiculous) or affected to the other, which thoſe Men fancied to themſelves.

He had a Courage of the moſt clear and keen Temper, and ſo far from Fear, that he ſeem'd not without ſome Appetite of Danger; and therefore, upon any Occaſion of Action, he always engaged his Perſon in thoſe Troops which he thought, by the Forwardneſs of the Commanders, to be moſt likely to be fartheſt engaged: And in all ſuch Encounters he had about him an extraordinary Chearfulneſs, without at all affecting the Execution that uſually attended them; in which he took no Delight, but took Pains to prevent it, where it was not, by Reſiſtance, made neceſſary; inſomuch, that at *Edge-hill*, when the Enemy was routed, he was like to have incurred great Peril, by interpoſing to ſave thoſe who had thrown away their Arms, and againſt whom (it may be) others were more fierce for their having thrown them away: So that a Man might think he came into the Field chiefly out of Curioſity to ſee the Face of Danger, and Charity to prevent the ſhedding of Blood; yet, in his natural Inclination, he acknowledged he was addicted to the Profeſſion of a Soldier; and ſhortly after he came to his Fortune, (before he was of Age) he went into the *Low-Countries*, with a Reſolution of procuring Command, and to give himſelf up to it; from which he was diverted by the compleat Inactivity of that Summer; ſo he return'd into *England*, and ſhortly after enter'd upon that vehement Courſe of Study we mention'd before, till the firſt Alarm from the *North*; then again he made ready for the Field, and tho' he received ſome Repulſe in the Command of a Troop of Horſe, of which he had a Promiſe, he went a Voluntier with the Earl of *Eſſex*.

From the Entrance into this unnatural War, his natural Chearfulneſs and Vivacity grew clouded, and a kind of Sadneſs and Dejection of Spirit ſtole upon him, which he had been never uſed to; yet being one of thoſe who believed that one Battle would end all Differences, and that there would be ſo great a Victory on one Side, that the other would be compelled to ſubmit to any Conditions from the Victor, (which Suppoſition and Concluſion generally ſink into the Minds of moſt Men, and prevented the looking after many Advantages that then might have been laid hold of) he reſiſted thoſe Indiſpoſitions, *& in luctu bellum inter remedia erat*.

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[c] *Laud*.

But after the King's Return from *Brentford*, and the furious Reſolution of the Two Houſes not to admit any Treaty for Peace, thoſe Indiſpoſitions, which had before touch'd him, grew into a perfect Habit of Unchearfulneſs; and he, who had been ſo exactly eaſy and affable to all Men, that his Face and Countenance was always preſent and vacant to his Company, and held any Cloudineſs and leſs Pleaſantneſs of the Viſage, a kind of Rudeneſs and Incivility, became on a ſudden leſs communicable; and thence very ſad, pale, and exceedingly affected with the Spleen. In his Cloaths and Habit, which he had minded before always with more Neatneſs, Induſtry and Expence than is uſual to ſo great a Soul, he was not now only incurious, but too negligent; and in the Reception of Suitors, and the neceſſary or caſual Addreſſes to his Place, ſo quick, ſharp, and ſevere, that there wanted not ſome Men (Strangers to his Nature and Diſpoſition) who believed him proud and imperious, from which no mortal Man was ever more free.

It is true, that as he was a Man of a moſt incomparable Gentleneſs, Application, and even Submiſſion, to good, worthy and entire Men, ſo he was naturally (which could not but be more evident in his Place, which objected him to another Converſation and Intermixture than his own Election would have done) *adverſus malos injucundus*; and was ſo ill a Diſſembler of his Diſlike and Diſinclination to ill Men, that it was not poſſible for ſuch not to diſcern it. There was once, in the Houſe of Commons, ſuch a declared Acceptation of the good Service an eminent Member had done to them, and (as they ſaid) to the whole Kingdom, that it was moved, he being preſent, "That the Speaker might, in the Name of the whole Houſe, give "him Thanks; and then, that every Member might, as a Teſtimony of his particular Ac- "knowledgment, ſtir or move his Hat towards him:" The which, (tho' not order'd) when very many did, the Lord *Falkland*, (who believed the Service itſelf not to be of that Moment, and that an honourable and generous Perſon could not have ſtooped to it for any Recompence) inſtead of moving his Hat, ſtretch'd both his Arms out, and claſp'd his Hands together upon the Crown of his Hat, and held it cloſe down to his Head, that all Men might ſee how odious that Flattery was to him, and the very Approbation of the Perſon thought at that time moſt popular.

When there was any Overture, or Hope of Peace, he would be more erect and vigorous, and exceedingly ſolicitous to preſs any thing which he thought might promote it; and, ſitting among his Friends, often, after a deep Silence, and frequent Sighs, would, with a ſhrill and ſad Accent, ingeminate the Word *Peace*, *Peace*; and would paſſionately profeſs, "That the "very Agony of the War, and the View of the Calamities and Deſolation the Kingdom did "and muſt endure, took his Sleep from him, and would ſhortly break his Heart." This made ſome think, or pretend to think, "That he was ſo much enamour'd on Peace, that he would "have been glad that the King ſhould have bought it at any Price." Which was a moſt unreaſonable Calumny. As if a Man, that was himſelf the moſt punctual and preciſe in every Circumſtance that might reflect upon Conſcience or Honour, could have wiſh'd the King to have committed a Treſpaſs againſt either. And yet this ſenſeleſs Scandal made ſome Impreſſion upon him, or at leaſt he uſed it for an Excuſe of the Daringneſs of his Spirit; for at the Leaguer before *Gloceſter*, when his Friend paſſionately reprehended him for expoſing his Perſon unneceſſarily to Danger, (for he delighted to viſit the Trenches and neareſt Approaches, and to diſcover what the Army did) as being ſo much beſides the Duty of his Place, that it might be underſtood rather to be againſt it, he would ſay merrily, "That his Office could not "take away the Privilege of his Age, and that a Secretary in War might be preſent at the "greateſt Secret of Danger:" But withal alledg'd ſeriouſly, "That it concern'd him to be "more active in Enterpriſes of Hazard than other Men, that all might ſee that his Impati- "ency for Peace proceeded not from Puſillanimity, or Fear to adventure his own Perſon.

In the Morning before the Battle, as always upon Action, he was very chearful, and put himſelf into the firſt Rank of the Lord *Byron*'s Regiment; then advancing upon the Enemy, who had lined the Hedges on both Sides with Muſqueteers, from whence he was ſhot with a Muſquet in the lower Part of the Belly, and in that inſtant falling from his Horſe, his Body was not found till the next Morning; till when there was ſome Hopes he might have been a Priſoner; tho' his neareſt Friends, who knew his Temper, received ſmall Comfort from that Imagination. Thus fell that incomparable young Man, in the four and thirtieth Year of his Age, having ſo much diſpatch'd the true Buſineſs of Life, that the eldeſt rarely attain to that immenſe Knowledge, and the youngeſt enter not into the World with more Innocency. Whoſoever leads ſuch a Life, need be the leſs anxious upon how ſhort Warning it is taken from him.

The CHARACTER *of the* R^{t} *Hon*^{ble} SUSANNAH *Counteſs of* Suffolk, *by* EDWARD RAINBOW, *D.D.**

THIS moſt excellent Lady was born in or about the Year 1627. She was the ſecond Daughter to the Earl of *Holland*, and came into the World by Accident ſix Weeks, as they accounted it, before her Time; *Nature*, if we may ſo ſay, or rather *Providence*, being importunate to bring her forth, becauſe ſhe would be ſo admirably *uſeful*, and had but ſo ſhort a Time to continue here below.

How happily and zealouſly ſhe improved her ſhort Time and Life, I will, with all Sincerity, endeavour to ſhew.

And now where ſhall I begin, and how ſhall I make an end? Both ſeem alike difficult to my Preparations. Whereon ſhall I lay the Foundation to build a *precious Name* and *Memorial* for her, who herſelf had purchaſed it ſo many ways? Shall I tell you of her natural Parts and Endowments? Shall I tell you how her Parents and herſelf had perfected thoſe by careful Education, Art, and Induſtry? Shall I let you know how thoſe were made graceful by a meek, pleaſant, and affable Deportment? How they were adorn'd with the choiceſt Jewels which every Virtue could afford her, or (which is rareſt) that all theſe were conſecrated by a religious even Frame and Temper? And, laſtly, which is the higheſt Perfection attainable on Earth, that ſhe and they were ſanctified by the viſible Operations of the Spirit of GOD, whoſe Image ſat bright and glorious on her Soul, and did ſhine through all her Converſation? Theſe are the ſolid ſure Foundations of a *good Name*, and all theſe crouded ſo into my Thoughts at once, that they were eaſily loſt in the many fair Paths and Turnings, through which (look which Way ſoever you would) her Excellencies, Parts, Virtues, Graces, were ready to invite and draw my Meditations.

But that this Univerſality may not diſorder your Thoughts, as they have done mine, I muſt not ſeek ſuch Arguments for her Praiſe, being dead, (as have no faſt Bottom for an *inward good Name*, and) for which ſhe would not only diſpraiſe, but ſharply cenſure me, if ſhe were living; namely, for any thing ſhe had by Nature; altho' from that too, in this Regard, ſeeing whatſoever Nature had given her, ſhe made a Veſſel to lay up ſome Grace or other in.

If I ſhould tell you of the Sharpneſs of her *Wit*, I could not better inſtance to prove it, than that in Queſtions of Religion (chiefly Caſes of Conſcience, and difficult Places of Scripture) ſhe was moſt ſudden at making nice Doubts, and extraordinary happy in reſolving them, at leaſt to the ſatisfying of others, altho' ſuch was her Humility and low Eſteem of her own Gifts, that ſhe would earneſtly labour for the Reſolution of others, rather than truſt to her own.

Her *Judgment* was moſt *ſound*, which might appear, as by her Concurrence with the *Wiſe* and *Learned* in Opinions about ſecular Affairs, private or publick, ſo chiefly in the Controverſies in Religion, that amidſt all thoſe *Differences* and *Varieties* of Opinions, (to the Knowledge of which ſhe was drawn by her curious Soul, which had a mighty Thirſt after all kind of Knowledge, eſpecially in Matters which concern'd GOD, *Religion*, and *Eternity*; I ſay, tho' ſhe knew all, *Good* and *Evil*, yet) ſhe had a *diſcerning Judgment* and *exerciſed Senſes* to *chuſe* the *Good*, and *refuſe* the *Evil*; not only in Points ſimply neceſſary to *Salvation*, in which we may believe the Spirit of GOD would not let her fall, but in ſpeculative Truths her Opinions were not tainted, nor her Mind ſhaken, with any of thoſe plauſible Errors wherewith the Times did then ſo miſerably infeſt and diſtract the Church of GOD, and *led Captive* many well-meaning Souls; but her knowing and well-grounded Aſſent went along firſt with the *ſure Rule*, the *written Word of* GOD, then with thoſe who for ſticking to that have been held the *ſoundeſt* and moſt *claſſical*. Whereſoever in Caſes ſhe differ'd from the moſt received Opinions, it was commonly in practical Points; and ſeldom but ſhe inclined to the more ſtrict, her very Error (if it were one) deſerving its own Pardon.

Her Fancy was moſt divine; and altho' ſhe fed it very much with *human Authors*, delighting in Wit that was pure, and filled with ingenious and artificial Conceit, Poetry eſpecially, in the Apprehenſion of which ſhe was very *dextrous*, and would ever ſet a Mark upon ſuch Expreſſions as were moſt emphatical and quaint, many times adding a Grace by her particular Interpretation, even beyond the Intention of the *Author*, but with exceeding Fitneſs and Significancy; yet ſhe moſt confined her Fancy to *gather Flowers* in *Paradiſe*, in God's *Garden*, in his *Book*, and in ſuch as exerciſed their Wits in that *Field*, eſpecially in *divine Poetry*, in which kind ſhe took an exceſſive Delight to be converſant in Mr. *Herbert*'s *Temple*, in which ſhe found out ſuch fit and ſignificant Elegancies, that when ſhe read or repeated them, it was hard to determine whether the Author or ſhe made the Senſe, ſuch innumerable Deſcants would ſhe make upon every ſingle Expreſſion there; and, to ſhew what Delight ſhe took in that heavenly Wit, I have heard her more than once ſeriouſly aver, that if there were no more extant but her Copy, ſome Hundreds of Pounds ſhould not purchaſe that *little Book* from her; and if it had come to the Offer, I am well aſſured no Money (of which ſhe was no Admirer at all, of *Wit*, *devout ſanctified Wit* eſpecially, very much) could have gained it from her.

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* From the Sermon preach'd at *Walden* in *Eſſex*, *May* 29, 1649, on *Eccleſ.* vii. 1. *May* 13, 1649.

Her *Memory* excelled not her other Parts, and yet was even to Admiration *happy*, of which the Proofs were not ſo many in ſecular Affairs, becauſe her Exerciſes in them were but of Diſcretion, Neceſſity, and to pleaſe others. Her Joy and Delight were in ſuch Things as adorn'd her Soul, and in ſuch her *Memory* was the moſt *faithful Servant* that could be imagined: She did not make it her Taſk to get Things without Book, but what ſhe liked her *Memory*, like a good Steward, would careſully lay up, even without bidding; begin a *Religious Ode* of Mr. *Herbert*'s, which ſhe had read, and ſhe would ordinarily repeat the reſt without ſticking or miſſing; nay, ſcarce could you begin any Verſe in the Bible to which ſhe would not preſently add the latter End: As to the *Pſalms* of *David*, and ſome other Places, I have been an Ear-witneſs at the Trials; and this only by the Willingneſs of her *Memory*, not any taſking of it: Theſe ſhe had at her Heart, therefore might ſay them by heart; ſhe had them rooted in her Heart and Affections, and therefore might more eaſily rehearſe them; they lay uppermoſt, and therefore were ready at all Occaſions. Out of the Abundance of the *Heart* the *Mouth* ſpeaketh.

I muſt not forget to give one pregnant Inſtance of her *Memory*. When employ'd about theſe better Things, ſhe hath ſometimes the Day after the *Lord's-Day* locked up herſelf in private, and from her *Memory* committed to writing a Sermon which ſhe had heard the Day before, ſo perfectly, that little was wanting in the very Words wherein it was deliver'd. Several were Eye-witneſſes of one Sermon which ſhe thus took from the Mouth of a grave Prelate. This ſhe had propounded to herſelf to do conſtantly, and with great Alacrity pleaſed herſelf in the Thoughts of it; but neceſſary Occaſions on the Day following for the moſt part robbing her of her much-deſired Privacy, ſhe was with great Grief (and I have heard her complain) compelled to lay that Practice aſide, until God ſhould give her more fix'd Opportunities.

When I think what Nature made her, I cannot alſo but remember that Grace reſtored her, even her Body, to be *a living Temple of the Holy Ghoſt*; and theſe three choice Ornaments of her's, her *Memory*, *Judgment*, and *Fancy*, may find ſome fit Reſemblance with thoſe three peculiar Treaſures which were laid up in the *Sanctum Sanctorum* of the *Temple of* God; namely, the *Pot of Manna*, the *Tables of the Covenant*, and *Aaron*'s *Rod* that *budded*: Her *Judgment* was as the *Pot of Manna*, in which ſhe could find all wholeſome Soul-feeding Doctrines; her *Memory* as the *Tables of the Covenant*, God's *Law being her Meditation Day and Night*; her *Fancy* as *Aaron*'s *Rod* that budded, freſh Buds of refined Wit and Invention always ſprouting from it.

Beſides theſe, ſhe had a moſt methodical Head to diſpoſe of all her Affairs, Perſonal, Domeſtick, Civil, Religious, into the cleareſt Order that might be; and to this, a natural Aptneſs to any Art or any Employment, even to Tongues and Sciences, Muſick, Needle-work, Cutting, Drawing, and whatſoever was uſeful or harmleſly delightful.

As theſe *natural Endowments* might procure her a *good Name* with thoſe who look no higher than mere Nature, ſo if I ſhould touch at thoſe Virtues which gain Reputation for Morality, I might advance her Eſteem in this Sphere as one who was the moſt abſolute Governeſs over her own Paſſions, that theſe Times could inſtance in: She was ſeldom angry, ſo far as to chiding; and if it came to that, ſhe commonly check'd herſelf; and if ſhe obſerv'd any did mark her, it ſhould end in laughing at her own Paſſion; it being often told her, that ſhe knew to do any thing more ſkilfully than to chide, eſpecially if it were for any worldly Matter; but if it were for any thing that concerned the Cauſe of God, ſhe would be more ſerious in it, and often turn her Anger into a zealous Reprehenſion and Diſpleaſure: An Oath in her Hearing, or if by Chance ſome ſcurrilous, light, or prophane Speech ſhould ſlip from any, it would make her Blood to riſe in her Face; if ſhe had Intereſt in the Offenders, they were ſure to be reproved; and on many, to reduce them from their raſh Inclinations in that kind, ſhe would invent to impoſe ſome handſome Penalties; if they were Strangers, ſhe would let fall ſome witty Check, conſiſtent with Civility, or by withdrawing herſelf ſignify her Diſlike.

Notwithſtanding this, ſhe had a natural *Comity*, Pleaſantheſs of *Behaviour*, and civil *Urbanity*; by which ſeldom any who fell under her Reproof could depart ſorrowful out of her Preſence, except it were becauſe they did depart, or for that by not ſetting a *Watch* to the *Door* of their *Mouths* they had given juſt Offence to her tender *Chriſtian Ears*. Theſe Virtues I name, becauſe, where Diſcretion puts them forth in Society, they are as *precious Balms* to heal the Wounds, which others ſinful Behaviour inflict on Company, or go uncured by that ſullen Abſence of thoſe who are moroſe, and know not how to apply Remedies in Seaſon and out of Seaſon, fit and ſuitable to the Maladies.

It were an endleſs Labour to ſpeak of her Behaviour, which for the moſt part was innocently chearful, unaffected towards Superiors and Equals, undiſſembled towards Friends, familiar towards Inferiors, affable and acceſſible to all; and in much Converſation her Words were commonly gracious and ſeaſon'd with Salt: She was conſtant in her Friendſhip, and none more uſeful, willing to take any Pains where ſhe pretended that; unapt to hear Ill of any, of whom ſhe had once conceived well; nothing was ſo great a Diſeaſe to her, as an Accuſation of thoſe of whom ſhe had a good Opinion: Her Servants fared not the worſe for being Servers, to whoſe Errors ſhe could be as indulgent as to Friends, and never look'd on any Servant which ſhe had, and believed faithful and virtuous, but as upon an humble Friend. This, and her diffuſive Kindneſs, which extended to all ſhe knew miſerable, did (I dare ſay) much increaſe the Tears which fell for her Death: None underſtood Relations, none could poſſibly obſerve them better than ſhe. I appeal to Huſband, Parents, Kindred, Friends, Servants, Neighbours, to witneſs this Truth.

I would not enlarge on theſe, which ſeem to be but moral Virtues, if they had been indeed no more but mere Morality; but I am aſſured they flow'd from a gracious Diſpoſition in her; they were the Streams from *Jordan*, the *Laver* of *Regeneration*, and we may well baptiſe them Chriſtian Virtues in her; for it is well known, that all her Actions, which Deliberation did give Birth unto, ſhe did them out of a Conſcience of Duty, and as in the Sight of GOD.

Hence was that *holy Fortitude* and *Boldneſs* for *Truth*, for which ſhe durſt be *valiant*: She would ſuffer any Inconvenience rather than ſhe would tell an *Untruth*, or make an Excuſe, or let any of her Servants do it, or by any *Equivocation* deceive or elude a Queſtion; for this I have known her much afflicted, when ſhe had Buſineſs, eſpecially her Religious Taſk, how to ſhun Company and ſhun a Lie, that ſhe might not be found out; but any Rock would ſhe venture upon rather than an *Untruth*; and indeed it is to be doubted, that the not fearing to ſplit againſt this hath made many make *Shipwreck of Faith and a good Conſcience*.

Her *Charity* I need not ſpeak of; the *Poor* and *Diſtreſſed*, whom her pitiful Heart had often relieved, did at her Death, and long after, mourn over her Loſs, and much praiſe her abundant Goodneſs in relieving them: This ſhe ever did without the leaſt Oſtentation imaginable. Indeed ſhe was made up of Chriſtian Kindneſs and Pity; and tho' I told you ſhe was a perfect Governeſs of her Paſſions, yet her *Compaſſion* always govern'd her; nor did I ever know her ſhut her Hand when any in Want open'd their Mouth for an *Alms*; ſhe could not excuſe herſelf by ſometimes having no Money about her, if any of her Attendants had, they were ſure to be Almoners.

But her Highway *Charity* was not the Tithe of what ſhe gave; they need not come to her to aſk, but *Cloathing*, and *Food*, and *Phyſick*, and other *Comforts*, were ſent to their Habitations, that had any; nay, and theſe provided alſo for ſome, who muſt otherwiſe have lain without Doors; and herſelf a frequent *Viſitor*, to be truly inform'd of their Perſons and Condition.

But what do I ſpeak of her *Charity* to the Bodies of the *Poor*? She had a *Way* of *relieving* the *Souls* of all, by her daily *Alms* of *Prayers* offer'd up, by her *Inſtructions* where ſhe found the *Ignorant*, by her *Counſels* to the *Doubting* and *Scrupulous*. How hath ſhe been moved to ſee ſome *Wretches* by Diſtraction deprived of their Reaſon? How ſhe would inquire after the known and ſecret Cauſes of ſuch Diſtempers, and caſt about to have ſome *Cure*, if poſſible? I am ſure, ſhe hath ſpoke, and wrote, and travel'd for one, well known in her Time, whom it pleaſed GOD to let fall into that to-be-lamented Condition.

But ſtill ſhe had more Kinds of *Charity* than I have named; one was in forgiving *Injuries*, which might be by Miſtakes perchance; but if wilfully or maliciouſly caſt upon her, it was the ſame thing, indeed the ſame *nothing* in her Account or *Memory*. I told you of her *Memory*, how *tenacious* it was; but, truly, if it were to lay up an *ill Turn*, it had no Hold at all; *Benefits* and *good Turns*, *good Deeds* and *good Sayings*, were engraven in her Heart, as if written in *Adamant*, never to be blotted out; *Offences* and *Injuries* never came near it; her *Memory* was *Water* to them, even the Water of *Lethe*, which makes them that drink of it forget all Things; all Things of that Nature, I am ſure, were ſoon forgot by her: An *Unkindneſs* indeed, for the Time, might make a deep Impreſſion, a great Wound in her Heart, where all Things were ſo contrary to it, ſo made up of *Kindneſs*, *Pity*, and *Charity*, but it could never beget the like *Unkindneſs* there.

I could now ſpeak of the lively Signs of her *Faith* and *Hope*, by which her Soul mounted even into the Boſom of Christ, above all Fears and Griefs which theſe Times brought thick upon her: Fear, indeed, if it came ſuddenly, would a little ſurpriſe her; an Incidency to that Sex, and the Tenderneſs of her Nature; but as ſoon would ſhe recollect herſelf, and by Reaſon and religious Arguments diſpel all carnal Fears.

So did her *Grief* yield to *Faith* and *Patience*, and the *Comforts* which ſhe could fetch readily out of God's Store-houſe, and pertinently for her preſent Malady, and the Cure of it. When her firſt-born Son, her then only Child, had the Pangs of Death upon him, ſhe (after Prayers and Tears) ſat very diſconſolate; and when, at the Report of his Departure, Floods of Tears would needs flow from her Eyes, to ſtop theſe Flood-gates ſhe took her Bible, and fell to ſinging of *Pſalms*, until ſhe had broken the violent Torrent of her Paſſion, and brought her Soul to a chearful Submiſſion to the Will of God.

I have ſpoken of her natural *Parts* and *Endowments*, a little Touch I have given of ſome of her *Virtues* and the *Ornaments* of her Mind; thoſe more outward of her Body, as ſhe undervalued them, ſo I paſs them over; yet one thing let me tell you of her *Apparel*, and indeed the chief which ſhe delighted in; and that which was ſeen above and over all the reſt, was that Garment which the Apoſtle commends, *Humility*; ſhe was cloathed all over with that, the *Ornaments* of her *Mind* and *Body* all ſhined through that and the *Veil* of *Modeſty*.

But for her Attire and Dreſſing, this I can aver, that herſelf had the leaſt Affectation for it for herſelf, but only for thoſe who were related to her, that ſhe might not ſeem mean or unworthy their Alliance or Affections. This Reſolution ſhe had taken up long ſince, and avow'd to wear no other *Garments* but *Black* ſo long as ſhe ſhould live; not only preſaging what thoſe tragical Times might require, but as being the graveſt and moſt ſuitable to her Diſpoſition. And to check all Thoughts of Fancy, or delighting in outward Ornaments, amongſt ſome Places in her Bible, at which ſhe ſet a *Memento*, and a Mark to be often read, there did (after her Death) ſtick a Pin, which ſhe had faſten'd with her own Hands in the Margent, againſt that Place in the Third of the Firſt of St. *Peter*, where the *Duty* of Chriſtian Wives to their *Huſbands* is preſcribed; but particularly it did point at the 3d, 4th, and 5th Verſes, *Whoſe Adorning let it not be the outward adorning of plaiting the Hair, and of putting on of Apparel, or of wearing of Gold; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of* God *of great Price.* The Place is worth the Conſideration of all, eſpecially of that Sex.

A rare Mark of modeſt Gravity of one of her Place and Age, ſhe being at her Death (which adds much to all that I have ſaid, or ſhall ſay) but juſt paſt the two and twentieth Year of her Age, not come to her full Strength and Flouriſhing: Such a Bloſſom, I think, can ſcarce be parallel'd.

Having, as I ſaid, ſpoken a little of her *Endowments* and the Habits of her *Mind*, ſpare me a little Time to let you ſee that her Practice was according to thoſe Habits, which ſhe had not as *Talents* buried in a Napkin, but with mighty Diligence and Vigour improved them to her Maſter's Uſe, to glorify God the Giver of thoſe Gifts, to edify and benefit thoſe to whom ſhe related, and to make her own Calling and Election ſure.

I ſhall ſpeak but of thoſe which were the conſtant Practice of her Life, and ſuch as may ſeem Preparations for her Death; and I will be as brief as it is poſſible to be in ſuch an Argument.

She began the *Day* with God; and as ſhe open'd it, ſo ſhe ſhut up the *Evening* with the ſame *Key* of *Prayer*. Moſt commonly, as ſoon as ſhe could break Sleep from her Eyes, (or becauſe ſhe would not take her Fill of Sleep, which ſhe thought ſhe loved too much, others muſt wake her) gliding into her Cloſet, and before ſhe dreſs'd her Body, (except ſome urgent Occaſion required it) ſhe perfum'd her Breath with Prayer, and then read her daily Taſk in the Bible, which was the *Pſalms* of *David* uſually obſerved for the Day of the *Month*, and ſix Chapters, intending by that Courſe to read the whole Bible over twice in the Year, which I am confident ſhe did not fail of for theſe laſt ſeven Years; for if Neceſſity did compel her to omit once or twice, ſhe doubled or tribled her Number at the next Opportunity.

She order'd her *Soul* firſt, and then all other Things were ſet in exacteſt Order, *Books*, *Time*, &c. She had digeſted her Hours into Methods for Affairs, Repaſts, Reading of Books of Humanity, Divinity, Devotion chiefly, as may appear both by the Books mark'd in the Margent, and noted with her own Hand, as alſo by her Papers and Memorials when ſhe began to read any Book. Beſides reading her Taſks in the Bible, which ſhe did for the daily Bread and Food of her Soul, ſhe, for pious Recreation and more exact Knowledge, had ſet Time apart to examine the hard Places by *Diodates*'s Notes, and others, which ſhe had by her; and becauſe ſhe could not ſtop her Currrent of reading at that inſtant, to ſtay and ſearch every Difficulty, ſhe ſet a Mark at them to be ſearch'd at her further Leiſure. She had Marks of ſeveral kinds, ſome for Difficulties, ſome for Memorials of choice Places, or pertinent to ſome peculiar Purpoſes; but I know it was her Reſolution to have read the Bible together with Expoſitors in a daily Taſk, beſides her Number of ſix Chapters a Day and the *Pſalms*; and beſides that, ſhe noted ſuch Places as ſhe intended to confer with Divines or others about the Meaning of.

I ſhall not need to name the other Books which fed her Devotion; indeed on ſome ſhe deſired to have a holy Surfeit; to name a few were to injure her; none came in her way which ſhe would not taſte, and if they reliſh'd feed on: When ſhe began to read an *Author* is ſometimes to be found in her *Kalendar*; and in thoſe Books wherein ſhe moſt delighted, how far ſhe had read, and with what ſhe was moſt affected, is to be ſeen by Marks in the *Margent*.

She had a Zeal for the Obſervation of the *Lord's-Day*, and Times ſet apart for Devotion; but eſpecially before ſhe received the *Holy Communion* (which ſhe did ſtrive to do very frequently, as finding much Comfort by it) then ſhe uſed all exact *Strictneſs* and ſerious *Preparation*.

She ſometimes herſelf would *repeat* with ſome of her *Family* what ſhe had remember'd of the *Sermons*, which ſhe could alſo note in the Church, and uſed it for a Time, until ſhe either found it a little damped the Devoutneſs of her Attention, or becauſe ſhe had a Purpoſe ſo to order it, that ſhe might afterwards have Privacy and Leiſure to write down what her Memory would retain (which how much it was I have told you before.)

If I would purſue Particulars, it were hard to find any Shore in the wide Ocean of her Praiſes, and yet in deſcribing her Life I need not fear Flattery; for truly to ſet out only ſome Part of her *Worth*, and to keep back the reſt, or to draw her Picture with my rude Pencil, is far beneath the true and genuine Beauty which was in her large *Soul*; ſo there is no Fear of exceeding.

But if any ſhould ſay, why nothing but Praiſe? Had ſhe no Errors, no Infirmities or Sins? Truly yes, ſhe had; and, as if ſhe had deſired with the Apoſtle only to *glory in her Infirmities*, as if the World were not envious or not prying enough to find them out, ſhe hath left a *Catalogue* of them upon Record, under her own Hand, as hath been ſeen ſince her Death amongſt her Papers; as if ſhe had rather wiſh'd that this Solemnity might have been ſpent in rehearſing them, than any of her Virtues: She had written down forty-ſix Particulars, which ſhe uſed to bewail as Faults, or Infirmities, or Wants; but her Sins and Infirmities, ſo often by her bewailed, and buried in the Grave of Christ, I doubt not but your Chriſtian Charity will think fit to be buried with her, or in a deeper Grave, the Grave of Oblivion, whilſt her *Virtues* and *good Name* due to them ſhall live and flouriſh, and find a perpetual Monument in every one of our Hearts. She was, as all God's Children are, ſometimes under great *Sorrow* and *Dejection of Spirit*, and tried by great *Temptations*, under which ſome few Years ago ſhe lay for a Time, and it coſt her many Tears, which God at the laſt regarded, and heard her Prayers, deliver'd her out of the Snare, and ſet her on an high and ſure Rock by *Faith*.

And ſo I ſhall have done with that Part of Practice wherein the Courſe of her Life was ſeen; I deſire to add ſomething of that which might ſeem to fit and prepare her for, or at leaſt to attend her at her *Death*.

Indeed her whole Life was that which ſound Philoſophers, or rather ſound Chriſtians would have it, *a conſtant Meditation*, or *Preparation* for *Death*: She was never long unprepared for that; the Aſſurance of which, how great a Comfort it has been to her ſurviving Friends, is not eaſily imaginable.

For it pleaſed God to let the Violence of her Diſeaſe ſeize upon her choiceſt and moſt exquiſite Part, her *Intellectuals*, (altho' with ſome ſhort and ſweet Returns) for three or four Days before ſhe died.

Her Behaviour on her *Death-bed* was the moſt ſweet, and the moſt comfortable and chriſtian that ever I heard of: She was *twice* thrown down upon the Bed of Death; ſhe might ſay indeed ſhe *died daily* by renewed Acts of Mortification; but in a true and proper Senſe, before this *expiring*, ſhe had totally reſigned up herſelf, and expected every Moment when the *Angels* ſhould fetch her *Soul* from her Body *once before*.

The Story is famouſly known to all that knew her. About ſix Months ago (in the Month of *November* laſt paſt) ſhe having reckon'd herſelf to be with Child, and finding unuſual Symptoms, ſuch as in that Caſe ſhe never had Experience of, ſhe thought that God did now admoniſh her to ſet *her Houſe in Order*, and to ſet *her Soul in Order*, for it was very probable ſhe might *finiſh* her Days on Earth at her bringing forth.

The Time paſt which ſhe expected ſhould be the Hour of Deliverance, and after it ſome Weeks, which cauſed great doubting of her Condition, whether ſhe had conceived at all, and ſometimes Phyſicians and thoſe about her concluded to the contrary; but no Doubt did ſhe make of being *prepared* for *Death*, of which ſhe often diſcourſed, and what Thoughts ſhe had of its *Nearneſs*; and becauſe ſhe had bodily Strength and went abroad, ſhe took the Opportunity of gaining *ſpiritual Strength* to her *Faith* and other *Graces*, by partaking of the *Holy Communion.* Six Days, or thereabouts, after that, (a Month after her Time) ſhe fell into the *Pangs* of Women in Travail; and when the Midwife had ſpent all the Day, and could give no Help, but totally deſpair'd, in the Evening it was diſcover'd that it was no living Child of which ſhe labour'd, but of that which, in the Judgment of all about her, muſt within a few Hours (or Days at moſt) make her a dead Woman.

She ſoon apprehended their Fears, and earneſtly beg'd now (as ſhe did at all times) that ſhe might be plainly dealt with concerning her Condition for *Life* or *Death*, which ſhe would in no caſe endure to be diſſembled to her, or concealed from her: Her Friends did obſerve her Deſire, and confeſs'd their Hopes of *Life* to be ſmall, or not any; but deſired her to ſubmit to God's Will in her Diſſolution.

How would you now imagine ſhe received the *Sentence of Death*? With *Frights*, or *Fears*, or *Sorrow* and *Grief* to part with the World, and her dear *Relations* in it? Truly with a very contrary Guiſe. She ſent for thoſe who moſt nearly related to her, and her *Kindred* and *Friends*; and compoſing her Countenance and Geſture to the moſt majeſtick and undejected Gravity that I ever beheld, ſhe fell to taking Leave, bequeathing not her worldly *Affairs* but ſpiritual *Comforts*, her *fervent Prayers*, *divine Bleſſings*, her *weighty Counſels* and *Admonitions*, fitted particularly, and made proper to every one to whom ſhe gave her *heavenly Legacies*, eſpecially to her *Lord*, her *Children*, her *Allies*, and *Servants*; and all were ſuch as might tend to direct them in *Ways* of *well doing*, by which they might, through Christ's *Merits*, meet again in *Glory*: But all this with ſuch *Affection*, ſuch *Zeal*, ſuch *Courage*, ſuch *Demonſtration* of *Faith* and *Aſſurance* of her going now from Pain and Miſery to Joys unſpeakable, that the *Image* of that Day and her *Aſpect* will never depart out of the Memory of ſeveral who looked on. If you had ſeen her on her then ſuppoſed Death-bed, you would have thought of *Moſes* on *Piſgah*, or *Jacob* on his Death-bed dividing his Bleſſings; of dying *Joſhua*, or of *David*, or the beſt compoſed Saints.

To ſee her deareſt Pledges and Relations, Friends and Servants ſtanding by, flowing with Tears and Lamentations, and herſelf ſtedfaſt and unconcern'd, counſelling, comforting, bleſſing them with her laſt Breath, (as ſhe and they believed) it made an Appearance as if all they had been the Parties which muſt die, and ſhe only to give them Chriſtian Advice to ſuffer *Death* with Patience; as if ſhe had been in perfect Health, they in preſent Danger of *Death*: Such was her *Aſſurance* and *Joy* from the *Holy Ghoſt*, as if ſhe had began to taſte Eternity, and the Happineſs of that Life in the very Tidings of *Death*.

Her *Legacy* left to her two dear *Children* was her Deſire to her *Lord*, that whatſoever Proviſion he ſhould make for their outward Condition, (of which ſhe was neither diſtruſtful nor yet ſolicitous, but fervently ſhe beſought him) they might be brought up in the *ſtricteſt Way* of *Religion* and *Life*, even in that *Strictneſs* of Life which the World might count *Puritaniſm.* The *ſtricteſt Ways* were always counted *beſt* for her own ſelf in her Life, and now at her Death ſhe bore witneſs to them, and commended them to the *deareſt Pledges* of her *Love.*

After ſhe ſpent her Time in declaring the *Affiance* ſhe had on the Merits, and the *Aſſurance* ſhe had on the Love of Christ: She did not conceal alſo how ſhe had wreſtled with *Doubtings*, and did propound the greateſt Scruple which lay upon her Conſcience for the Sincerity of her Repentance. She ſpake of the Comfort ſhe had at her laſt receiving the Sacrament; ſhe confeſs'd indeed, that ſhe might have *ſoil'd* herſelf after; but yet the laſt Night ſhe had alſo *beg'd* Pardon, (and I was told by thoſe that knew it, that ſhe had then been a whole Hour in private upon her Knees, altho' at that time no Danger of Death was fear'd) and further profeſs'd, that now nothing was a greater Burthen than this, that altho' ſhe was *willing* to *die*, yet ſhe found alſo a *Willingneſs* in her Heart to *live*, which ſhe much *blamed* in herſelf; altho' that might proceed from the Conſideration of the Good of thoſe ſhe was to *leave*, rather than that it was better for her *to ſtay*: And ſo it ſeemed good to our heavenly Father, that ſhe lived *ſix Months* after her Time might ſeem to have expired: As *Nature* ſeemed importunate to gain her into the World, (as was ſaid in the beginning) ſo ſhe was as unwilling to let her depart out of it, to loſe one of her choiceſt Children; it ſeemed good to *Almighty* God even to let the *Sun* of her *Life* go back *ſome few Degrees*, after it ſeemed to be in the very loweſt Point of ſetting; his marvellous Providence pointing out ſuch *Ways*, and making all *Circumſtances* ſo concur even beyond Hope, (whereof if any one had failed, there could have been no Poſſibility of Recovery) that ſhe ſeemed rather by a *divine Miracle* raiſed from the *Dead*, than by any human Help or Hand reſtored from Danger.

And indeed, as the Apoſtle ſpeaks,[d] *Women received their Dead raiſed to Life again*; ſo did they then look upon this not as a *Recovery*, but as a *Reſurrection*; and, if you pleaſe, reckon her Death from that very Hour that ſhe reſign'd up herſelf to it ſo freely; and if we look upon her walking ſince, we may *believe* ſhe was as one *dead* to the World, as one that was riſen with CHRIST, and had her Converſation in Heaven intentionally; her Affection, I am ſure, *on Things above, not on Things on Earth*: Account her now as *dead*, as one *whoſe Life was hid with* CHRIST *in* GOD; for, ſhall I ſpeak plainly, ſhe *walked* on Earth, but ſhe *lived* not after this, as to herſelf, to others indeed ſhe did, and to their eſpecial Comfort.

I have obſerved two or three Things for which GOD in his Providence might beſtow this little Time, and lend her to her Friends on Earth; he might ſeem to ſpare her a little, and give her Space for theſe Reaſons: One was in Mercy to her Father; another to her *dear Relations* at home; a third was to finiſh ſome *Work* upon her own *Soul*, for the good Example of others, her own *Work* was done: However, in all theſe, I may ſay, *ſhe lived not to herſelf* as in the World.

To her *Father*, in his extreme Affliction, GOD made her an unexpreſſible Comfort. I ſpeak not in regard of any temporal Things, which GOD had determined, as we ſaw, to cut away wholly from him, as to this Life, and all the Comforts of it; which notwithſtanding to procure, what *Pains*, *Travel*, *Watchings*, *Faſtings*, in that extreme cold Seaſon, did ſhe undergo, (even beyond what might be expected from her Sex, but eſpecially one of the tendereſt breeding in it) was very obſervable by all, and *ſatisfactory to him* abundantly.

But to ſhew that it was the Service of his *Soul* that ſhe aim'd at, as if her *Soul* had been held in Life for that Purpoſe, that ſhe might be an Inſtrument to *draw* her *Father*'s with her to Eternity, let me tell you but this:

When all Hopes of Life were paſt, and after ſhe, with the reſt of thoſe who were dear to him, had taken their final Leave, that the reſt of his Hours might be ſpent with his ſpiritual Comforters, ſhe could not *give Sleep to her Eyes, nor Slumber to her Eye-lids*, until ſhe had once more viſited and diſcourſed with him, but yet in Matters relating wholly to Eternity; and therefore coming betimes in the Morning, firſt timorouſly into his Chamber, (after ſhe had watched all Night in a Room hard by for that Purpoſe) when he had with Joy diſcern'd and welcom'd her, they preſently fell into Conference; in which ſhe, with an humble Boldneſs, did ſo queſtion and anſwer, rip up and ſtitch together again, gently wound, and then give Balm; in a word, ſhe did ſo apply both *Law* and *Goſpel* to him, that (being refreſhed with theſe Comforts) he cry'd out, *Happy I, that I ſhould from a Child of mine own receive ſuch Conſolation.* And after that, he told a Reverend Divine, who came to adminiſter the like Conſolation, *That he thank'd* GOD *he had a Child there who* (tho' he ſaid it before her Face) *was able to be his Counſellor in all his Doubts.* Alſo another Divine preſent heard her half an Hour to Admiration, as he profeſs'd.

After her *Father*'s Death none, ſo nearly relating, bore all with the like Chriſtian Patience as ſhe, acknowledging it the wiſe *Method* of Almighty GOD thus to beſtow *Mercy* on a *Soul*, which, without ſo great a Meaſure of *Affliction*, in *Health* and in the *Glory* of his Proſperity, could not, or would not, ever have ſo humbly and ſincerely ſought it from the Bed of Sickneſs, if Death had taken him from that.

She likewiſe ſaid, that ſhe could not, (if it were poſſible and lawful) with her Heart and Judgment, wiſh him alive again, altho' it were well known, that never Parent lay deeper in the Affections of a Child than he in her's: But ſhe durſt not wiſh him ſo bad a Change, as to leave Heaven for Earth, eſpecially this Earth as Things now make it.

To another ſhe ſaid, that now, if GOD would give her Leave, ſhe would go into the Country; and ſhe had caſt her *Family-Buſineſs* into ſuch a way, that for herſelf ſhe would have nothing to do but to be *ready* to *die*. For this let me note, there was not a Night in ſix Months, ſince her laſt Recovery from her mortal Sickneſs, that ſhe roſe from off her Knees from her Prayers *without Tears running down her Cheeks*, as I am certainly inform'd by thoſe who had Reaſon to know it.

And now ſhe deſired a Conference with one whom in her *Soul's* Affairs ſhe had truſted, from whoſe Hands ſhe intended to receive that *Holy Myſtery*: She diſcover'd her ſpiritual Condition to him plainly and clearly, and charged him to deal as ſeverely and impartially with her; and ſtill would urge him again and again after this manner: *Oh! but you deal more gently with me than you would with another; I beſeech you let me know the worſt.*

Altho' her Diſeaſe got into her Brain, and bred ſome Diſturbance there, yet it pleaſed GOD to afford her many clear and bright Glimpſes: One remarkable I ſhall mention, wherein ſhe poured forth her *Soul* in a large Prayer, the Words of which cannot be recollected, but, in effect, it was of ſuch moſt fervent, melting, moving Paſſages, as if ſhe would out-wreſtle GOD, and rend from him his *Mercies* by irreſiſtable Violence, and take the Kingdom of *Heaven by Force* out of his Hands; eſpecially laying before him his *Name*, his *Attributes*, his *Bowels*, his CHRIST, all his *comfortable Promiſes*, which ſhe fetch'd with moſt admirable Skill, Choice, and Fluency, from every *precious Vein* in the rich Mine of his *Word*. This was the laſt continued Act of Reaſon which ſhe perform'd; only, when her Strength was even ſpent, ſhe own'd her dear Relations when they came unto her, and did let them underſtand ſhe was now married to CHRIST; join'd with moſt heedful Attention in Prayer with one whom ſhe then deſired to do that Office, gave Signs of Approbation, and requeſted that he which poured it out on her Behalf would not go out of the Room. After that, within a little more than an Hour, in a quiet kind of Sleep, the Paſſages of Life being ſtopt, ſhe yielded up her Spirit to GOD that gave it, leaving behind her the moſt bitter and moſt loud Lamentations of her Friends, to whom ſhe was the moſt deſired Creature that GOD ever placed in their Eyes and Relations.

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[d] *Heb.* xi. 35.

Died May 19, 1649, *and buried the 29th of the ſame Month at* Walden *in* Eſſex.

The CHARACTER *of the moſt Rev^{d} Dr.* JAMES USHER, *Archbiſhop of* Armagh, *by* NICHOLAS BERNARD, *D.D. Preacher to the Hon^{ble} Society of* Gray's-Inn, London.[*]

WHAT St. *Paul* ſaith of the *Romans*,[a] *Your Faith is ſpoken of through the whole World*; or what he ſaith of the *Theſſalonians*,[b] *From you ſounded the Word of the* LORD; *not in* Macedonia *and* Achaia, *but your Faith to* GOD-*ward is ſpread abroad in every Place*; ſo hath been the Fame of this Reverend Perſon, by his Voice or Pen, not only in *Ireland* and *England*, but in all Parts of the Chriſtian World alſo.

Spanhemius, Profeſſor of *Geneva*, declares, "That the Name of *Uſher* is a Name of Piety and Virtue; it is of great Renown at our *Geneva*; the true Image of a Biſhop deſervedly makes you to be of precious Eſteem in *Ireland*, venerable in *Britany*, and in all Foreign Parts to be admired."

He was born in the City of *Dublin* in *Ireland*, (in *St. Nicholas*'s Pariſh) the 4th of *January*, 1580. At eight Years old he was ſent to the Grammar-School; at ten Years old was the firſt time he could remember he found in him the true Senſe of Religion, in his ſerious Converſion unto GOD; it was inſtrumentally by a Sermon he heard preach'd upon *Rom.* xii. 1. *I beſeech you, Brethren, by the Mercies of* GOD, *&c.* His reading then of ſome Notes taken in Writing from Mr. *Perkins*, (before his Works were printed) concerning the ſanctifying of the *Lord's-Day*, took ſo with him, that he was ever after careful to keep it. He then read in *Latin* St. *Auguſtine*'s Meditations, (or thoſe which go under his Name) which ſo moved him, that he often wept in the reading of them.

Upon the accuſtoming himſelf thus to good Duties in his tender Years, the Devil endeavoured to nip him in the Bud, by divers ſorts of *Terrors* and *Affrightments*, ſleeping as well as waking, tending to the Diſcouragement of him in the Way of Godlineſs, which, till then, he had never been diſturb'd with. He conſtantly applied himſelf to Prayer, and at length *was heard in that he feared*, in his being deliver'd from them, by ſome unuſual way of Support and Comfort; which took that Impreſſion in him, that it was freſh in his Memory in his *elder* Years.

When he could not be *frighted* out of that Courſe, the Devil laid a Bait of *Pleaſure to withdraw him*, by ſome of his Friends teaching him to play at *Cards*, which he found himſelf ſo delighted with, that it not only took place of the Love to his Book, but began to be a *Rival* with that ſpiritual Part in him; upon the Apprehenſion of which, he gave it over, and never play'd after.

At twelve Years old he was ſo affected with *Chronology* and *Antiquity*, that reading of *Sleidan* of the *Four Empires*, and other Authors, he drew out an exact *Series of Times* when each eminent Perſon liv'd.

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[*] From the Life and Death of Archbiſhop *Uſher*, by Dr. *Bernard*, printed in 8vo. *London*, 1656.

[a] Chap. i. ver. 8.

[b] 1ſt Epiſt. ch. i. ver. 8.

At thirteen Years of Age he was admitted into the *College* of *Dublin*, being the firſt Scholar that was enter'd into it.

At fourteen Years old he was called to the receiving of the *Communion*. The Afternoon before, his uſual Cuſtom was to ſequeſter himſelf into ſome Privacy, and to ſpend it in ſome *ſtrict Examination* and penitential Humiliation of himſelf for his Sins. It coſt him many a Tear that he could not be more heavenly minded at that Age.

At fifteen Years old he drew up an exact *Chronicle of the Bible*, as far as the Book of *Kings*. About that Time he had a ſtrong Temptation fell upon him, that GOD did not love him, becauſe he had no *outward Afflictions*, or Troubles of Conſcience, occaſion'd by ſome inconſiderate Expreſſions he had read in ſome Writers, and was long under ſome Trouble about it.

His Father's Intention to ſend him over hither to the Inns of Court, for the Study of the *Common Law*, much diſturb'd him; yet, in Obedience to his Father's Pleaſure, aſſented and reſolved it: But it ſo fell out, that not long after his Father died,[c] and being then at liberty to make Choice of his Studies, devoted himſelf to the Study of Divinity, and was choſen *Fellow* of the College.

About twenty Years of Age,[d] he commenced *Maſter of Arts*, anſwer'd the *Philoſophy-Act*, and was that Year choſen *Catechiſt* of the College, when he went through a great Part of the Body of Divinity in the Chappel, by way of Common-place; and he was pick'd out and appointed to preach in *Chriſt-Church* before the State, and to handle the Controverſies for the Satisfaction of the Papiſts, on the *Lord's-Days* in the Afternoon; which he did ſo perſpicuouſly, ever concluding with Matter of *Exhortation*, that it was much for the Confirmation and Edification of the Proteſtants, not being yet twenty-one Years of Age. His Cuſtom was to draw up the Sum of what he had deliver'd into *Queſtions and Anſwers*, and the next *Sunday* Perſons of good Eſteem voluntarily offer'd themſelves to repeat the Anſwers before the whole Congregation, which occaſion'd them to be the more taken notice of by the Papiſts.

By this his Labour, and others of his Brethren the Miniſters, not only in *Dublin*, but in divers other Parts of the Kingdom, the Papiſts came to Church ſo diligently, that if they had Occaſion to abſent themſelves they would ſend their Excuſe to the *Church-wardens*.

The firſt Church-Preferment he had was the *Chancellorſhip of St. Patrick's*, *Dublin*, unto which he took no other Benefice. In this Dignity, howſoever, the Law might have excuſed him from Preaching, but only ſometimes in his Courſe before the State; *yet he would not omit it to the Place from whence he received the Profits*; and to have been a conſtant Preacher he took in his elder Years more Comfort by the Remembrance of, than in all his other Labours and Writings.

When he was twenty-ſeven Years old,[e] he commenced *Batchelor of Divinity*, and immediately after was choſen *Profeſſor of Divinity* in that Univerſity of *Dublin*. He read twice a Week at firſt, afterwards conſtantly once a Week, without Intermiſſion, throughout the Year.

Not long after this, the *Provoſtſhip* of the College of *Dublin* falling void, he was unanimouſly elected by the Fellows, being then about thirty Years of Age; but in regard he foreſaw upon the Settlement of Lands belonging to it, and the eſtabliſhing of other Matters, there would be ſuch Diſtractions, that his Studies muſt have been diſturb'd, he refuſed it; and ſo another was ſent over out of *England* to it: And it having then an Invitation of a *good annual Allowance*, you ſee by this, as ſome former Paſſages, how little the Things of this World ſeemed in his Eyes at thoſe Years.

In the Year 1612, he proceeded *Doctor of Divinity*; and in 1615, there was a *Parliament* in *Dublin*, and ſo a *Convocation* of the Clergy; then thoſe learned Articles of *Ireland* were compoſed and publiſhed (he being a Member of the Synod, was appointed to draw them up) highly approved by the moſt orthodox Divines.

King *James*, without his ſeeking, made him Biſhop of *Meath* in *Ireland*. He did not now ſlack in his Conſtancy of Preaching, but was ſtill the ſame; and bound himſelf the rather to it by the Motto of his Epiſcopal Seal, *Væ mihi ſi non Evangelizavero*; which he continued in the Seal of his Primacy alſo.

He had many Papiſts in his Dioceſe, whom he endeavoured by private Diſcourſes to reclaim: At length they were contented to hear him preach, ſo it were not in a Church; he condeſcended to their Exception, and preach'd in the *Seſſion-houſe*. The Sermon wrought ſo much upon them, that the Prieſts prohibited them the hearing him in any Place ever after.

Primate *Hampton* dying, he was made[f] *Primate of Ireland*: And now being promoted to the higheſt Step his Profeſſion was capable of in his native Country, he was the more humble and laborious in Preaching.

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[c] *Auguſt* 12, 1598. [d] In 1600. [e] In 1607. In 1627.

The Diſcourſes which daily fell from him at his Table, in the clearing of Difficulties in the Scripture, and other Subjects, eſpecially when learned Men came to viſit him, was of great Advantage to ſuch as were capable of them: It put me often in mind of that Speech of the Queen of *Sheba* to *Solomon*; *Happy are theſe thy Servants that continually ſtand about thee, and hear thy Wiſdom.* And ſuch was his Humility, as he would in practical Subjects apply himſelf to the Information and Satisfaction of the pooreſt and weakeſt Perſon that ſhould deſire it; nay, ſometimes rather incline towards ſuch, than to others more learned.

The Orders obſerved in his Family, as to Prayer, was four times a Day; in the Morning at Six, at the Evening at Eight, before Dinner and Supper in the Chappel; at each of which he was always preſent.

On *Friday* in the Afternoon conſtantly an Hour in the Chappel was ſpent in going through the Principles of Religion, in the Catechiſm, for the Inſtruction of the Family; and every *Sunday* in the Evening, we had a *Repetition of his Sermon* (in the Chappel) which he had preach'd in the Church in the Forenoon: Two of us had this Charge upon us in his Houſe.

In the Winter-Evenings he conſtantly ſpent two Hours in comparing of old Manuſcripts of the Bible, *Greek* and *Latin*, where about five or ſix of us aſſiſted him, and the *Variæ Lectiones* of each were taken by himſelf with his own Hand.

And here let me give you ſome of his exemplary Injunctions. Every *Lord's-Day* he preach'd in the *Forenoon*, never failing but upon Sickneſs, in which he ſpent himſelf much. In the *Afternoon*, this was his Order to me, that (beſides the *catechiſing* of the Youth before publick Prayers) I ſhould, after the firſt and ſecond Leſſon, ſpend about half an Hour in a brief and plain opening the *Principles of Religion* in the publick Catechiſm; and after that I was to preach alſo. Firſt he directed me to go through the *Creed* at *once*, giving but the Sum of each Article; then next time at *thrice*; and afterwards each time an Article, as they might be *more able to bear it*; and ſo proportionably the *Ten Commandments*, *Lord's-Prayer*, and the *Doctrine of the Sacraments*: The good Fruit of which was apparent in the vulgar People, upon their Approach unto the *Communion*, when, as by the then Order, the *Names* of the Receivers *were to be given in*, ſo ſome Account of their Fitneſs for it: An exemplary Injunction for this Age, having been too much neglected. His Order throughout his Dioceſe to his Miniſters was to go through the *Body of Divinity* once a Year, which he had drawn out accordingly into fifty Heads. When a *publick Faſt* was enjoin'd, he kept it very ſtrictly, preach'd always firſt himſelf, at leaſt continuing two Hours, and more than ordinarily extending himſelf in Prayer; which, in Imitation of him, was accordingly (with the *publick Service)* obſerved by ſuch of us as ſucceeded in the Duties of the Day.

His *Expences* were much in *Books* while he enjoy'd the Means of his *Archbiſhoprick*; a certain Sum every Year he laid aſide for that End, but eſpecially in the getting of Manuſcripts and Rarities, as well from remote Parts of the World as near at hand. He was the firſt that procured the *Samaritan Bible* (which is only the *Pentateuch)* to the View of theſe Weſtern Parts, as Mr. *Selden* acknowledgeth.[g] It was ſent from *Syria*, by the Way of *Aleppo*, in the Year 1625. He had four ſent him by a Factor he employ'd for the Search of Things of that Nature, and were thought to be all that could be had there. He gave one to the Library of *Oxford*, a ſecond to *Leyden*, (for which *Ludovicus de Dieu* gives him publick Thanks in a Book dedicated to him) a third to Sir *Robert Cotton*'s Library, and the fourth (having, as I take it, compared it with the other) he kept himſelf. The *Old Teſtament* in *Syriack*, a Rarity alſo in theſe Parts, was ſent to him from thence not long after.

It would ſeem incredible to relate unto you how many Years agone he did confidently foretell the *Changes* that have come to paſs in theſe Dominions, both in *Ireland* and here, in *Church* (and *State*; and of the *Poverty* he expected to be brought unto *himſelf*, which he ſaid often in the midſt of his *Plenty*.

He hath often acknowledged, that ſometimes that which he had fully reſolved in his Sermon not to utter, when he come to it, was like *Jeremiah*'s Fire,[h] *ſhut up in his Bones, that he could not forbear*, unleſs he would have ſtood mute, and have proceeded no further; whereof I might give you many Inſtances, as of his Boldneſs and Freedom in publick, reproving what he did not approve of in the greateſt; *even before Kings he was not aſhamed*, and his Preaching *was with Authority*. He often ſtood in the Gap, in Oppoſition (to his Utmoſt) of Errors and falſe Doctrines: He *withſtood to the Face* any Toleration of Popery and Superſtition, by whomſoever attempted. At the hearing of him, I have thought of that Speech in the *Pſalm*, *The Zeal of thy Houſe hath eaten me up.*

The laſt time he was in *London*, he did much lament, *with great Thoughts of Heart*, the Disjointings of Affections, and the deadly Hatred he ſaw kindling in the Hearts of Men one againſt another, by the ſeveral Opinions in Matters of Religion; ſome of them in Oppoſition to a *Miniſtry*, both to the Office and Maintenance, contemning the Sacraments; others raiſing and ſpreading *damnable Doctrines, Hereſies*, and *Blaſphemies*. He was confident, that the *Enemy which hath ſown* thoſe up and down the Nation were *Prieſts, Friers* and *Jeſuits*, and ſuch like Popiſh Agents, ſent out of their *Seminaries* from beyond Sea in other Diſguiſes; who, by their Numbers multiplying among us in *London*, as elſewhere, do expect accordingly a great *Harveſt* of thoſe *Seeds* ſhortly, and, he was perſuaded, if not timely weeded out by a ſevere ſuppreſſing them, would either tend to *Popery* or *Maſſacres*, or both; adding therewith, how willing he was, if GOD ſo pleaſed, to be *taken away before that Evil to come*, which he was confident of, unleſs there were ſome ſpeedy Reformation.

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[g] *Marm. Arund.*

[h] Chap. xx. 9.

Now, howſoever I am as far from heeding of *Prophecies* this way as any, yet with me it is not improbable, that *ſo great a Prophet*, ſo ſanctified from his Youth, ſo knowing and eminent throughout the *univerſal Church*, might have at ſome ſpecial Times more than ordinary *Motions* and *Impulſes* in doing the *Watchman's Part*, of giving Warning of Judgments approaching.

In the Year 1640, he came out of *Ireland* hither, being invited over by ſome eminent Perſons, upon the Occaſion of the then Difference between the late King and Parliament; only this I take notice of, it was GOD's *ſpecial Providence* for his Preſervation, it being the Year before the *Rebellion of Ireland*; as if, according to the Angel's Speech to *Lot*, *Nothing could be done till he were come hither*, and eſcaped to this his *Zoar*.[i] At my taking Leave of him, I cannot forget the ſerious Preparative he gave me againſt the *heavy Sorrows* and *Miſeries* I ſhould ſee before I ſaw him again; and with that Confidence, as if it had been within View.

When the *Iriſh* Rebellion tyraniſed, the Sufferings he lay under were many: All his perſonal Eſtate, and what elſe belong'd to his Primacy in *Ireland*, were deſtroy'd; only at preſent he was Preacher at *Covent-Garden* Church.

In the Year 1642, he obtained Leave of both Houſes of Parliament to go to *Oxford*, for his Study at the Library there; and in 1644, the late King coming thither, he preach'd before him:[k] His Text was from *Nehem.* iv. 11. *And our Adverſaries ſaid, they ſhall not know, neither ſee till we come in the midſt among them, and ſlay them, and cauſe their Works to ceaſe.* A moſt apt Text for the Day. In *March* following he went from thence into *Wales*, (to *Cardiff* in *Glamorganſhire)* and abode with his Daughter; and the 16th of *September*, 1645, he removed from thence to *St. Donnet's*, (the Lady *Stradling's*) when by the Way he was barbarouſly uſed by ſome Soldiers, who *pluck'd him off his Horſe*, broke open two Trunks which were full of Books, and *took all away*; amongſt which he loſt two *Manuſcripts* of the *Hiſtory of the Waldenſes*, which he never got again.

Not long after, he fell into a *painful Sickneſs*, bled four Days together, ſo that he ſwooned, and all Hopes of Life were paſt; but he recover'd, and on the 11th of *June*, 1646, he came to *London*, where the Counteſs of *Peterborough* gladly received him.

After ſome Space, he was choſen to be Preacher of that Honourable Society of *Lincoln's-Inn*, where he continued divers Years with great Honour and Reſpect from them, till by the Loſs of his *Sight*, and Decay of *Strength*, he was adviſed by his Friends to forbear, and to reſerve himſelf, and the Remainder of his Spirits, to the writing of Books.

After he left *Lincoln's-Inn*, he was prevailed with to preach in ſeveral Places; particularly, at *Gray's-Inn*, *Nov.* 5, 1654, (which he then thought might have been his laſt) which was taken as an Honour by that *Honourable Society*, of which he had been a Member above thirty Years; in the *Temple*, at Mr. *Selden's* Funeral, and two other Places in the City; both which latter were very effectual in the Converſion of divers that came to hear him; and, indeed, ſeldom did that *Sword* (drawn by him) *return empty*:[l] But the laſt Sermon he preach'd was about *Michaelmas* laſt at *Hammerſmith*.

He told me how much he was troubled that he found himſelf unable to continue it: His *Dreams* were on it; and tho' he had been fifty-five Years a Preacher, and ſo like the *Levites* might well be excuſed from the *Service of the Sanctuary*, only employing himſelf (as he did) for the *directing* of others, yet he had reſolved this Summer, in ſome ſmall Church or Chappel, to have return'd to it again.

He *ſought no great Things* for himſelf. In his Diſtreſſes (by his Loſſes in *Ireland)* the Parliament for ſome Years had been bountiful towards him in an annual Stipend; but the two laſt Years of their ſitting, it fell out to be ſuſpended. After their diſſolving, the Care of him was renew'd by his *Highneſs the Protector*, by whoſe Order a conſtant competent Allowance was given him for his Subſiſtence; which contented him, and which I received from him to his laſt, with other very conſiderable *Sums extraordinary*.

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[i] *Gen.* xix. 22.

[k] *November* the 5th.

[l] 2 *Sam.* i. 22.

All that knew him found him very *communicative*, not only of his Studies, but of what he had out of his Stipend, to Perſons in Want, wherein he needed rather a *Bridle* than a *Spur*.

He was not wanting, with St. *Paul*, *to magnify his own Office*, which may be ſeen and read of all Men; but he did it without Partiality, and in what moſt nearly concern'd himſelf, rather in the *Wain* than in the *Full*. He was not ſo ſevere as to diſown the Miniſtry of other Reform'd Churches, but declared, *he did love and honour them as true Members of the Church Univerſal; and was ready, both for the Miniſters of* Holland *and* France, *to teſtify his Communion with them.*

He was a Man of a moſt exemplary *Moderation*, *Meekneſs*, *Humility*, *Ingenuity*; according to which, if others concern'd in ſome late Tranſactions had been temper'd, it had been the better for the whole. He had, in 1641, drawn up an *Expedient*, by way of Accommodation, in ſome Eccleſiaſtical Affairs, which ſome moderate Perſons of each Party were ready to ſubſcribe.

Indeed, in Matters of *Doctrine* for *Subſtantials*, it was often his Charge not to preach any thing *as to the pleaſing of Men, but of* God, *who hath put us in Truſt*;[m] that in ſo *ſeeking to pleaſe Men, we ſhould not be the Servants of* Christ.[n] In the Defence of which Truths of Doctrine, no Man was more reſolute and conſtant, not *giving Place by way of Subjection, no not for an Hour*;[o] but he thought the Caſe was alter'd in *Circumſtantials*, that it was our Duty, with St. *Paul*, *to pleaſe all Men, and not ourſelves in all ſuch Things*,[p] to Edification and Concord. In a word, he was without *wavering*, *always one and the ſame*, *holding faſt the Form of ſound Words*, in Doctrine and Practice, to the laſt.

The Night before he left *London*, Oh! the humble Expreſſions of his own Unworthineſs, and the demeaning of himſelf, as if he had been the *leaſt of Saints*, which he utter'd with many Tears; it wrought much upon us, who found ourſelves ſo far beneath him; and then, as he had often before, *wiſh'd us to prepare for Afflictions and Trials, which he was perſuaded were not far from us:* And the next Morning[q] I took my laſt Leave of him; and ſo having ſtaid here at *London* fifty-one Days, (for ſo we found it punctually noted by himſelf in a Book, it being his Cuſtom, with *David*, ſo to *number out his Days*, for the Place and Manner of ſpending them) he return'd to *Ryegate*, to the Counteſs of *Peterborough*'s; from whence, tho' I had often Letters from him, yet I ſaw him no more.

That Day he firſt ſicken'd[r] he had been, as every Day, well buſied; *happy is that Servant, who when his Maſter comes is found ſo doing:* Moſt Part of it, as long as he had Light, he was at his Study, proceeding in his *Chronologia Sacra*, clearing of all Doubts in his former Book, *viz.* the *Annals of the Bible*, in which he had gone as far as *Judges*, where the laſt he wrote was, *hic præterea notandum*, but returned not to give it. He went from thence to viſit a Gentlewoman then ſick in the Houſe, gave her a moſt excellent Preparative for Death, with other moſt holy Advices in practical Matters, for three Quarters of an Hour; but in ſuch an heavenly manner, as if, like *Moſes* upon *Mount Nebo*, his Eyes had been then ſtrengthen'd to the Sight of that celeſtial *Canaan*; or, with St. *Paul* in his Rapture, had been within the *Gate of Heaven*; to which, like *Jacob*, he was now nearer *than he was aware*.

That Night, about Eight o'Clock, he firſt complain'd of his Hip, judging it to be a Touch of the *Sciatica*, which about thirty-five Years ago he had by ſitting up late in the College-Library of *Dublin*; that (by an Ointment) he was at preſent eaſed of, and took ſome Reſt that Night. In the Morning he complain'd of a great Pain in his Side: A Phyſician was ſent for, and did that which he conceived fit for him; but it continuing, and his Spirits decaying, he applied himſelf to *Prayer*, and (upon the Abatement of the Torture) to adviſing thoſe about him to provide in their Healths for Death, *that then they might have nothing elſe to do but to die*, which (after a ſhort Settlement of Things of this World) he took a great Content to find the *Approach of*.

In *Prayer* he had the Aſſiſtance of a Miniſter then preſent, but afterwards deſired to be left to his *own private*. The *laſt Words* he was heard to utter, (about One o' Clock in the Afternoon, not long after which he died) in praying *Forgiveneſs* of Sins, were theſe: *But*, Lord, *in ſpecial forgive my Sins of Omiſſion*.[s] In the general, he had his Wiſh, which I have often heard him make, that he might die like Mr. *Perkins*, who expired with crying for Mercy and Forgiveneſs.

But *Omiſſion* was it? and yet a Perſon that never was known to omit an Hour, but ever employ'd in his *Maſter's* Buſineſs, either *Writing*, *Reading*, or (as of late) others reading to him; ever either reſolving of Doubts, *exhorting* or *inſtructing*, giving good and holy Counſel to ſuch as came to viſit him; yet with this humble Expreſſion this holy Man of God expired,

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[m] 1 *Theſſ.* ii. 4.
[n] *Gal.* i 10.
[o] *Gal.* ii. 5.
[p] 1 *Cor.* x. 31.
[q] *Feb.* 13. 1655.
[r] *March* 20.
[s] See the Life of Biſhop *Bedell*.

This Daniel, *greatly beloved*. A Speech which may be a Leſſon to us all, and give us to our laſt Matter of *ſolemn Meditation and Invitation.*

The Life of St. *Auſtin*, after his Converſion, as it is written by *Poſidonius*, ſeemed to me (in the reading *mutato nomine)* to be the very Picture of him *in his Frequency* and *Conſtancy of Preaching*, Labour in *Writing*, Fortitude in the Defence of the Truth againſt the *Pelagians* and others; his *Meekneſs*, *Charity*, *Humility*, *Patience*, *Piety*, rare *Memory*, Quickneſs of *Apprehenſion*, exquiſite *Judgment*, continuing without any *Decay* to his laſt; the *Communicativeneſs* of his Studies, the excellent Diſcourſes at all times, and eſpecially which fell from him at *his Table*,[t] *whereby the Minds of his Gueſts were refreſhed as well as their Bodies*, as *Eraſmus* (who wrote his Life alſo) ſaith of him, eſteeming him of all the Fathers to be *the moſt abſolute and perfect Samplar of a Biſhop.*[u]

So there are ſome remarkable Things conſenting in their Deaths: St. *Auguſtine* died after the *Goths* and *Vandals*[x] (who were *Arians*) had with much *barbarous Cruelty* and *Bloodſhedding* over-run the major Part of his native Country of *Africk*, excepting only *three Cities* of any note, *which were preſerved from them*, of which his own of *Hippo* was one, where his Books were *(tho' beſieged by them fourteen Months)* and he, according *to his Prayer*, by GOD's Mercy, *deliver'd out of their Hands*, *in taking him to himſelf in the third Month of the Siege* of it. Somewhat of the like is appliable to this moſt Reverend Biſhop, in relation to that *barbarous and bloody Rebellion* in his native Country of *Ireland*, from which he was preſerved by his coming hither the Year before (as the Town of *Drogheda*, wherein he lived) with his Library, tho' many Months beſieged by them in the Year 1641.

St. *Auguſtine* died with *Tears in his Eyes in the Practice of Repentance*, praying for Forgiveneſs of his Sins; for which End, he had cauſed the *Penitential Pſalms of* David *to be wrote in great Letters, and hung upon the Wall over-againſt his Bed*; in reading of which he *daily wept, and deſired to be left to himſelf.* Thus was it, as ye have heard, tho' in a ſhorter Space, with this holy Man alſo.

Died in 1656, *and buried* April *the* 17*th*, *in King* Henry VII.'*s Chappel at* Weſtminſter.

The CHARACTER *of* SIR GEORGE SANCT-PAULE, *K^{t} and Bar^{t}*, *by* JOHN CHADWICH, *D.D. and Chaplain to King* James I.*

HE was a Gentleman of an ancient and honourable Family, which for nine Deſcents had contiued at *Snarford* in *Lincolnſhire*. We may remember him in the Gifts of Nature, of Art, of Grace, or in the Practice of them all. In the firſt, he was for Perſon and natural Endowments very complete; and by the ſecond the former were ſo well diſpoſed, that his Behaviour engaged the Affections of all who had the Happineſs of his Converſation: And the Eyes of the Inhabitants of this Country were ſet upon him as upon a worthy Object in his Place and Calling. In the Gifts of Grace, this may I report: That he knew the Truth; ſo do many wicked Men: He loved the Truth, and the Inſtruments that publiſh'd the ſame; ſo do none but the Good: He was courageous for the Truth; and ſo are none but GOD's ſecret ones. And from his Knowledge, the Ground of his Faith; and from his Love, the Fruit of his Belief; and from his Courage, the Pledge of his Sanctity; he had the Ground of St. *Paul*'s rejoicing, which is a good Conſcience.

For the Practice of all theſe Graces, let us conſider him as a Huſband, a Maſter, and a Friend; a Magiſtrate and a Chriſtian.

For the firſt, he dwelled with his Wife as a Man of Knowledge, free from inhuman Auſterities on the one Side, and void of fond and idle complementing Indulgence on the other; which wiſe and Chriſtian Behaviour was anſwer'd by his virtuous Lady.

For the ſecond, as he was a Maſter over Servants, this was his Care, that all under his Charge were bountifully rewarded for their Service, and wanted no Means, tho' to his great Charge, to know GOD. Such as were virtuous, wanted no Encouragement; ſuch as were leſs tractable to Goodneſs, in the Spirit of Mildneſs he uſed all good Means to reclaim them. In brief, he was to his Servants a fatherly Maſter, in Authority, in Care, in Counſel, in Countenance, in Love, and in Bounty; I ſay in Bounty to them whilſt he lived, and in his large Portions he has cut out of his Eſtate for them after his Death: So that if any that follow'd him be like *Gehazi*, or the evil Servant in the Goſpel, they have not ſo learned CHRIST, neither by Precept, nor by their Maſter's Practice.

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[t] Toled. ante Op. Auguſt. [u] Ibid. [x] Poſſid. in vit. Aug.

* From the Sermon preach'd at *Snarford* in *Lincolnſhire*, *Dec.* 9, 1613.

For the third Point, as he was a Friend: Let Inquiry be made whenever he failed any that had Occaſion to uſe his Help; and for true Affection, he was, as often he ſaid of a Friend, *(alter idem)* or as *Solomon* ſpeaketh, one that loved at all Times; rather with *Mordach* inquiring how his Friends did, and in what Caſe they ſtood, than ſtaying till he was ſought unto for Help; and more rejoicing to do Good to thoſe he loved, in caſe they wanted his Help, than fawning upon ſuch as were rich or powerful. He was a right and true-hearted *Jonathan*; and ſuch a Friend may I ſay he was, as, I fear, I ſhall never find till my Soul reſt with his.

For the fourth Point, which concerneth him as he was a Magiſtrate. If *Jethro* were living he would have called upon him as one fit to aſſiſt *Moſes*. He wanted no Courage for a good Cauſe, and to reſiſt the wicked Attempts and Practices of unjuſt and unlawful Diſorders: His Fear of GOD and Soundneſs in Religion were never queſtion'd: His upright Dealing, void of Partiality or perſonal Reſpect, may be witneſſed in that general Lamentation taken up for him by the People of this Country; and for his hating of Covetouſneſs, and eſpecially in the executing of his Office, his Name ſhall not die whilſt any that knew him is left alive. Who ever knew that he made uſe of the Country's Money, or was unwilling to come to any Account for collected Money committed to his Charge for the Country's Behoof? He was a Man very much employ'd with the Right Honourable the Lord *Willoughby*, as Deputy-Lieutenant under that moſt worthy Lord Treaſurer and moſt wiſe Counſellor the Lord *Burleigh*. And when, in the Days of our late renowned and never-to-be-forgotten Queen *Elizabeth*, there was great Employment for Men and Money, to keep under the ſuperſtitious and rebellious *Iriſh*, beſides the extraordinary Pains he took, and the great Coſt he was at to further that Service, he diſburs'd Payments out of his own Purſe for the Country, till Seſſments could be conveniently made, and the Money collected. And this can all you his Fellow-Labourers witneſs, that neither Fear nor Favour, Affinity nor Conſanguinity, did ever hinder him from going on in an upright Courſe to do Service to GOD and our gracious King.

Neither was he void of Compaſſion in the Execution of Juſtice. When he has dealt with Papiſts, or obſtinate Atheiſts, (which ſome refuſed to meddle withal) this was his Rule, *That he would condemn the Sin, but ſpare the Man:* Yea, ſuch was his Compaſſion, that I know ſome Recuſants, that could not be perſuaded by Arguments, were moved and won to come to the Church by his mild, merciful, and loving Perſuaſion; and ſuch as he could not reclaim, he did greatly bemoan and pity. In the Caſe of *Meum* and *Tuum*, this was his Rule, *That he who judges, without hearing both Parties, tho' he may judge right, is not a juſt Judge.*

In ſhort, thus he ſpent thirty Years of his Life, which was in the whole but one and fifty; never refuſing any Pains or Endeavours to promote the Happineſs of his Fellow-Creatures, tho' to the ſpending of his Eſtate, the wearying, yea (as many here know) to the weakening of his Body, and the impairing of his Health. And let me not forget, that the laſt Journey he took was for the Service of GOD, the Peace and Safety of the King and Country; wherein his Behaviour was ſo commendable, and his Speeches ſo good, that (would Time permit) I would ſet them down as his Swan-like Song within a few Days before his Death.

But, to leave thoſe Things, the laſt Conſideration is of his Chriſtian Behaviour, which was either more publick; and herein obſerve his Humility, his charitable Mercifulneſs; or more private, as his unſeen Devotion and Charity.

For the firſt I may truly ſay of him, that he made himſelf equal to thoſe of low Degree, ever abhorring himſelf with *Job* (in the Service of GOD) in the Aſhes of true Humility: An Argument of a ſanctified Heart, and of a Mind fit to receive further Grace from GOD.

For his Mercifulneſs inquire amongſt his Tenants; and, if they ſpeak truly, they will confeſs that they have been uſed ſo as few of their Neighbours were dealt withal. Whoever knew him take the Forfeiture of any Leaſe, or when Fines or Rents were unpaid at Times agreed on, to uſe any Extremity to get the ſame? Nay, what Tenant ever deſired Forbearance for a Time, either of Rent or Fine, that had to his Demand a Denial? The deſolate Widows and fatherleſs Orphans that lived under him were both regarded and provided for by him.

Secondly, Inquire of his Hoſpitality, not only to the better ſort of People, but eſpecially to the Poor, and you ſhall hear that their Souls did bleſs him whilſt he lived, and are now ſorrowful for his Death. Indeed this I confeſs, that in his Hoſpitality he judged Drinking-Banquets fitter for profane *Baltaſar* with his Companions, than to be uſed in Chriſtian Meetings.

Thirdly, If you liſt to hear more of his Mercifulneſs, I doubt not but many have taſted it in his daily lending of Money without Pawns or Pledges, or ever taking Intereſt or Forfeiture of Bond (the crying Sins of this Age.) For ſure I am, that he was free in lending to all ſorts of People, both in this Country and ſome other Parts within this Kingdon. His Virtue in this kind, both to Clergy and Laity, will appear after his Death.

But theſe are the leaſt of his Mercies; let us take a View of the more ſhining Inſtances of his Love and Zeal for Religion and Learning, and his extraordinary Munificence to Perſons and Places dedicated to their Service.

And the firſt thing that preſents itſelf is his Liberality to poor Scholars; and herein I might name unto you ſix learned and profitable Preachers who were brought up in the Univerſities at his Coſt and Charges. Some now at this time in thoſe Places taſte of his Bounty; and many both in Church and State, towards their Education, have received Exhibitions from him till they were fitter for better Fortunes.

But to leave Perſons and come to Places; *Magdalen-College* in *Cambridge*, the famous Library in *Oxford*, and *Corpus-Chriſti-College* in the ſame Univerſity, (where he was ſeaſon'd with the Grounds of Learning by the now Reverend Preſident of that Houſe (Dr. *Spencer*) whom he dearly loved) can tell you that he was a good Benefactor to thoſe Places in his Life-time; and I muſt tell you, that he hath given a large Quantity of Inheritance by Year for ever unto *Corpus-Chriſti-College* in *Oxford*. I need not relate unto you, how he hath endow'd the Free-School in *Market-Raiſon* with a yearly Penſion, to maintain a School-maſter; and that he hath given a yearly Maintenance for the planting of a Preacher at *Welton*, one of his Neighbour-Towns, where (I hear by the Pariſhioners) there was never a ſettled Preacher in the Memory of Man, nor ſcarce twenty Sermons theſe twenty Years, except by his Means; and yet the Pariſh is great, and the Law of our Church, Thanks be to God, hath commanded otherwiſe.— In beſtowing thoſe ſpiritual Preferments that were in his Gift, he had no other Regard but the Good of God's People; far differing from the Practice of many Patrons, who let nothing paſs without, "What wilt thou give me?" But he was ſo free from this Sin, that I have often heard him earneſtly wiſhing, that a Law might be made, by which the Patron ſhould be ſworn of his free Gift, as well as the Preſented of his free Entrance, without any Contract, either directly or indirectly. Shall I go on to tell you of other Deeds of Mercy? How for theſe thirty Years he gave ten old and poor Men Gowns and Money every Year, and of late added twenty more to the Number; how *Market-Raiſon* had 4 *l.* yearly towards the Relief of their Poor, beſides 160 *l.* that were given to help the poorer and younger ſort of Tradeſmen, by good Sums, to paſs from one to another, as there was Need; and now, by his Will, he hath given a large Sum of Money to build an Hoſpital, and a large yearly Penſion for ever to relieve ſuch as ſhall be placed in it; beſides the relieving of ten poor Men with a certain Penſion and Gowns for ever, that ſhall be choſen out of the Towns near adjoining to his Houſe at *Snarford*. In brief, of late he hath been at extraordinary Charge to build, finiſh and furniſh a Houſe fitting his Place and Calling; and I have obſerv'd, that ſince the laying of the firſt Stone of that Houſe, which is ſeven Years paſt, his Charity hath increaſed in the large Sums he gave to the Poor in this Country, as tho' he meant to make ſure the Foundation of his Houſe with the Works of Charity, or haſted to provide a Manſion for his Soul in Heaven, before his earthly Houſe was finiſh'd.

Now for his private Bounty to poor Scholars and others, of which he now findeth the Comfort. As it was known to none better than myſelf, I may truly ſay, that, according to *Solomon*'s Direction, *he caſt his Bread upon the Waters*; and, as our Saviour ſaith, *his Right-hand knew not what his Left-hand did.* For many a poor Scholar, who never ſaw his Face, hath taſted of his Love; whoſe Prayers to God for him, tho' unknown, like Harbingers, have enter'd into Heaven, to take up Room for his Comfort in the ſaving Grace of God.

Now for his private Devotion: Beſides his daily reading in the Book of God, and the Pains he took in other Books, eſpecially in the Writings of Biſhop *Jewel*, which he greatly eſteem'd, having found ſingular Good out of them, as upon the Day of his Death he did acknowledge, this one Thing I cannot omit, that every *Monday*, in the Morning, he did in his private Study recall to Mind what he had learned upon the Sabbath-day, and what Uſe he was to make to himſelf of the ſame. And then his Manner was to pray, that all the Week, and the whole Time of his Life after, he might ſhew the Fruit of that his Learning, and ſo he addreſs'd himſelf to the Works of his Calling: A Cuſtom worth Imitation of all you, Gentlemen, and all other Chriſtians that mean to attain the Happineſs he now enjoyeth. If any one ſhall aſk me, how I knew theſe Things? I anſwer, not by the ſounding of a Trumpet or the ringing of a Bell, when he went about theſe private Duties of Piety; but by a private Conference I had with him of late: In which he aſked Counſel, as in other Points that concerned his Comfort, ſo in this one; Whether it were lawful in his private Prayers, wherein he was to diſcloſe and confeſs the Secrets of his Heart to the Almighty, to kneel upon a Cuſhion? By which Queſtion, in what a baſe Account of himſelf he appeared before God, is manifeſt to all who conſider it: And it condemns the Behaviour of many, who in publick and private Prayer diſpoſe themſelves, not as if they were humbly ſuing for Mercy and Pardon for their Rebellions againſt the Almighty, but with the proud *Phariſee* were bragging of their good Deeds. And thus he ſpent his Life, in which he was an Inſtrument of much Good, a faithful Friend to the Well-diſpoſed, a merciful Judge of Offenders, and a worthy Example of Virtue wherever he came.

His Sickneſs was ſeven Days, in all which Time, howbeit his Pains were often extreme, yet never was he heard to utter any impatient Speech.

Little or nothing did he ſleep either Day or Night, and yet he never uttered any offenſive Word, that might argue either Levity or Impiety. For the moſt Part of five Days and Nights I was with him, as were many of his good Friends and divers Reverend Miniſters, in whoſe godly Diſcourſes, devout Prayers and good Company he much rejoiced, acknowledging God's Goodneſs, that thoſe he loved in his Life ſhould be with him at his Death.

I confeſs he was divers Times and Ways aſſaulted by the Tempter, and that generally when he ſhould have taken his natural Reſt; all which Aſſaults he reſiſted by the Word of Truth. When he had acquainted me with the Particulars wherein his ghoſtly Enemy uſed generally to attack him, and I had ſhewed him what ſpiritual Armour he might uſe to quench thoſe fiery Darts, he would pauſe awhile, as meditating on what I had ſaid; and at length break out into theſe Words, "Lord Jesu, ſtrengthen my Faith; and, Lord, I believe, help thou my Unbelief.

He was much in Meditation, frequent in private mental Prayer; and often told me, that thinking of Death, he did not find it ſo frightful as formerly he had done.

On *Wedneſday* in the Morning, I, perceiving his Strength decay and his Pains increaſe, intreated him to ſet his Houſe in Order, and finiſh his worldly Affairs; whereupon he looking chearfully on me ſpake thus: "Now I know you love me, as I am ſure you have long done, "ſince you wiſh me to die in Peace, which I aſſure myſelf I ſhall do: And for my worldly "Eſtate, I have made my Will and diſpoſed of my Land, tho' not as you have often wiſhed, "yet ſo as I hope it ſhall ſtand, and I will impart the ſame to my Brother *Wray*;" which he ſhortly after did. All that Day he was in great Pain, often deſiring me to pray for him, and ſometimes grieving that his bodily Pains would not give him leave to pray vocally himſelf; yet once on a ſudden, with Eyes and Hands lifted up, he poured out his Heart in ſuch a heavenly Manner, as might aſſure the Hearers that God's Spirit ſpake in him.

On *Wedneſday* Night about Ten o'Clock he fell into a Slumber, in which he continued but a little while, and ſaid when he awaked, "All my bodily Pains are gone away, but my Mind is "much troubled with cumberſome Thoughts:" Theſe he reſiſted by private Prayer, and by Conference with one of his Servants that attended him.

About Two of the Clock in the Morning I came to him, and he told me what Combats he had with his Enemy: And I giving him ſuch Counſel againſt the ſame, as God gave me Wiſdom to do, he received it ſo eagerly as gave me much Comfort. Preſently after he deſired we might pray together, that I may have, ſaid he, a feeling Comfort of what you have ſpoken; which we did, and at the End of Prayer he concluded with *Amen*, which he repeated thrice. Immediately after, he made an excellent Confeſſion of his Faith, and of the Hope that was in him touching his Salvation, concluding with a Prayer, that God would ſtrengthen him in that Faith to the End and in his End. After which he lifted up his Eyes and Hands to Heaven, and utter'd theſe Words: "Now is my Comforter come, and Hell-Gates ſhall not pre-"vail againſt me; and, by the Power and Comfort of thy Spirit, I know I ſhall finiſh my "Courſe with Joy, and after receive the Crown of Life." After which Prayer and Confeſſion he was never troubled with any more Temptation.

Then having lain quiet for about half an Hour, I aſked him whether he could call to Mind, that ever he dealt hardly with any Man, and if he had ſo done, to make Reſtitution? He ſmilingly anſwer'd, "I thank God, I never took nor got any Goods unlawfully, "or uncharitably, and I thank you for putting me in Mind of this Point." Then again he made a Confeſſion of his Faith, uttered his Diſlike to Popery, profeſſing that he had often ſtudied to ſee if he could draw any Comfort out of the Popiſh Doctrine; and confeſſed he could not ſee any thing in that Religion but Ambition, human Policy and heatheniſh Superſtition. He often pray'd to God by himſelf and with others: He gave moſt heavenly Counſel to his Friends and to his Servants; and where he thought the Love of the World had taken too deep Root in any, he diſſuaded them from it; verifying that Truth, "That he that is converted "himſelf will ſtrengthen others." The Sentences that he utter'd that Day were many and moſt comfortable: Among which I noted theſe which follow; "O my Soul, truſt ſtill in

“ GOD, for he is thy Rock and Defence: I find it is good to hold me faſt by my GOD. O “ LORD, I have none in Heaven or Earth beſides thee; and therefore only into thy Hands I “ commend my Soul, for thou art my GOD and my Redeemer. O GOD, thou haſt kept “ me from the Womb until now, forſake me not, but let my Soul, my Tongue, and all that “ is within me praiſe thy holy Name. As the Hart breatheth after the Water-brooks, ſo my “ Soul thirſteth after thee, O LORD, in this barren and dry Land (then clapping his Hands “ upon his Heart, he ſpake farther) here where no Water of Comfort is, but what thou haſt “ poured into it through thy Son CHRIST, and therefore to thee be Honour and Praiſe for “ evermore.” Thus he continued and ſpent his Time to the great Comfort of all Beholders, until his external Senſes decay’d, which he perceived ſo ſenſibly, that when the Parts of his Body died, as his Leg, his right Eye, his right Hand, and other Parts, he would ſay, now is ſuch a Part dead. The Uſe of his Tongue GOD gave him till within half an Hour before his laſt Breath, with which he utter’d many holy Speeches, whereof theſe were the laſt: “ Forſake me not, O LORD; be not thou far from me, O my GOD; haſte thee to help me, O “ LORD, my Salvation; and now, LORD, what wait I for? My Hope is only in thee, and “ into thy Hands I commend my Spirit; LORD JESUS, receive my Soul.” And always he concluded the Prayers which himſelf utter’d, or which were made by others for him, with theſe Words; “ To whom be Praiſe and Glory for evermore.” Yea, when his Speech failed, we might perceive him to pray, tho’ he could not utter perfect Words, and ſo to continue, concluding his Prayer with the ſame Thankſgiving, till he pronounced *Amen* in this ſort, *A-me-me-en*, as tho’ his Soul, before it went out of his Body, had been bearing a Part in that heavenly Anthem, with the four and twenty Elders, which ſing to him that ſitteth upon the Throne, and liveth for evermore. And thus he continued, till with much Comfort and Peace his Life ended, and his Soul enter’d into the Kingdom of Glory (which now I aſſure myſelf he doth enjoy, and whereto the GOD of Heaven bring all his Saints in his appointed Time) which was about Four of the Clock in the Afternoon, upon the eight and twentieth of *October*, when he had lived one and fifty Years, ſeven Days and ſome odd Hours; too ſhort a Time, if it had pleaſed GOD otherwiſe.

The CHARACTER *of the* LADY SYBILLA ANDERSON, *by* EDWARD BOTELER, *Rector of* Wintringham, *in the County of* Lincoln.*

WE will begin at her Beginning, her Extraction and Original; ſhe and it were mutually Credits to one another: She was none of thoſe Ladies of the late Edition, thoſe falſe printed Pieces for whom the juſt GOD hath now provided a *Deleatur*, *In the Generation following let their Name be blotted out.*[a]

She was deſcended (ſaith our *Antiquary* and *Oracle*[b]) from the *Barons of Malpas*, which I would not name, if her perſonal Worth had not been anſwerable; her Graces were the more reſplendent for it, as a Jewel ſet in Gold is more rich and orient than when it is unpoliſh’d and in its native Dirt.

——— *Nec cenſus in illa*
Nobilitate ſua major: ſed vita fideſque
Inculpata fuit ———

If we look at her perſonal Excellencies, they were many and rare: I ſhall ſpeak of them firſt, and then of her relative Merits.

Her *Outſide* preſents itſelf firſt to View, and that was ever *decent* and ſuiting her Degree, not light and vain. She was none of thoſe Ladies whoſe Jewels were rich, and Manners ruſty: Her adorning was after St. *Peter*’s Dreſs, not *that outward, of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel*; *but the hidden Man of the Heart, in that*

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* From the Sermon preach’d in the Church of *Broughton*, *Lincolnſhire*, *Oct*. 30, 1661; printed at *London* in 8*vo*. 1664.

[a] *Pſalm* cix. 13.

[b] *Camb. Brit.* in *Cheſhire*.

[c] *Ovid. Met. l.* 9.

which is not corruptible, the Ornament of a meek and quiet Spirit, which is in the Sight of GOD *of great Price.*[d]

Her *Countenance* was grave and ſober, and ſerene too. She was *Pollens Matrona*, in the Poet's[e] Phraſe, a Lady of an authoritative Aſpect, a Correctoreſs of Sin in her very Looks; inſomuch, that thoſe whom neither Law nor Conſcience could oblige to a regular Compoſure elſewhere, ſtudied a Deportment, and durſt not truſt their Demeanour without a Watch and Guard in her Preſence.

Her *Carriage* affable, free, courteous; and yet ſo exact, ſhe left no Place to faſten an Accuſation upon her, even by the moſt critical Animadverters upon Lives and Actions.

Her *Wit* quick and ſharp, but ſuch an Allay of *Humility* withal, that it never made any Sallies to the Prejudice of her Judgment and Prudence.

Her *Diſcourſe* pregnant, proper, ſignificative, unaffected. The Tongue ſo *unruly*[f] in others was by her well commanded. Like that good Woman in the *Proverbs*, *ſhe open'd her Mouth in Wiſdom, and in her Tongue was the Law of Kindneſs.*[g] She open'd it in Wiſdom; ſhe did not open it at random and continually, but duly ſhut it, and diſcreetly open'd it. Her Speech paſs'd *David*'s *Watch*,[h] which ſtood at the *Door of her Lips*, and ſhew'd St. *Paul*'s ſeaſoning[i] had abundance of *Salt*, Salt of Wit, and Salt of Grace. This captiv'd her Auditors whilſt they were with her, and ſeldom ſent them from her without Wonder —*Nec vox hominem ſonat, O Dea, certe.*——

She was another *Abigail* for her *Wiſdom*, another *Sybil* indeed; for ſhe did ſo make good her Name, that (for aught I know) ſhe may make good her Place too among thoſe celebrated Propheteſſes whoſe Fame hath filled the World.

Her *Knowledge* ſo general, ſo divine, that ſhe might ſeem born to juſtify the Probability of that ſtrange Convention,[k] under *Withred* King of *Kent*, and *Bertuald* Archbiſhop of *Britain* (or *Canterbury*) where Women ſat in Council, and ſubſcribed Tranſactions Eccleſiaſtical.[l]

Let us now view her in her References.

1. *To* GOD, before whom ſhe walked, and with whom ſhe now is in Glory: Him ſhe loved, feared, ſerved; which is more for her Honour, Comfort, and Advantage, than all thoſe Accompliſhments of Fleſh and Blood which might gain her a Name on Earth, but never provide her a Place in Heaven. And to this I ſhall bring in two ſufficient Witneſſes.

Firſt, Her *private Devotions*, which were due and conſtant, thinking no Day well ſpent wherein ſhe did not ſend to Heaven, and exchange Prayers for Mercies with him whom her Soul loved: And for her Furtherance and Advantage in this Duty, ſhe was wont to cut herſelf out Work, by keeping Catalogues of her Sins, that none might eſcape her Confeſſion when ſhe came to proſtrate her Soul before the All-ſeeing Eye. I have ſeen ſome Papers under her own Hand, wherein ſhe had written what Sins ſhe deſired might be blotted out, what Mercies were ſeaſonable to beg for herſelf, her Relations, the Church, the Kingdom: And herein ſhe dealt faithfully, would not wink at ſmall Faults in herſelf, book'd her very Failings, and item'd the leaſt Infirmity; which, doubtleſs, will make the Way eaſy and happy for paſſing her laſt Accounts, and clearing her in that Day when the *Books ſhall be open'd.*[m]

Secondly, Her *Zeal to the Houſe of Prayer*, which, like that of *David*,[n] had eaten her up, whilſt the Zeal of others had almoſt eaten up thoſe Houſes. She had a large Share in that Promiſe, *I will make them joyful in my Houſe of Prayer.*[o] She did not *forſake the Aſſembly, as the Manner of ſome is*; nor was ſhe like him in the Poet, —*Parcus Deorum cultor & infrequens*;[p]— one that came ſeldom, when Liſt and Leiſure would give her Leave; but diſpoſed like thoſe in the *Pſalmiſt*, *Our Feet ſhall ſtand*, ſhall ſtand often, *within thy Gates, O* Jeruſalem:[q] Of *David*'s Temper juſt, *One thing have I deſired of the* LORD, *that will I ſeek after, that I may dwell in the Houſe of the* LORD *all the Days of my Life, to behold the Beauty of the* LORD, *and to enquire in his Temple.*[r]

She was *ſwift to hear*,[ſ] and yet not ſo ſwift to ſwallow down all for ſound Doctrine which ſhe heard. She had a careful and commendable Jealouſy over the plauſible Doctrines of the late Days of Defection,[t] and could ſpy *Rebellion* when it was preach'd in the Cloak of *Religion*. As the noble *Bereans*, ſhe *received the Word with all Readineſs of Mind*; but withal *ſearched the Scriptures daily, whether thoſe Things were ſo.*[u] She took not Truths upon Truſt, and the bare Credit of Authors; no, not of thoſe whoſe Names were moſt toſſed, and ſounded no leſs than Oracular in the World: She kept to that, *to the Law, and to the Teſtimony.*[x] She knew there was much Copper Divinity become current, and therefore brought it to the Touch, being caution'd by the Apoſtle to *prove all Things, and hold faſt that which is good.*[y]

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[d] 1 *Pet.* iii. 3. [e] *Ovid.* [f] *James* iii. 8. [g] *Prov.* xxxi. 26. [h] *Pſalm* clix. 3.
[i] *Col.* iv. 6. [k] *Anno* 694. [l] See Sir *H. Spelm. Conc. p.* 190. [m] *Apocal.* xx. 12. [n] *Pſalm* lxix. 9.
[o] *Iſaiah* lvi. 7. [p] *Hor. Car. l.* 1. *Od.* 34. [q] *Pſalm* cxxii. 2. [r] *Pſalm* xxvii. 4. [ſ] *James* i. 19.
[t] In the great Rebellion of 1641. [u] *Acts* xvii. 11. [x] *Iſaiah* viii. 20. [y] 1 *Theſſ.* v. 21.

2. *To* God's *Lieutenant*, her and our Soveraign,[z] ſhe was invincibly faithful, following him through the Viciſſitudes of his Fortunes with Conſtancy and Reſolution. No Aſſaults could batter, no Siege force a Surrender of her Loyalty. Such a Compoſition of Piety and Loyalty one ſhould rarely meet withal. Her Practice was an irrefragable Confutation to that black-mouth'd Slander, *That a* Royaliſt *could not be* Religious.

3. To God's *Church* ſhe was rarely devoted, praying often and earneſtly *for the Peace of Jeruſalem*,[a] and ſhe *proſpered for loving* it. Her Love to this Church will need no further Evidence, when I have told you, it was her conſtant Practice, during our late Confuſions in Worſhip, to repair to Places, where *Common Prayer, and Adminiſtration of Sacraments* might be had *according to the Uſe of the Church of* England.

If you now look awhile at her private References,

1. She was as good a *Wife* as a *Woman*. She had the Way to make Gains of an Huſband, as St. *Peter*'s Word [b] ſignifies, and a good Way too, ſuch a Way as *Livia* had to win her's, which *Dio* ſays, was *Multa modeſtia*, unaffected Modeſty.

She loved ſo much, that indeed we may date her Death from his; for we can ſcarce ſay ſhe lived ſince, unleſs to bewail her Life; *Heu mihi, quia incolatus meus prolongatus eſt!* [c] as if ſhe had taken up *Ruth*'s Reſolution, *Where thou dieſt, will I die, and there will I be buried.*[d] And we may commemorate them in *David*'s funeral Expreſſions, *They were lovely and pleaſant in their Lives, and in their Death they were not divided.*[e]

—— *Ille dies utramque*
Ducet ruinam ——[f]

2. Tho' ſhe had not the Breaſts, yet ſhe had the Bowels of a Mother. And even in that Relation ſhe was ſo tender and affectionate, and deſerved ſo well, that her Children will riſe up and call her Bleſſed, that is, both bleſs her, and bleſs God for her, as ſome gloſs upon that Place.

3. And a *Mater-familias* ſhe was too, a *Mother* as well as a *Miſtreſs* to her Family. With the virtuous Woman (in that Chapter of the *Proverbs*) *ſhe looked well to the Ways of her Houſhold.* She watcheth as from a Tower, for the Security of her Family, that they may go out and come in, in Peace. It was her Care, even in her Sickneſs, that Prayers among them might not be laid aſide with her; and in her Health, not over-employing them, ſhe would often ſay, it was her Deſire, her Servants might have Leiſure to ſerve God as well as herſelf.

Theſe were her Relations within Doors; nor was her Goodneſs circumſcribed with the Walls of her Houſe; but if you follow her from Home, you may trace her by the Footſteps of her Friendſhip and Charity; ſo careful ſhe was both *to do good, and be rich in good Works.*[g]

I need not ſpeak here of her Compaſſions towards thoſe in Miſery, her Care and Conſtancy in viſiting the Sick, relieving the Poor, ſupporting the Weak, and ſupplying thoſe in Want; there are enough can ſhew thoſe *Garments which* Dorcas *made when ſhe was yet alive.*[h]

Thus lived this *excellent Lady, in all good Conſcience before* God,[i] all her Days. And ſuitable to her Life was her Death, *mark the perfect, and behold the upright: for the End of that Man*, and Woman, *is Peace.*[k]

When the Days *drew near that* ſhe *muſt die*, ſhe fell ſick by proxy, of the Small-pox, in a *young Lady*[l] of her Relation, ſuch was her Tenderneſs of her. And knowing how fatal that Diſeaſe had been to many of her Fleſh and Blood, ſhe entertains it, as coming on the ſame Errand with *Hezekiah*'s Meſſenger; *Set thine Houſe in order, for thou ſhalt die, and not live.*[m] She is now all upon flitting; breathes after her Change, *O that I had Wings like a Dove, for then would I fly away and be at reſt!*[n] Hereupon ſhe makes her Will, diſpoſeth of her Eſtate, that ſhe might have no Weights upon her Soul, ready to take its flight; nothing to incumber her Thoughts, or ſtand betwixt her and her deſired Happineſs; but wholly and freely intend her Expedition for another World. Which done, her Hand will tell you where her Heart was; for thus ſhe ſubſcribes that Teſtament of her's, And now *return to thy Reſt, O my Soul.*[o]

God finding her thus prepared for himſelf, ſends another Meſſenger for her, a Quartane Ague; a Meſſenger not ſo ugly, but as ſharp as the other. This, after ſeveral Aſſaults, began to prevail upon her, and inſult over her, inſomuch that ſhe ſaw (with *Peter*) *I muſt ſhortly put off my Tabernacle*,[p] and ſaid (with *Hezekiah*) *in the cutting off of my Days, I ſhall go*

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[z] King *Charles* II.

[a] *Pſalm* cxxii. 6.

[b] 1 *Pet.* iii. 1.

[c] *Pſalm* cxx. 5.

[d] *Ruth* i. 17.

[e] 2 *Sam.* i. 23.

[f] *Hor. Carm. lib.* 2. *Od.* 17.

[g] 1 *Tim.* vi. 18.

[h] *Acts* ix. 39.

[i] *Acts* xxiii. 1.

[k] *Pſalm* xxxvii. 37.

[l] Madam *K. Egerton.*

[m] 2 *Kings* xx. 1.

[n] *Pſalm* lv. 6.

[o] *Pſalm* cxvi. 7.

[p] 2 *Pet.* i. 14.

to the Gates of the Grave. I am deprived of the reſidue of my Years.[q] Being now to go through the Valley of the Shadow of Death, ſhe ſought a Staff of Comfort to ſupport her in the Way; and ſome few Days before received the Sacrament of the LORD's Supper, and that with ſo much Fervency and holy Appetite, ſo *eating the Fleſh of the Son of Man*, and ſo *drinking his Blood*, as gave good Evidence ſhe *hath eternal Life*, and that he will *raiſe her up at the laſt Day.*[r]

The Day before ſhe died, I came to viſit her, and found the *time of her Departure was at hand.* She then deſired me to pray with her, and to abſolve her, according to the Uſe of the *Church of* England; which accordingly I did: And however ſome living Sectaries ſet light by it, yet, I am ſure, ſhe, and other dying Saints, have found no little Comfort in it, in the Hour of their Extremity.

Give me leave now to tell you of one Paſſage very remarkable in her, when I had read the Verſicle, appointed in the Viſitation of the Sick, *O* LORD, *ſave thy Servant*, and ſome rehearſed the *Antiphon*, *Which putteth her Truſt in thee*: She ſtarted up with much Earneſtneſs, Hands, and Eyes, and Heart, and all, lift up; and added, I, and my whole Confidence, LORD; as if ſhe apprehended *Truſt* too low, to ſpeak the Height of her Soul now ſublimated, and ready to go to the GOD of the Spirits of all Fleſh.

In this Height of well-grounded Confidence I left her, full of the Comforts of GOD, fit for the Convoy of Angels, in the Confines of that Glory ſhe had ſo long breathed after; in the Suburbs of that City ſhe had ſo earneſtly ſought, and immediately entered, which *the Glory of* GOD *lightens, and the Lamb is the Light thereof.*[s]

Died in October 1661, *and buried in the Church of* Broughton *in* Lincolnſhire.

The CHARACTER *of the Rev^{d} Dr.* ANTHONY HORNECK, *Preacher at the* Savoy, *by the R^{t} Rev^{d} Dr.* RICHARD KIDDER, *Lord Biſhop of* Bath and Wells. *

THIS excellent Man was born [a] at *Baccharach*,[b] in the *Lower Palatinate.* His Father devoted him for the holy Miniſtry from the Womb, and was not wanting to give him ſuch an Education as might fit him for that ſacred Office. He was firſt ſent to *Heidelbergh*,[c] where he applied himſelf with great Diligence to the Study of Divinity.

He had, it appears, a great Deſire to come over into *England*; and was about 19 Years of Age when he firſt came over. He was then very eminent not only for his Learning, but for his great Piety alſo.

He was enter'd into *Queen's College* in *Oxford*, *Dec.* 24. 1663. He was incorporated Maſter of Arts from the Univerſity of *Wittembergh*, *Dec.* 21. 1663. It was not long after this, that he was made Vicar of *Alhallows* in *Oxford*, which is in the Gift of *Lincoln-College*. There he continued a moſt conſtant and painful Preacher about two Years.

Thence he removed into the Family of the Duke of *Albemarle*,[d] and was received there as Tutor to his Son, the then Lord *Torrington*. The Duke beſtow'd upon him a Living in the Dioceſe of *Exeter*,[e] and did alſo procure him a Prebend in that Church from Dr. *Sparrow*, then Lord Biſhop there.

He, before he married, went over into *Germany*,[f] to ſee his Friends, where he preached with great acceptation, was entertained with great Reſpect at the Court of one of the *German* Princes,[g] who ſhewed him a very particular kindneſs.

After his Return he reſign'd his Living in *Devonſhire*, because he was choſen Preacher at the *Savoy*,[h] where he continued about 26 Years, till he died; nor could he ever be prevailed with afterwards (whatever Offers were made to him) to accept of any Living to hold in conjunction with it. He was irreconcileable to *Pluralities* and to *Non-reſidence*, and would upon Occaſion declare his Abhorrence of them with ſome conſiderable Warmth.

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[q] *Iſa*. xxxviii. 10.

[r] *John* vi. 54.

[s] *Rev.* xxi. 23.

* From the Life of Dr. *Horneck*, printed at *London*, 1698, in 8*vo*.

[a] *Anno* 1641.

[b] So call'd, as ſome think, from *Bacchiara*. *Vid. Miſſon's Trav. Tom.* 1. *Let.* 6.

[c] A *German* Univerſity.

[d] *Anno* 1665.

[e] The Rectory of *Doulton* in *Devonſhire.*

[f] *Anno* 1669.

[g] *Charles Lodowick*, Elector *Palatine*.

[h] *Anno* 1671.

He was a very great Bleſſing to the Inhabitants of the *Savoy*, and indeed to the City: He conſtantly reſided among them, tho' he had no Houſe belonging to his Place: He had hired an Houſe, and was conſtant in the Diſcharge of the Duties of his Place: He preach'd with great Vehemence and Ardour, with mighty Force and Conviction: He ſpake the Senſe of his Soul, and enter'd into the Hearts of his People: He ſoon convinced his Auditors that he was in great Earneſt, and that he had a mighty Senſe of the Worth of Souls, and of the vaſt Importance of thoſe Truths which he deliver'd to them.

His Auditors were convinced that he was a Man of God, and ſent by him for the Good of Souls: He uſed great Freedom of Speech, and, inſtead of uſing *enticing Words of human Wiſdom*, he ſpake like his Maſter, with great Conviction and Authority.

His Fame grew exceedingly, and very many were his conſtant Auditors, ſome of the higheſt Rank and Quality, and a very great Number of very devout and pious Perſons: A vaſt Crowd there was that follow'd him, and ſuch a Collection of moſt devout and conformable Perſons as were hardly to be found elſewhere; it was no eaſy Matter to get through the Crowd to the Pulpit.

He adminiſter'd the *Holy Communion* on the firſt *Sunday* of every Month, and preach'd a *Preparation-Sermon* on the *Friday* preceding: He did it alſo on the great Feſtivals: He adminiſter'd it twice on a Day, in the Morning at Eight o'Clock, and at the uſual Time after the Morning-Sermon. The Number of the *Communicants* held a great Proportion to that of his Auditors, and their Devotion was very exemplary.

He took great Pains in catechiſing and inſtructing the Youth, in viſiting the Sick, and directing and ſatisfying the Doubtful and Scrupulous, and endeavouring all good Beginnings, and promoting worthy Deſigns, and provoking thoſe he converſed with to Love and good Works.

He took great Pains alſo in his own Family: He ſpent very much Time with them in conſtant Prayers, (Morning and Night) in reading the Holy Scriptures, ſinging of *Pſalms*, in holy Conferences, and all the Duties incumbent upon him as the Maſter of a Family: No Wearineſs, no weighty Buſineſs abroad, excuſed him from the Diſcharge of theſe Duties; nor did he perform them ſlightly and perfunctorily, but ſpent very much Time in them; he was very aſſiduous, very earneſt and vehement, and ſhew'd a very great Concern and Ardour therein: He would riſe early in the Morning to theſe Exerciſes, and not ſpare his Pains even after the very great and weariſome Labours of the Day.

Nor did he forbear his Studies and Cloſet-Devotions: He ſpent much Time there. It appears by a Diary found ſince his Death, and which he kept for a long time, that he called himſelf to an Account every Night for the Words and Actions, and Converſation of the Day paſt; and, perhaps, few Men living were more ſtrict and ſevere than he was in this Matter. If he had done any Good that Day, he gave God the Praiſe of it before he ſlept.

Beſides the conſtant Care that was upon him from his Pariſh, his Family, his Cloſet, and Studies, he employ'd himſelf in doing Good to thoſe who were more remote: He incouraged Piety wherever he came, and particularly in the younger ſort: He had the Care of ſeveral Societies of young Men, whom he directed and incouraged.

The Doctor had ſo much Buſineſs generally upon his Hands, that he had hardly time to eat his Meat: He was often ſent for to ſick and dying People, frequently conſulted by thoſe who were doubtful and ſcrupulous, and addreſs'd to with Caſes of Conſcience, and ſometimes with Caſes very extraordinary: He was alſo beyond Meaſure follow'd by the Poor and Needy, by them that wanted Money, or wanted his Favour to procure them ſome Boon or other: He was extremely prone to do good Offices.

But in the late Reign [1] his Labour was much increaſed. Great Endeavours were uſed to introduce Popery, and to delude the poor People. No Man was more ſtout and diligent than the Doctor at this Time: He preach'd moſt vigourouſly againſt that corrupt Doctrine, prepared his Auditors againſt the Day of Trial, and was prepared (I doubt not) for Martyrdom himſelf. It is very well known that he declined no Labour, ſhunned no Conference with the Popiſh Prieſts, omitted not what was in his Power to do to ſtem the Tide. There are thoſe living, of the greateſt Figure and Character, who very well know the Truth of this Matter.

The Poor in great Numbers reſorted to him; he gave of his own Little a very great Proportion, and ſomething more than might ſeem conſiſtent with what was owing to his own Family: But the Words of our Saviour, *Give to every one that aſketh thee*, made a great Impreſſion upon his Mind. I found, upon Diſcourſe with him, that he was ſo very much under the Power of thoſe Words, that he thought he could hardly be at liberty even from a common Beggar.

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[1] Of King *James* II.

In the Year 1693, he was made Prebend of *Weſtminſter*; yet he took the very ſame Care of his People which he did before: He preach'd very conſtantly among them, and diſcharged other miniſterial Duties as before: He kept in his Hands ſome Part of the Houſe he formerly lived in, and was conſtantly there a Day or two in the Week, (beſides his other occaſional Times) on Purpoſe to attend upon thoſe poor, and afflicted, and ſcrupulous People that reſorted thither for Help and Advice: He did very often ſtay all Night in that Place, that he might be in a Readineſs to aſſiſt thoſe that expected him there.

He could not fawn or flatter, cringe and comply, for his own Gain and worldly Advantage; but was always a great Pattern of Virtue, and a very faithful Monitor and Reprover of Vice and Folly. So, tho' he was now in better Circumſtances as to the World than he had been, yet he was not leſs diligent and laborious: He went on in his Maſter's Work with moſt unwearied Labour, and ſpent his whole Time and Strength in it; and it was his Delight and his Choice. He grew very infirm and ſickly; he fell into dangerous Fits of the *Stone*,[k] made very little, and that a bloody Water; he walk'd with Difficulty, and could hardly bear a Coach; yet went on in his accuſtom'd Labours to *Chriſtmas*, 1696, when I found a plain Alteration in him for the worſe; and yet, when I aſk'd him, (which I frequently did) if he were in no great Pain? all the Anſwer that I could get from him was, that *the Pain he felt was tolerable*.

On *Sunday*, *January* the 31ſt, he was worſe than ever he had been, inſomuch that thoſe about him thought him dying about Eleven in the Morning. I aſk'd him, if he were ſenſible that he was dying? He reply'd, that he was. I aſk'd him, if he were alſo reſign'd, and willing to die? He reply'd very readily, that he was willing to die. I aſk'd him, if he had conſider'd the Words, *Heb.* ii. 14, 15? and whether or not he found himſelf deliver'd from all the ſlaviſh *Fear of Death*? He reply'd very quick, looking up to Heaven, that he was deliver'd from that Fear. And it muſt be confeſs'd, that this good Man had taken the right Courſe to be freed from Death, by leading a very painful and laborious, a very uſeful and charitable, a very devout and pious Life.

His Life was very painful and laborious: Few Men ever took the Pains which he did; he was mortified to all worldly Pleaſures and ſenſual Satisfactions, and uſed himſelf to great Labours and moſt exemplary Diligence.

His Life was alſo very uſeful and charitable: Multitudes there were that received Relief and Advantage by him; and there is a particular Promiſe to ſuch Men, that God will *ſtrengthen them upon the Bed of Languiſhing, and make their Bed in their Sickneſs*.[l]

His Life was alſo very devout and pious: For his Religion had its full Power and Force upon him; it transform'd him into the Image and Likeneſs of God. It hath always been eſteemed ſafe Advice, *to imitate him whom we worſhip*. He worſhipped the true and living God, the holy and merciful, the God of Truth and Righteouſneſs, and not only the greateſt and moſt powerful, but the beſt of Beings: He was a Follower of God, and his Divine Image was fairly ſtamp'd and impreſs'd upon his Soul: He imitated God in thoſe two Things which one of the Ancients tells us will make us like God, *viz. ſpeaking Truth, and beſtowing Benefits.* A Man of greater Simplicity and Veracity I never knew; and there are Multitudes that will witneſs that *he went about doing Good*. He did vow in his Baptiſm to renounce the Devil, the World, and Fleſh. Some Men go no further; all their Religion comes from the Font. This good Man perform'd his Vow; he caſt out of himſelf the evil One, and renounced all his Works; overcame the World in the nobleſt Senſe, and ſubdued and mortified all the ſinful Deſires of the Fleſh: He was a Conqueror, and *more than Conqueror*: He devoted himſelf intirely, and without Reſervation, to the Service of his God; it was not only his Buſineſs, but his Choice and Delight, his Meat and Drink. I need not ſay, that he was much in Prayers and Faſtings, in Meditation and heavenly Diſcourſe, very frequent in devout reading and hearing the Word, in Watchings and great Auſterities: He wiſely conſider'd that theſe were the *Means*, and not the *End* of Religion; that theſe are not *Godlineſs*, but only *Helps*, and the *Way* to it: He arrived at the *End* of theſe Things: He had an ardent Love of God, a great Faith in him, and was reſign'd to his Will; he had an unſpeakable Zeal for his Honour, a profound Regard to his Word, and to his Worſhip, and to all that had the neareſt Relation to him, or did moſt partake of his Image and Likeneſs: He was a Man after God's own Heart; he lived under a moſt grateful Senſe of his Mercies, he was govern'd by his Fear, and had a lively Senſe of God's Mercy and Providence: He had that Senſe of God's Mercy in giving us his Son to die for us, that it was obſerved of him, that when he diſcourſed of that Argument, he uſed no Meaſure, no Bounds, or Limits of his Diſcourſe: His Heart was ſo affected with that Argument, that he could not put a Stop to himſelf: Jesus was his Lord and Maſter, and he had his Life and Example always before him, and conform'd himſelf to it in the whole Tenour and Courſe of his Life: His Religion was unaffected and ſubſtantial, it was genuine and primitive; and ſo great a Pattern he was, that he might have paſſed for a Saint, even in the firſt and beſt Times of Chriſtianity.

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[k] The learned *W. Sclàter* uſed to call this Diſtemper, to which he himſelf was much ſubject, *Studioſorum Flagellum.*

[l] *Pſalm* xli. 3.

He was of the Church of *England*, and a moſt true Son of that Church, and gave the greateſt Proofs of it: Far was he from the Innovations of the *Roman* Church on the one hand, and from *Enthuſiaſm* on the other: His Writings are a ſufficient Proof of this. I very well know, that when the Church of *England* had been traduced and diſparaged, he hath not forbore to make ſo vigorous a Defence, that he loſt a very great Man's Friendſhip by it, and felt the Effects of it afterwards by the Loſs of a conſiderable worldly Advantage, which he would otherwiſe have ſtood very fair for. He ſhew'd his Zeal for the Church of *England* when ſhe was in greateſt Danger from many Enemies, eſpecially from the Church of *Rome*. At that time, when ſome were ſo wicked as to change their Profeſſion, and others ſo tame as to ſit ſtill, and not to concern themſelves when the Enemies were at the Gates, then did this good Man beſtir himſelf, and *lifted up his Voice like a Trumpet*, and undauntedly defended the Church when ſhe moſt needed it. The Doctor believed the Doctrine of this Church, obey'd her Injunctions, and conform'd to her Conſtitutions; he admoniſh'd and diligently inſtructed his Charge, kept Multitudes in her Communion, and lived up to her Holy Rules, and was ready to ſacrifice all that was dear to him in the World to promote the true Intereſt of this Church. He would not indeed take the Cure of Souls, and then put them out to Nurſe to ſome cheap and negligent Curate; receive the *Profits*, and leave another Man to take the *Pains*: He would not take a *Vicarage*, and *ſwear* a Reſidence before his Ordinary, and afterwards refuſe to *reſide*, on Pretence of ſome Privilege or exempt Juriſdiction, *&c.* as very many have done.

The Doctor was a Man of very good Learning; he had very good Skill in Languages; he had addicted himſelf to the *Arabic* from his younger Time, and retained it in good Meaſure to the laſt: He had great Skill in the *Hebrew* likewiſe; nor was his Skill limited to the *Biblical Hebrew* only, (in which he was a great Maſter) but he was ſeen in the *Rabbinical* alſo: He was a moſt diligent Reader of the Holy Scriptures in that Language, in which they were originally written. This Dr. *Spanheim* ſays of him in his Youth, *viz. That he was indefatigable in the Study of the Holy Scriptures.* He adds, that he was then one of an *elevated Wit, of a Mind that was chearful, and covetous of making ſubſtantial Proficiency*: And alſo, that he gave a Specimen of it about the Year 1659, (when he was very young) by a publick defending a Diſſertation concerning the Vow of *Jephtah*, touching the ſacrificing his Daughter. This, upon his own Requeſt and Motion, he publickly defended with great Preſence of Mind. He had very good Skill in Eccleſiaſtical Hiſtory, in Controverſial Divinity, and Caſuiſtical alſo. Perhaps few Men in his Time were more frequently applied to with Caſes of Conſcience than the Doctor was. As he had vaſt Numbers of theſe Applications, ſo many times the Caſes were very rare and ſurpriſing, and ſuch as are but very ſeldom to be met with. He would often relate the Caſe to me, and tell me what his Opinion was, and how he deliver'd it. I do ſolemnly declare, that I never heard him deliver his Opinion, but I was entirely ſatisfied with it; and I did think him as valuable for this Skill as for any other whatſoever. He was a very conſtant Preacher; he was very affectionate and lively in his Preaching, plain and pathetical; he ſpake from his own, and pierced the Hearts of his Hearers. I will not, in this Place, ſpeak of his Writings: I ſhall only ſay here, that there is a great Strain of Piety and Devotion in them, and they are very inſtructive to the well-diſpoſed Readers. He had great Correſpondencies with learned Men beyond the Seas, and was often viſited by them, and this preſerved in him that Readineſs which he had in ſpeaking the *Latin* Tongue with conſiderable Eaſe and Freedom.

As for his Paſtoral Care and Diligence, he was a great Example; he was a Pattern to thoſe of the Holy Miniſtry, whom they might ſecurely follow; he well underſtood not only the *Dignity*, but the *Duty* and *Charge* of his Holy Function; he had a mighty Senſe of the Worth of Souls, and of the great Care that is to be had of them: Hence it proceeded, that he was irreconcileable to *Pluralities* and *Non-Reſidence*; hence it was that he laboured indefatigably Night and Day; hence it was that he was ſo very painful a Preacher, ſo very hard a Student; hence it was that he was ſo very diligent in catechiſing the Youth, in viſiting the Sick, and in all the Parts of his holy Office; his Heart was wholly ſet upon gaining Souls to God: In this Work he laboured inceſſantly; and thoſe who were thus diſpoſed among the Clergy, he honoured greatly, and ſerved them to his Power. A conſiderable Number of ſuch Miniſters were well known to him, and ſome among them that were not well provided for; theſe, upon Occaſion, he recommended to Cures and Imployments, as he had Opportunity offer'd him from Perſons of Quality, who did many times apply to the Doctor on theſe Occaſions;

and happy were they who took this Courſe, they might ſecurely reſt upon his Recommendation: No Man was ever more faithful in this Truſt; I know not, but I may ſay, no Man was more happy than the Doctor in this Matter; I have tried him ſeveral times, and was not deceived. Had I been Patron of many Livings, I could ſecurely have relied upon his Wiſdom and Fidelity in diſpoſing them all: He went by a true Meaſure; he look'd on a Living (as we call it) as a *Cure* rather than a *Benefice*; he valued the *Flock* more than the *Fleece*, and conſequently preferred thoſe who did the ſame. On this very Account the Death of the Doctor was a Loſs unſpeakable; and I reckon myſelf a very great Loſer upon this Account: When he was alive, if I wanted a Pariſh-Miniſter, a Curate, a Maſter of a School, or Chaplain, &c. I was ſecure that by him I might be well ſupplied: His Recommendation weigh'd more with me than many Hands, than Seals, and ample Forms and Teſtimonials from great Names and Societies of Men. I well knew that nothing could bribe him to commend that Perſon to a Place of Truſt whom he did not know to be fit for it. I heartily wiſh his Example in this were follow'd. Nor do I think that what I ſaid laſt is any Digreſſion, when I ſpeak of his Paſtoral Care; for his Care in recommending thoſe only whom he knew to be fit, was an Effect of it. It cannot be, that he who will commend any Perſon to Holy Orders, or the Cure of Souls, ſhould have a due Senſe of the Paſtoral Care; and I heartily wiſh, that the Clergy would be very cautious whom they recommend for Orders, or for Inſtitution; and that College-Teſtimonials were given with greater Care than they have been.

I add, that he had a very great Zeal for *Reformation*: I do not mean that he was for reforming or altering the Laws; for tho' he did not think the Laws *immutable*, yet did he not plead for the changing them: He was well ſatisfied in the Laws of Church and State, and was not for Innovations: He was no Enemy to the Conſtitution.

The *Reformation* which he was for, was ſuch a one as might be conſiſtent with the Law, and indeed was the End of the Law itſelf. He was for *Reformation of Manners*, and a ſtrict Regard to the Diſcipline and holy Conſtitutions of the Church; he lamented the Prophaneneſs and Diſorders which had broken in among us, and threaten'd our Ruin; he endeavour'd to keep up the Life and Spirit of Religion, and perhaps, conſidering his private Capacity, he did as much this way as any Man that lived in his Time: He never needed any Diſpenſation himſelf, and could not without great Grief of Heart ſee the beſt Laws trampled upon by worldly and ungodly Men, or defeated and deluded by the Craft and Artifices of others. I need make no Apology for his great Zeal againſt all Prophaneneſs and Immorality, becauſe he was *zealouſly affected in a good Matter*.

For his Juſtice to all Mankind he was a great Pattern: He gave all Men their *Due*, in the greateſt Latitude of that Word; he did not only pay his Debts and diſcharge his Truſt, but paid all due Honour and Reſpect to Worth and Virtue, wherever he found it: Nothing could render him partial; no Friendſhip, no Power, no Intereſt whatever could turn him aſide, or ſo much as ſet a falſe *Biaſs* upon him.

His Charity was Divine, and a mighty Imitation of the Love of GOD and of CHRIST: He ſought not his own, but with great Induſtry purſued the Good of others; he did not ſpend his Time in Court and Careſs, in viſiting great Perſons, and hunting after Preferment or Applauſe; *he went about doing Good*; and in this he was indefatigable; his Heart was ſet upon it, and this made him deſpiſe the Difficulty which lay in his Way: Wherever he went, this was his Buſineſs and Deſign. His Charity was large and diffuſive; it extended to the Bodies, the Eſtates, and Souls of Men: He fed and taught; he inſtructed and comforted, and relieved thoſe who wanted Help. I am very ſure it may be ſaid of this holy Man, The Places may be ſhewn where he was doing Good, where he taught, and where he relieved; where he enter'd the Liſts with Papiſts, and where with the other Enemies of the Church; where he inſtructed the Youth, and where he incouraged and directed the younger Chriſtians, and where he exhorted the Elder. There are thoſe who can point to the Places, and truly ſay, *Here is the Family whom he reliev'd, and here live the poor Widows whom he provided for; here is the Place where he preach'd, and where he perſuaded his Auditors to frequent Communion, and brought vaſt Multitudes of Men and Women to conſtant Attendance on that Holy Ordinance.*

One Piece of Charity deſerves to be remember'd to his Honour, and that was his telling Men of their Faults, not only publickly, but privately too. His Reproofs may well be reckon'd among his Charities. I may truly ſay of him, as *Libanius* does of *Socrates*, *He made thoſe better whom he did bite*. He bit and healed at once: There was no Gall, no Venom in him; it all proceeded from unfeigned Charity to the Souls of Men: He could not ſuffer Sin upon his Brother; he had the Zeal of *John Baptiſt*, and durſt and did admoniſh and reprove the greateſt. In truth, he had the Spirit of the ancient Prophets, and of the holy Confeſſors of the primitive Church. A Man that convers'd with him much would be ſure to hear of it if he did amiſs. He was far from Slander and Detraction, from that *lingua tertia* (as it is called among the *Hebrews)* which does three Miſchiefs at once, *viz.* to the *Speaker*, to the *Hearer*, and to the *Slander'd*: *There is that ſpeaketh like the Piercings of a Sword*; *but the Tongue of the Wiſe is Health.*[m] He had the perfect Maſtery of this Member, and uſed it to the Benefit of his Brother. I never knew any Man living that was more ſtout than this good Man in reproving Vice, and in appearing for the Truth; never any Man that was further removed from Flattery and Dawbing.

He was a Friend of a thouſand. He made little Shew, and was ſparing in his Profeſſion of Kindneſs: But when he had Occaſion to ſerve his Friend, he was very induſtrious to do it, and did not think much of Pains and Labour therein.

He was temperate to the greateſt Degree, I had almoſt ſaid to a Fault. I have often fear'd, that (conſidering his great and conſtant Labours) he hardly gave himſelf that Refreſhment which was fit: He drank very little Wine at any time, and in the latter Part of his Life did upon the Matter wholly forbear it. He had, as *Seneca* phraſeth it, a *Stomach that was well nurtured*, not nice or curious; it received the meaneſt Proviſion contentedly. After the Fatigue and Labour of the Day, he would ſup with an Apple or two, with a little Bread, and ſmall Ale or Milk-water. This he would receive with great Thankfulneſs to God, and great Chearfulneſs among his Domeſticks. He was very thankful to God for a Morſel of Bread, and received the meaneſt Proviſion with the greateſt Expreſſions of Gratitude: And yet, when he entertain'd his Friends, he did it liberally. He was always leaſt concern'd for himſelf in theſe Things. He very much deny'd himſelf, but to others he was liberal and open-handed; and rather than the Poor ſhould want Bread, he would faſt himſelf. He led an *Aſcetick* Life, kept under his Body, and with great Induſtry advanced in Holineſs, and a Life that was ſpiritual and heavenly.

For his Contempt of this lower World, he hath given ſufficient Proof: He deſpiſed both the Sides or Appearances of it; I mean the Smiles and Frowns of it. It is well known, that when he lived with the Duke of *Albemarle* he might very eaſily have made his Fortunes, as we uſually expreſs it. Had he made his Court, he could not have failed: But inſtead of that he minded his Charge, and the Duty of his Place; he minded the heavenly Kingdom, and the doing Good to Souls. He would often ſpeak very contemptibly of Riches, and declare that the whole Deſign of the Chriſtian Doctrine tended to bring Contempt upon Wealth and great Plenty. He was of Opinion, that Riches were (as a great Man hath it) *the Impediments of Virtue*; and that a Man could never arrive to any great Pitch of Virtue, but he muſt be *either poor, or like him that is poor*, as *Seneca* hath it.

He likewiſe deſpiſed the Frowns of the World. He met with ſore Afflictions. The Loſs of a conſiderable Part of his worldly Eſtate at once, I reckon the leaſt of them. I do not remember that ever I heard him once complain, but have often heard him give ſolemn Thanks to God for his Goodneſs. Some of his Friends would ſometimes ſpeak their Reſentment before him, becauſe he was not better prefer'd. But he would never ſide with them; he diverted the Diſcourſe, or ſtopt it, by ſaying, *I ſhall never want.*

He was a moſt humble and heavenly Chriſtian; of great Patience and Reſignation to the Will of God; a moſt mortified Man to the World, and to all the Glory and Pageantry of it. He led an innocent and inoffenſive, and a moſt uſeful Life. He ſpent his Hours well, and lived many Years in a Preparation for Death and Judgment.

One Thing muſt not be forgotten, and that was his great Meekneſs under Obloquies and Reproaches, his great Exemplarineſs in forgiving Enemies.

It may perhaps be ſuppoſed, that he had no Enemies, and it will eaſily be granted, that he could deſerve none. But they do not know this World, that think Innocence and Uſefulneſs will protect any Man againſt Malice, Envy, and Ill-will. Had he lived a ſoft and trifling Life, he might have avoided it eaſily: But he did his Duty with great Exactneſs, and that was the Occaſion of Envy. The Doctor could not live like *Therſites*, he could not do his Maſter's Work negligently; and as this drew many Followers and Admirers after him, ſo it did Envy alſo. The Truth of the Caſe is this: His exemplary Life was a ſtanding Reproach upon thoſe who were negligent, and always trudging after Preferment and Wealth. That ſome of the worſt ſhould endeavour to blacken him, hath nothing ſtrange in it at all. This I am very certain of, that the Clergy of the greateſt Name, and the moſt conſpicuous for Virtue and good Learning, had a very great Opinion of him.

He forgave his Enemies, and I could never find him in the leaſt diſturbed on that Account.

He wrote ſeveral Books which he publiſhed; he left alſo many excellent Sermons in MSS. upon the moſt weighty Subjects; particularly upon our Bleſſed Saviour's Sermon on the Mount, which have been ſince printed. There is a great Vein of Piety and Devotion which runs through theſe as well as his other Pieces, which are well known. They ſavour of the primitive Simplicity and Zeal, and are well fitted to make Men better. His Diſcourſes are all medicinal and healing, and fitted to make the Reader ſerious and devout. That Food is beſt which is nouriſhing, and that Phyſick which cures and reſtores. This good Man had no greater Aim than to do Good.

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[m] *Prov.* xii. 18.

I will ſay of him, as *Pliny* did of *Virginius Rufus*, *His Mortality is ended rather than his Life. He lives and will live for ever; and now that he is withdrawn out of our Sight, he will more than ever continue in the Remembrance and Diſcourſes of Men.*

Died Prid. Calend. Feb. 1696, *and buried in* Weſtminſter-Abbey.

The CHARACTER *of Mr.* WILLIAM ALLEN, *by* RICHARD KIDDER, *Rector of* St. Martin's Outwich, London.[*]

I DO not intend to borrow any Topicks for his Praiſe from his Country, or Deſcent from his Quality or Rank, as he was a Citizen of this great City:[a] I need not go ſo far out of the Way; he was valuable upon greater Accounts than theſe; he was a Citizen of a better City, that of God; he was an old and faithful Diſciple of Jesus, a great Lover of God and of Righteouſneſs. This is more than all his other Properties.

Our dear Friend was a great Lover and moſt devout Worſhipper of God. He did it in Publick, he did it in his Family, he did it in his Cloſet. He did with great Reverence attend upon the publick Prayers, hearing of the Word, and frequently received the Holy Sacrament. He taught his Children and Servants to ſerve God: A true Child of *Abraham*, the Friend of God. He kept up a Senſe of God in his Family, and had his Retirements and holy Privacies.

He ſpent great Portions of his Time in Retirement; he was a moſt diligent Inquirer after Truth; he ſought Wiſdom as Silver, and ſearched for her as for hid Treaſures; nor did his Labour prove in vain, for he did underſtand the Fear of the Lord, and find the Knowledge of God: God had given him a great and clear Underſtanding, a ſolid Judgment and Ability; and he improved his Talent to a very great Purpoſe.

He read the Holy Scriptures with wonderful Care and Diligence, attained to great Underſtanding of the more abſtruſe Parts of them; and tho' he had not the Advantage of the learned Languages to direct him, yet by acquainting himſelf with thoſe who had, and by indefatigable Diligence he did arrive to ſo great a Meaſure of Knowledge of thoſe Things which they do contain, as would be very commendable in a well-ſtudied Divine.

He wrote ſeveral excellent Books[b] that need no Recommendation to the World: They are well known and well eſteemed, and the greateſt Clerk will have no Cauſe to be aſhamed to have them placed among the other Authors with which he is furniſhed.

The Arguments he choſe were weighty, and of great Uſe to the World: He deſigned to detect Iniquity, Enthuſiaſm, and Superſtition, which had corrupted the Religion of Jesus: He perſuaded Men to Unity and Peace, and to ſhun all Schiſm and Faction: He endeavoured to reduce thoſe who were gone aſtray, to mind them of the Divine Aſſiſtance, and to perſuade them to the profoundeſt Humility; and to comfort good Men with a juſt Expectation of the Church's emerging from its State of Sin and Miſery into a better Condition. Such were the Arguments which this wiſe and good Man choſe. I may truly ſay of him what one of the Ancients[c] ſays of *Socrates*, that he did not apply himſelf to trifling and leſs uſeful Things; *He promoted that Knowledge which was like to have the greateſt Efficacy upon Men.*

He managed his Arguments with great Judgment and Charity: He ſpake the Truth in Love. He did not contend for Victory, but Truth. His Writings ſpeak a right Chriſtian Temper all along. He was no *Gladiator* in Theology, no Lover of Theological Contentions:

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[*] From the Sermon preach'd at *St. Martin's Outwich*; printed at *London*, 1686.

[a] *London.*

[b] See his Works in *Folio.*

[c] *Liban. Sophiſta Socrat. Apol.*

He had beaten his Sword into a Plough-ſhare, and his Spear into a Pruning-hook. The Inſtruments he uſed ſerved to cultivate and improve, and to pare away what was ſuperfluous, and what was hurtful; he had no Skill to hurt and deſtroy in the Mountain of the Lord.

His great Knowledge did not puff him up; his Charity and Humility and Modeſty held Proportion to it. He was far removed from an high Conceit of himſelf or Contempt of others; he was far from being Pert and Talkative, far from Oſtentation and Shew, from inſulting over his Adverſary, or vaunting of his Victories.

With reſpect to his Neighbour, he may be truly ſaid to have been a righteous Man in the moſt comprehenſive Senſe of that Word.

He was exactly Juſt to all Men in his Dealings and Trade; of this there is no queſtion: And thoſe that knew him well can tell that in making up his Accounts he was ſcrupulouſly ſo, and took great Care that an Error or Miſtake in his Correſpondent ſhould not be to his Prejudice. He was greatly careful to do no Wrong, and had learnt to forgive. I doubt not but the Character given to *Pomponius Atticus* [d] belongs to him: *He had no Quarrels, for he did no Injury; and if any were done to him, he rather choſe to forget than to revenge.* There are few Men, perhaps, have paſſed through the World with leſs Offence to it than this good Man hath done. His Ways pleaſed God, and he ſo provided, that his Enemies (if he had any ſuch) ſhould be at Peace with him.

But he did not only do no Harm, but did much Good in the World; he was not only *juſt* to all, but *merciful* to the Afflicted, to the Poor and Needy: He had a great Senſe of the Miſeries of others: He was a moſt compaſſionate Chriſtian: He did not love in Word nor in Tongue, but in Deed and in Truth. The Love of God dwelt in him, and by this he was conſtrained, and could not ſhut up his Bowels of Compaſſion from his Brother: He needed no Motives or Arguments, it was enough to name the Objects: He ſtood ready always and prepared, and neither wanted Ability or Inclination to help the Afflicted.

Indeed, this humble Soul avoided the Notice and the Praiſe of Men: He that in other Things was open and free, ſtudied Concealment here: He gave generally with his own Hands, and wiſely diſpoſed of his Charity to thoſe whom he thought the fitteſt Objects; but yet, for all his Care and his Art, he could not altogether be concealed. I have great Reaſon to believe, from what I have the certain Knowledge of, that he gave great Sums and large Proportions, and that both the Priſoners and other diſtreſſed Perſons have loſt one of their greateſt Friends, and for his Proportion one of their moſt generous Benefactors. But ſince it was the Pleaſure of our dear Brother to beſtow in ſecret, out of Reſpect and Deference to his Memory and his Inclination, I will not ſearch after the particular Inſtances of his Bounty.

In a word, our dear Brother was a great Example to us of Modeſty and Humility, of Obedience to Superiors, of Diligence in improving all the Portions of his Time, of Fidelity and Integrity, of Kindneſs, and great Calmneſs and Prudence, if we conſider him as an Huſband, a Father, a Neighbour, or a Friend.

His latter End was like his former Life; it was even and undiſturbed: He then ſhew'd his Faith in God, and Reſignation to his Will; his Concern for the Church, and his well-grounded Hope of eternal Life.

A little before his Death he called for his Family, and, as became a dying Chriſtian, and one that was ſenſible of his Departure hence, he exhorted them eſpecially to two Things:

Firſt, That they ſhould preſerve in their Minds a lively Senſe, and make a thankful Acknowledgment of the Love of Christ, who for our ſake was content to become a Man, and to ſubmit to Death, even the Death of the Croſs: He required them to conſider, that this was for our Sakes purely, and that Jesus could be induced by no Intereſt to do this, but that which was peculiarly and ſolely ours.

Secondly, That they would be ſteady and conſtant in a Courſe of Piety and true Religion, well knowing the Hazards and Temptations of this mortal Life, and that we loſe our Labour if we do not perſevere unto the End.

Having ſaid theſe Things, he pray'd that God would ſend them an happy Meeting in another and better World.

Having ſet his Houſe in Order, and diſpoſed himſelf for another World, he gave up his Spirit into the Hands of his God, his merciful Creator, which (I make no doubt) is added to the Spirits of juſt Men made perfect.

Thus did our dear Friend live in the World, and thus did he leave it; he lived above it, and was prepared to leave it: He was one of the greateſt Patterns of the Chriſtian Life that this Age hath produced, and did by his Life prove the *Truth* and *Practicableneſs* of the Chriſtian Doctrine, and expreſs the Luſtre and Goodlineſs of Chriſtianity at the ſame time: In him we might ſee the Lovelineſs of Religion, and how well fitted it is to mend our own Tempers, and to render us uſeful to the World.

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[d] *C. Nepos. P. Attic.*

In him we might behold great Knowledge and the profoundeſt Humility; an Ability to teach others, and the greateſt Docibility or Readineſs to learn; the Courage and Reſolution of a Confeſſor, and at the ſame time the Humility of a little Child; a great Charity without Vaunting, a great Zeal without Faction, and a diligent Purſuit of Truth without Dogmatiſing or Study of Parties.

In his Converſe with others he was *grave*, but not *moroſe*; very gentle and friendly, highly civil and obliging: His Diſcourſe was ſerious and heavenly, not frothy and trifling: He ſpake well of Mankind, and was very prone to hope the beſt of all: He was not full of Diſcourſe, but it was always like the good Man, modeſt and inoffenſive, and ſuch as miniſter'd to edify or inſtruct.

He had a great Senſe of any Evil that the Church of God felt, and perhaps few Men that lived were more concern'd than he for the Sufferings of his Fellow-Chriſtians; but ſtill he was far from Murmuring or Diffidence, but had a ſtedfaſt Faith in God's Providence, and did greatly incourage others to hope in God: He well conſider'd the Uſefulneſs of Afflictions, and endeavour'd to good Purpoſe to awaken Men to pray fervently for the Church of Christ, and to depend upon God for the fulfilling all thoſe excellent Promiſes which have not as yet received their Accompliſhment.

He was for a very conſiderable Part of his Life a Man of Trade and worldly Buſineſs; God bleſſed his Endeavours, and the good Man ply'd his Calling; but his great Care was to labour for the Bread that endureth: He was more careful to keep the World out of his Heart, than to get it into his Poſſeſſion: He was not only juſt and charitable, when he traffick'd and dealt in worldly Things, but heavenly alſo: He did not relinquiſh the World, and then pretend to deſpiſe it: He overcame the World more generouſly; he kept in it, and was abſtracted from it; he uſed it, but was as if he uſed it not: He was religious in his Shop, heavenly-minded upon the *Exchange*, innocent and undefiled in the Preſs and Crowd of crafty, deſigning, and depraved Men.

For ſome time before his Death he left off Trading, and gave himſelf to Reading and Devotion, to fervent Prayers and Meditations of Heaven and heavenly Things, to Works of Piety and Charity, and the cloſe Conſideration of his State toward God: He wiſely conſider'd that it was fit there ſhould be a conſiderable Space of Time allow'd between the Hurries of Life and the great Work of dying well: He knew when he had enough of the World, and had learnt the true Uſe of Riches; and now he diſpenſed to others what he had gained in his younger Time; and he took care to ſeaſon what he left behind him by Alms and Acts of Mercy and Relief.

In a word, he was a very eminent Example of Chriſtian Virtues, greatly eſteem'd by all good and wiſe Men who knew him, and mean only in his own Eyes.

Died in Auguſt 1686, *and buried in the Pariſh-Church of* St. Martin's Outwich.

The CHARACTER *of* CHRISTIAN *Counteſs of* Devonſhire,

by THO. POMFRET. *

SHE was Daughter to *Edward* Lord *Bruce* of *Kinloſs*, Privy-Counſellor to King *James*, both in *England* and *Scotland*, and Maſter of the *Rolls*. He *(Edward* Lord *Bruce)* deſcended from *Robert Bruce* the *Norman*; and from him deſcended all the noble *Bruces* both of *England* and *Scotland*, and particularly *Robert* and *David*, both Kings of the *Scots*, whoſe Siſter marrying into the Family of the *Stuarts*, they in her Right inherited the Crown of that Nation.

She was born on *Chriſtmas-Day*, and for that Reaſon had the Name of *Chriſtian*, anſwering up to the higheſt Meaſures, the glorious *Omen*, both of the Day and of her Name; appearing ſo ſoon to be *Chriſtian*, as if indeed ſhe had been born one, expreſſing in her younger Years ſuch vigorous Demonſtrations of Goodneſs, that the World might eaſily ſee ſhe had a Soul and Body made at firſt to all poſſible Perfections.

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* From the Life, printed at *London*, 8*vo*. 1685.

Such Impreſſions did this Purity of her Youth, the Pregnancy of her Wit, her Freedom from Paſſions, that Neglect of Vanity, and Hatred of Exceſs, together with that Modeſty and Sweetneſs which were naturally hers, make upon the Mind of her indulgent and diſcerning Father, that he expreſs'd his Value of her and her own Merit, by the firſt publick Notice he could make, which was to marry her to an Heir of one of the greateſt Families and Eſtates in *England*, and by giving alſo ſuch a Portion as in thoſe Days did exceed, and would alſo now be a very great one, *viz.* 10,000 *l.*

Her Huſband was Sir *William Cavendiſh*, Son to the Lord *Cavendiſh*, (made afterwards Earl of *Devonſhire*) deſcended from the ancient Stock of the *Jernon* and *Norman* Blood. Made thus a Wiſe, ſhe ſoon put in Practice all thoſe Virtues which ſuch a Relation required from her: Such a Reſpect ſhe paid as St. *Paul* commended to Chriſtian Women, that ſhould alſo increaſe to Reverence and Obedience; conſidering wiſely with herſelf, that when the Wife once falters from the Command of her Huſband, Storms and Tempeſts invade the Family; and that her own, her Huſband's, her Childrens, and her Friends Happineſs and Quiet are not indanger'd only, but ſcatter'd into Diſorders worſe than Hell.

This Obedience ſhe look'd upon as no hard Taſk, becauſe Love aſſiſted to bear the pleaſing Burden: Her own and Huſband's Soul met in equal Poiſe, and the Thoughts and Deſires of the one were the Thoughts and Deſires of the other; GOD made *them* Two into One, and they were one in Judgment and in Will, and in Affection and in Care: And as Love made them ſo, Loyalty (another of her Conjugal Virtues) ſo kept them; the Huſband incloſed her to himſelf when he eſpouſed her with his Ring; his was the Right, and her's the Virtue to be only his.

She being left in many and intricate Law-ſuits, and burden'd with a great Debt, had the good Management to acquit herſelf of them both with Honour and to the Intereſt of her Family: And having thus cleared the Eſtate for the Heir, her next Concern was, by the moſt generous Education, to prepare her Son, that he might anſwer his great Fortune, and greater Name, by the nobleſt Actions. For conſidering wiſely with herſelf, that the good or evil Condition of Children did not depend upon any kind Aſpects, or malevolent Configuration of Planets at their Birth, or that they were made fatally evil by any original Neceſſity of being wicked, ſhe concluded that (next to GOD's Grace) the beſt Impreſſes of Virtue ought to be ſtamp'd upon Children when they are young, if their Parents would have them eminent in the Practice of it.

Upon theſe Reaſonings, our prudent Lady ſpared no Coſt in breeding the young Lord her Son; towards which, that ſhe might give him the moſt inviting Encouragements, to the Indulgencies of a Mother, ſhe added the Prudence of the Houſewife; and at the ſame time ſhe was ſo expenſive in his Education, yet then, and at other times, by her Frugality, made ſuch Purchaſes, which when ſhe died added conſiderably to his Fortunes; becoming at once a Pattern of the largeſt Generoſity and ſtricteſt Houſewifery, and giving Demonſtrations to all of their mutual Conſiſtence: For when Courts, both Domeſtick and Foreign, did admire the one, the moſt Parſimonious did confeſs that ſhe ſurpaſs'd them in the other.

But theſe extraordinary Actions her great Prudence, tho' conjoin'd with a Reſolution not to be wearied out, could not have effected, if ſhe had not alſo with the moſt diſcreet as well as Chriſtian Forecaſt, wiſely proportion'd the right Expence of Time: Her Mornings therefore being diſpoſed to Devotion and the Houſhold Affairs, every Day, after ſhe had firſt accounted to GOD for herſelf, ſhe then took the Accounts, even to the minuteſt Expences, of what the preceding Day had conſumed. But Prayers and pious Readings were her firſt Buſineſs; Virtues almoſt natural to the Sex. The Remainders of the Day were determin'd to her Friends, in the Entertainment of whom her Converſation was ſo temper'd with Courtſhip and Heartineſs, her Diſcourſes ſo ſweeten'd with the Delicacies of Expreſſion and Harmony of Reaſon, that ſuch that did not well know the Expence of her Time would have thought ſhe had employ'd it all in *Addreſs* and *Dialogue*; in both which ſhe exceeded moſt Ladies, and yet never affected the Title of a *Wit*; carried no Snares in her Tongue, nor counterfeited Friendſhips; maintained no Paradoxes or imperious Diſputes; and as ſhe was never known to ſpeak Evil of any, ſo neither would ſhe endure to hear it from any of others; reckoning it not only a Vice againſt good Manners, but the greateſt Indecency alſo in the Entertainment of Friends, to ſpend the Time in uſeleſs Talkings and Calumnies, and therefore always kept herſelf within the Meaſures of Civility and Religion; from whence her Converſation was wiſe and profitable, witty and innocent, and in her Lips the very Law of Kindneſs and Sweetneſs of Language.

Her Geſtures correſponded to her Speech; no giddy Head or proud Eye-lids, no haughty Brow or perplex'd Countenance; but of a free, native, genuine, and graceful Behaviour; as far from affected and extraordinary Motions, as *they* from Diſcretion.

Theſe admirable Qualities drew to her Houſe all the beſt Company, towards whom ſhe had ſo eaſy and ſuch an obliging Addreſs, without the leaſt Allay of Levity or Diſdain, that every one departed with the higheſt Satisfaction; ſhe ever diſtributing her Reſpects according to the Quality and Merit of each; ſteering the ſame ſteady Courſe in the Country alſo, between which and the Town ſhe commonly divided the Year.

When at home, her Expences in the nobleſt Houſe-keeping and the moſt generous Charity kept equal Meaſures with her Incomes; and her Goodneſs ſo vied her Houſewifery, that ſhe could ſcarce tell how to lay up Money ſo long as ſhe had a Friend to entertain, or any in diſtreſs to relieve; for Charity was one of her dear Delights; nor would ſhe ſtay for, but find out Opportunities, tho' indeed ſhe lived in ſuch Times that afforded daily Objects for her tendereſt Compaſſions.

The War had made Loyalty poor, and Sequeſtrations upon the Prieſts of God had reduced the Clergy to ſuch lamentable Wants, that they had nothing left to cloath them but their own Righteouſneſs, nor any thing to feed on but a good Conſcience and their paſſive Virtues.

Here our noble Lady ſaw and pitied, and as ever ſhe had been the Defender, ſo now ſhe became the Succourer of the righteous Cauſe, fed and cloathed and comforted all that lived within the Vicinage of her Charity; and as one Act of Goodneſs creates Appetites after others, ſo neither could her Deſires be ſatisfied with the next Occaſions for her Bounty, but ſhe ſought abroad and diffuſed it round the Nation, and beyond it alſo, to ſuch as were made poor for God's Sake and the King's.

And in this ſhe had a peculiar Generoſity; for tho' ſhe would give with both Hands to the Loyal Sufferers, yet ſhe would not endure it ſhould be reckon'd as an Alms, but rather as a juſt Debt to them out of her Abundance. And having with great Addreſs and much Coſt helped to bring about the King's Reſtoration, and deſervedly having been careſs'd in the Court of the reſtored King, ſhe retired from the Noiſe and Imbroilments of Buſineſs, with Silence and Devotion, to fit herſelf for Paradiſe; drew the Curtain to the Affairs of the World ſome Years before her Death, to entertain herſelf with Meditations and Preparations for Eternity: Not that ſhe excluded herſelf from any Offices of Civility to her Friends, or the moſt indearing Expreſſions of Tenderneſs towards her Relations; but rather did with more Paſſion and Earneſtneſs deſire their continual Company.

Before Death ſeiz'd her, it ſhew'd itſelf at a diſtance, and God was pleaſed ſo to order it, that by ſome previous Infirmities (as well as by a great Age) ſhe ſhould be called upon to provide for her greateſt Intereſt; and ſhe ſoon underſtood the Intent of God's Providence, and by Methods truly Chriſtian prepared herſelf for him.

Her laſt Sickneſs (tho' it continued for ſome time) was entertain'd with great Patience and repeated Devotions, with a perfect Reſignation to God's Will, and all the Offices preparatory to an holy Dying; but, conſidering with herſelf that Charity was that only Grace which enter'd Heaven, her Love to God became now more intenſe and operative; nor could ſhe, even under her Pains, forbear her uſual Compaſſion and Bounties to the Poor to the very laſt Minutes of her Life.

Her Servants had received many, and thoſe very great Inſtances of her Bounty; but ſhe could not leave them without a Farewell Teſtimony; and therefore, beſides the large Legacies left to them by Will, ſhe order'd a great Sum to be given amongſt them not long before her Death.

And now our good Lady was haſtening to Heaven, and being crown'd with many Years and Honours, ſhe went to receive that of Immortality in *January* 1674.

Never was a Woman more honour'd through her whole Life, and at her Death; and by both ſhe hath taught all Ladies, *that the ſureſt Path to Honour is by Virtue.*

Buried at Derby, *the Burial-Place of the Duke of* Devonſhire's *Family.*

The CHARACTER *of the R^{t} Rev^{d} Dr.* ROBERT SANDERSON, *Lord Biſhop of* Lincoln.*

SIR,

I AM equally ſorry that I cannot ſatiſfy your juſt Deſire in the Remarks of our renowned *Dioceſan's Life*, as that I muſt comply with your ſad Fear in the too true Report of his *Death*; that I muſt aſſure you we have loſt the Man, and what was mortal in him, and yet cannot help you to his Virtues, and what was immortal in him; that when I muſt write you the News that he is dead to the World, I cannot draw a Character wherein he may *live* with the Good and Virtuous for ever.

His Modeſty wrapped him in that Privacy, and his Place kept him at that Diſtance, that I cannot take his Portraicture, nor recount his Memorials ſo exactly as I could wiſh, and you may expect; yet, tho' for no other Cauſe than for this, "That Poſterity may know we have "not looſely through Silence permitted Things and Perſons to paſs away as in a Dream," there ſhall be thus much extant concerning this excellent Perſon, for his own Honour and the Honour of the Church he was bred in, That he was a Biſhop, and a Man of moſt ſound Judgment, of moſt deep Learning, of a vaſt Apprehenſion, of an holy and unſpotted Life, of an unſuſpected Integrity; a great Friend, a faithful Servant, a valiant Champion of the Church.

When his Parents[a] obſerved that he was capable of advancing the Worſhipfulneſs of his Birth by the Excellency of his Parts, his pregnant Wit, his large and capacious Underſtanding, his fix'd Judgment, his faithful Memory, and his hopeful Seriouſneſs, they took care that his Youth and firſt Years of Reaſon ſhould not be loſt, but (being hardly recover'd if neglected) be carefully improved in all good Learning, of which he was not only capable, but comprehenſive, in a ſevere and exact Grammar-School;[b] where, by an unwearied Diligence, a ſilent, ſedentary, and an aſtoniſhing Way of following his Book, a Seriouſneſs beyond his Years, (Oh! how would he ſteal away from his Companions Follies to his ſeverer Taſks and Privacies) he made his Way through all Things on which he could fix, to an Exactneſs in *Greek* and *Latin*, which he retained to his Dying-day: And he would obſerve, "That an Exactneſs in "School-Learning was a great Advantage to our higher Studies, as the Miſcarriages of School "are not eaſily recover'd in the Univerſity;" the Errors of the firſt Concoction being hardly rectified in the ſecond.

At School, he obſerv'd, he learnt an Art of Memory. When he was enjoin'd to learn what he underſtood not, (which was then an ordinary Miſcarriage in Grammar-Schools) he was compelled to make uſe of Similitudes, &c. and to remember thoſe Things he knew not, to think upon ſomething like them he knew. As he had many excellent Obſervations touching Schools, which he would ſay were the moſt conſiderable Places in the Kingdom, ſo he would uſually ſay, "That the *practical Way* is the beſt, when, as *Ariſtotle* ſpeaks, *we learn* "*that by doing, which we learn to do.*

And now I would willingly inlarge on his Minority, and his firſt Appearance in ſolid and pious Learning, with which he always abounded; but that it is like the Beginning of *Nilus*, hardly to be found; and we know no Minority of his, being one that did αἰὲν ἀριστεύειν excell his Equals and himſelf, in a ſtaid Worth above his Years and Time, always eminent, always excellent: And therefore I follow him furniſh'd with excellent Rules of Grammar and Rhetorick, with choice Pieces of Hiſtory, Poetry and Oratory, with an Elegancy in *Latin*, a good Judgment in *Greek*; ſerious in his Deſign, prudent in his Study, induſtrious in his Way, clear in his Apprehenſion, ſearching in his Underſtanding; ſerene, orderly, and methodical in his Thoughts; ſober and civil in his Carriage (the School having added to his great Parts that Humility, Meekneſs, Modeſty, Obedience, and Civility, as, advantaged by his good Diſpoſition, render'd him to his Dying-day ſubmiſſive to Superiors, obliging to his Equals, tender to his Inferiors, amiable and charitable to all.) I follow him (with as much Duty, Obſervance and

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* From a Book entitled, *Reaſon and Judgment*; or, *Special Remarks of the Life of the Renown'd Dr.* Sanderſon, &c. In a Letter to the Rev. *J. W.* D. D. P. L. By *D. F.* Printed at *Oxford*, 1663, in *Quarto.*

[a] He was a younger Son of *Robert Sanderſon*, (a Miniſter) and was born at *Rotherham* in *Yorkſhire*, *Sept.* 19, 1587.

[b] At *Rotherham* aforeſaid.

Affection, tho' not with ſo much Ability, as other Men) to the Univerſity of *Oxford*, where, in *Lincoln-College*, with a ſlow but ſure Pace, he proceeded in all rational and ſolid Learning; his unwearied Mind ſtruggling with the Intricacies, Perplexities, Darkneſs, and Confuſion of Nature, and aiming at that clear and genuine Apprehenſion of Things we were created in, *after the Image of* God, *in Knowledge*; not ſo intent upon the Notions as the Nature of Things. As he had attained to ſo much Grammar as enabled him to ſpeak his Mind properly, and ſo much Rhetorick as to expreſs it perſuaſively, ſo he endeavour'd to gain ſo much Logick as might order, guide and direct his Thoughts *methodically*, in *apprehending* Things *diſtinctly*, in *judging* of them *exactly*, in finding out the Truth that lies in them *ſucceſsfully*, in *diſcovering* the Errors, Deceits and Fallacies impoſed upon us in them *evidently*, and *urging* the Truths found out *convincingly*. His Way was, *1ſt*, To *write* the Rules his Tutor ſuggeſted, or his Books afforded (for he writ moſt he read or heard, as he ſaid, *to ſtay his active and young Soul upon Things until he had diſtinctly conceived them.)* *2dly*, To debate thoſe Rules with himſelf and others which he had ſo written. *3dly*, To practiſe them upon ſome Queſtion or other till they became as his native Reaſon, as his own Soul. Whereby he afterwards attained, in all Caſes, a great Happineſs to comprehend Things fully, to ſtate Controverſies exactly, to lay them before others both clearly and compendiouſly; to find out the Merit of a Cauſe, the right Joint of a Queſtion exactly; to confirm a Truth pertinently, properly and acutely; inſomuch, that as he compoſed a new Logick, an excellent way of Reaſoning, ſo he was himſelf for many Years the *publick Reaſon* of the Church; looking into Debates deeply, opening them ſolidly and conſpicuouſly, determining them impartially, conſcientiouſly and clearly; preſſing Truth and Duty convincingly. His Reaſons were ſtrong and demonſtrative, his Allegations cloſe and pertinent, his Obſervations choice and prudent, his Deductions clear, his Cenſure impartial, his Expreſſions apt, ſuitable, weighty and accurate; his Diſcourſe ſteady, judicious, undiſtracted, made up of abſtract Notions of Reaſon, Experience and Religion; his Thoughts calm, ſmooth and methodical. He was a great Engroſſer of private Syſtems and Papers, and he would ſay, *the united Reaſon of many induſtrious and ſerious Searchers after Truth make one compleat Man.* He would gather the acuteſt Arguments he found among Philoſophers, to *quicken*, tho' not to *inſtruct* himſelf. Theſe ſmart Trifles (he would ſay) would help us to that Acuteneſs and Diſtinctneſs of Apprehenſion that might be uſeful in greater Matters; and it was equally uſeful and pleaſant to obſerve the various Workings of ſeveral Reaſons with Mens ſeveral Defects and Excellencies; by the correcting the one whereof, and imitating the other, a Man might raiſe a Frame of Soul moſt knowing, moſt clear, and almoſt innocent. He adviſed young Men to " advance towards a clear Underſtanding of any thing by theſe " Steps: *1ſt*, To underſtand the Word by which it is expreſs'd in all its Acceptations. *2dly*, " To underſtand all the Words in the learned Languages by which that Thing is expreſs'd, " with the Original of thoſe Words, and the Reaſon why they were made uſe of to expreſs " that Thing; with all the Words that are near to it, and their Signification. *3dly*, Then " to apprehend the Nature of the Thing, with what it hath common with other Things, and " what it hath ſpecial in itſelf, what Relation it hath to other Things in the World, whence " it proceeded, for what End it was made; with other Things that are like it. Thus to " know a few Things exactly, is to be very learned." As to any Queſtion that was to be debated, " the Words (he ſaid) muſt be clearly underſtood, and the Notion of the Things in " Debate ſtated; and then what is granted on all Sides concerning the Things rightly under- " ſtood muſt be ſhewed;" *and what is controverted (as there will be very little, when Words and Things are well underſtood) muſt be clearly laid down as it is underſtood on all Hands, and convincingly proved by a proper Reaſon from the Nature of the Thing, or from Authority, preſs'd and clear'd from all Evaſions, Cavils, and Subterfuges; which Cavils muſt be propoſed faithfully and honeſtly, and anſwer'd briefly and fully, ingenuouſly, candidly and modeſtly.*

His Advice about reading of Authors was this: *1ſt*, To obſerve the Nature of the Thing handled, and ſo know what to look for from him, what Part of Learning he may ſatisfy you in. *2dly*, To obſerve the Author, and the Occaſion, Time and Way of Writing. *3dly*, To obſerve what is ſaid of the Thing handled in direct Propoſitions. *4thly*, To note what is ſaid indirectly of it out of other Learning, as Rhetorick, Philology, Hiſtory, *&c.* *5thly*, To take notice what new Explications the Author uſeth beyond what we have in the old Learning; his ſeveral Concluſions and Arguments, with the Topicks from whence they are taken; with his Anſwer to Arguments and Objections. He would ſay, " It was no leſs than a Miracle " of Knowledge that Men might attain to, if they proceeded thus diſtinctly in reading Au- " thors, and in purſuing after Knowledge." He adviſed young Men to uſe Common-place-books, in the Beginning whereof there might be a common Table, containing the general Heads of the Book, under which generally the ſpecial Heads may be written, with References to the Pages where thoſe Heads are handled, with a little blank Space after each ſort of Heads, wherein more Heads if we meet with them may be inſerted: For every Head let there be reſerved a Page, where what notable Sentence, Notion, Rule or Particular ſoever is ſuggeſted to us in reading, meditating, diſcourſing, may be written and reſerved for future Uſe. His Mind, thus guided by ſure and conſtant Rules of Reaſon, made the more methodical and ſo more happy Progreſs in learning Languages and Intellectual Sciences, Philoſophy, Hiſtory, Poetry, Philology, and the whole Circle of Learning; which he throughly ſtudied and methodically digeſted, making each Part illuſtrate and help another, untill he became a great Maſter of the Whole: — And his Parts voted him Fellow of the Houſe (an excellent Advantage for young Men to improve their firſt Years of Prudence and Diſcretion) and made him an eminent Tutor in the Univerſity, where he at once learned and taught, advancing his own Parts and Reaſon while he improved his Pupils. *I learn* (ſaid he) *much from my Maſter, more from my Equals, and moſt of all from my Diſciples.* And indeed he allow'd himſelf no other Diverſion than what the giving Encouragement and Inſtruction to ingenious young Students yielded him (a thing he peculiarly delighted in, as wherein he could obſerve the ſeveral Weakneſſes of Reaſon, and their reſpective Remedies.)

Here he was as retired as he could, being able, but not forward to appear, and very willing to improve himſelf. His modeſt Thoughts and Diſtruſt of himſelf made him awhile ſatiſfy himſelf with the Conſcience of well-doing, having the higheſt Pleaſure of enjoying Worth without Noiſe, and Virtue without Applauſe; being a great *Stream* of Learning without Noiſe, *deep* and *clear*.

While he was in the Univerſity, he generally ſpent eleven Hours a Day in Study; which Induſtry of his diſpatch'd the whole Courſe of Philoſophy, and pick'd out in a manner all that was uſeful in all the Claſſick Authors that are extant; drawing Indexes for his private Uſe, either in his own Paper-book, or at the Beginning and End of each Book; which will teſtify his indefatigable Pains to as many as ſhall peruſe his excellent and well-choſen Study. This Aſſiduity continued to his Dying-day, as if he had reſolved to depart ſtudying, and go immediately from his Purſuit of *revealed Truth* to the View of the *eternal*. He diſpoſed himſelf and Time to perpetual Induſtry and Diligence; not only avoiding but perfectly hating Idleneſs, and hardly recommending any thing more than this, *Be always furniſh'd with ſomewhat to do, as the beſt way to Innocence and Pleaſure.* There was not a Minute of the Day he left vacant from Buſineſs of Neceſſity, Civility or Study; you ſhould hardly ſee him without his Book, or hardly meet him without his plodding Thoughts and Meditations. A clear and calm way he had of weighing duly what he ſhould do, in deſigning what he had conſider'd, and ſoberly performing what he had deſign'd. His Mind was wholly inward, where lay his Scenes of diſcreet, prudent, and pious Undertakings. In Sickneſſes, if they were not ſo violent as to make the Recollection of his Thoughts impoſſible, he never intermitted Study, but rather reinforced, as the beſt Eaſe of his Diſtemper, and Diverſion of his Pain. His way was to caſt into Paper his Obſervations, and direct them to his great Deſign. I may ſay of him, as the Reverend Dr. *Fell* ſaith of his good Friend the excellent Dr. *Hammond*,[c] That conſidering his Time of Prayer and inſtructing his Family, his Peruſal of the Writings of Friends and Strangers when intended to be publick, his Review of his own Works, his Reception of Viſits, whether for Civility or for Reſolution of Conſcience, or Information in point of Difficulty, which were numerous and great Devourers of his Time, (he being reckon'd the ableſt and faithfulleſt Caſuiſt in the World) his general Correſpondencies by Letters, which took up the Proportion of a Day in each Week, and more; I ſay, he that ſhall conſider theſe Inſtances of Diligence, beſides his own vaſt Reading, muſt be to ſeek what point of Time remained undiſpoſed of, and *learn to redeem the Time.*

It pleaſed GOD he had a Body ſuited to thoſe Pains he was deſign'd for, a faithful Aſſiſtant rather than an Impediment to his great Soul, ſymbolizing with it in an exact Temper, neither failing it through the Weakneſs of Organs, nor burthening it with the Redundancy of Humours, nor clogging it with a ſad Melancholly, nor diſturbing it with an active Unſettledneſs, nor ruffling it with angry Choler; neither too large for it, nor too narrow, but every way proportionable.

I am aſſured, that he never conſider'd longer than till he could diſcern whether Things propoſed were fit or no; when that was determined, he would without any ſlow Delay (in ſpending that Time to gaze upon a Buſineſs which might ſerve to do it) go about another; when he had perfected one Buſineſs, he could not endure his Soul ſhould ſtand ſtill, but he inſtantly conſider'd what was next to be undertaken, conſtant Courſe of Buſineſs running along with a conſtant Courſe of Time.

His Carriage grave, comely and modeſt; his Garb plain and ſtudious, ſuch as became a great Scholar and a ſolemn Divine, always meditating ſome great and good Deſign, retiring within himſelf, and taken up with his own great Thoughts; equal in all his Actions; doing nothing raſh, violent, or percipitant in his Words, Geſture, or Underſtanding; even and compoſed, entire, modeſtly endeavouring what he thought his Duty; diligently purſuing what was within his Reach, and reſolvedly fix'd upon what he judged within his Capacity; the ἀνὴρ τετραγῶνος, the ſquare and *ſolid Man, ſeldom failing, and therefore ſeldom repenting:*" His Speech was as calm and even as his Soul, ſo ſober, ſo ſteady, ſo apt, ſo ordered, ſo weighty when ſerious, ſo pleaſant when devoted to an harmleſs Mirth, which became him no leſs than Smiling and a little Laughter doth a good Man and a good Conſcience; for his innocent Facetiouſneſs was well tempered with Gravity, mixed with good Counſel, allayed with good Diſcourſe, and beautified with excellent Example: If he would ſpeak facetiouſly, no Man did it or could do it more pleaſingly: If he liſted to diſpute ſolidly, none did it more ſatisfactorily: He was choice in his Friends, and faithful to them; Friendſhip when true and ſincere, he would ſay, was the greateſt Happineſs and Relief among the Cares and Troubles of the World, eſpecially with thoſe who were of the ſame Inclination, Profeſſion, Study and Deſignment with himſelf; an Union of Mind is next the Union of Soul and Body in the World; and Friendſhip is next unto Life: And it was this reverend Perſon's Buſineſs, where-ever he was, to promote thoſe two great Things, *Friendſhip* and *Love*, that (as he uſed to ſay) Men might have thoſe that charitably obſerved, and faithfully admoniſhed them of the Failings, Indecencies, and Miſcarriages Nature is obnoxious to; which he exactly performed, and expected back again to be returned to himſelf: He was conſtant in his Kindneſs, as long as Friends were true; but as he could eaſily diſcern and look through, ſo he deeply reſented all Artifice and Cunning: A plain Man he was, and a plain Temper he loved; if any Miſchance happened that might occaſion Miſapprehenſions, he ſuffered them not to improve by Concealment, but preſently offered the Reaſons of the Miſunderſtanding, and enjoined all his Friends to return him the like Meaſure back again, if his own Actions ſeemed at any time doubtful or unſeemly.

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[c] See Dr. *Hammond*'s Character, *p.* 115.

None underſtood better how all Things are lawful, none underſtood better than he how all Things are not expedient; he knew Temptations lie in Ambuſh, behind our lawful Enjoyments: In his Apparel none more plain, in his Diet none more temperate, eating (as he would ſay) rationally, *only for Health and Life*; one Meal a Day ſufficed him, with ſome Fruit at Night: In his Sleep none more ſparing, eleven or twelve at Night being his uſual Time of going to Reſt, and five, and very rarely ſix, the Hour of his riſing: Recreations which his Judgment allowed, yet his Care and Self-denial forbid him; *ab illicitis ſemper, quandoque à licitis*, was his Rule: He would ſay, Things unlawful we muſt never do; nor eve lawful Things, but with due Reſpect of our *Calling* and other concurrent *Circumſtances*.

And now you are willing, I doubt not, to hear how this exact Man appeared in the World. You muſt know, that when he found his youthful Heat abated and fined, his Parts and Abilities competent, his Underſtanding furniſhed with all neceſſary Knowledge, his Memory made faithful and ſerviceable by Method and deep Apprehenſion, his Invention upon any Subject flowing with proper Notions, his Judgment in a Variety of Learning exact, and diſcerning Things that differ, his Prudence for Affairs mature and well-weighed, and his Soul knit to a Reſolution able to meet with Variety of Occaſions, with Honour, Quiet, Pleaſure and Safety, he was not wedded to Eaſe and Speculation, nor wanting (what able Men ſometimes do) a publick Patrociny and Encouragement, in anſwer to the Expectation of the Univerſity that bred him, of his Generation that looked for him, and his own Inclination, —— who would always ſay, *That Employment was Improvement*. He left the Univerſity, having compaſſed with his Knowledge the whole Circle of the Arts, being exact in Propriety and Elegancy of Languages, having read ancient and modern Writers, having ſtudied Philoſophy, and made himſelf familiar with all politer Claſſick Authors, being learned in School-Divinity, and a Maſter in Church-Antiquity, ready in the Senſe of Scripture, Fathers, Councils, Eccleſiaſtical Hiſtory; "Thus full of Scripture Strength, of Councils Weight, of Fathers Conſent, of Hiſtorick Light, of Scholaſtick Acuteneſs;" he, I ſay, left the Univerſity freely, making not the uſual Advantage of his Place, which was then Prudence and good Huſbandry, but looked upon by him as the worſt Sacrilege in the *World*, as which at once betrayed the Church to the Unworthy and Weak, and the Univerſity to the Undeſerving, and the Founders Charity to thoſe Perſons they never deſigned them for; to the Shame of the preſent Age, and the Undoing of the future; and betaking himſelf to his Charge at *Boothby-Pagnel* in *Lincolnſhire*, where we have him preaching ſolidly, not allowing himſelf the eaſy Liberty of doing the Work of the LORD negligently. Altho' he was furniſhed with that claſſick and authentick Learning, which readily enabled him to ſpeak upon any Occaſion and Subject properly, pertinently, copiouſly and handſomely; yet ſuch was his Reverence of that great Work, that he was very elaborate and exact in reading, meditating and compoſing his Sermons to rational and juſt Diſcourſes. His Method was to chuſe his Text *pertinently*; to weigh its Occaſion, Coherence, and other Circumſtances, *duely*; to look out the trueſt reading of it, *induſtriouſly*; to open that Original by reading out of the choiceſt Authors, and moſt proper Learning in that kind, *clearly*; to drop ſuch pithy and pertinent Obſervations, learned, moral, divine, as he went on in Explication, *judiciouſly*; to pitch upon great Obſervations that were couched in the ſeveral Parts, *uſefully*; which he deduced from the Texts evidently (for he could not endure thoſe that wreſted the Scriptures for a Truth, as Men that were under a Temptation of wreſting them for an Error) bottomed upon their proper Grounds and Reaſons orderly (preſſing each Truth with Evidence raiſed from their ſeveral Places in the Body of Divinity) illuſtrated and enlarged with general Learning, and *improved* to the reſpective Duties of Chriſtianity that he ſaw might rationally be inferred from them; and indeed his general Learning afforded him Plenty of Obſervations, proper, learned and uſeful, upon each Head. His Way, like Dr. *Hammond*, was after every Sermon to reſolve upon the enſuing Subject, and to draw a Scheme of it, and to take in the Courſe of his Study what fell in conducible unto the preſent Purpoſe; and he ſpoke from the Heart to the Heart.

As he provided ſtrong Meat for ſtrong Men, ſo he provided ſincere Milk for Babes, ſpending an Hour at Evening in the Church-Catechiſm, whereat the Parents and elder ſort were wont to be preſent, and from whence they reaped more Benefit than from his Sermons, the great Principles of Religion working more powerfully upon them than his Diſcourſes and Enlargements. *Chriſtianity was moſt ſucceſsful*, he would ſay, *when propoſed naked and in its own Evidence, as the Truth was in* JESUS. By catechiſing, the Goſpel prevailed over Judaiſm and Heatheniſm; by catechiſing, Popery incroached and broke in upon the Goſpel; by catechiſing, the Goſpel again recover'd itſelf, and got ground of Popery. He open'd the Church-Catechiſm diſtinctly, grounded them in each Point ſtedfaſtly, and taught them their Duties ariſing out of each Part of Religion profitably; making it appear as he went along, *how the Grace of* GOD *bringing Salvation by* JESUS CHRIST *hath appeared, teaching Men to deny all Ungodlineſs and worldly Luſt, and to live ſoberly, juſtly and godly in the preſent World.*

As he taught them, ſo he and they lived up to a Religion pure and undefiled: He and they joining together in the holy Offices, *1ſt*, Of Common-prayer in all the Days appointed, devoutly and reverently (where he and his Family were the great Rule and Pattern.) *2dly*, Of the Holy Sacrament carefully and preparedly, not without previous Inſtructions and Directions publick and private. *3dly*, In an holy Love and Charity, which taught them ſucceſsfully, being exemplary therein, and being able by his great Skill in all Laws to compoſe all Differences in his private Addreſs and Converſation; his Judgment being ſo eſteem'd, that there were few that knew him but would ſtand to his prudent and honeſt Arbitration; wherein the GOD of Love and Peace ſo bleſſed him, that as he maintained Love among others, ſo he had the Love of all; there being not any of his Function either more eſteemed while alive, or more lamented when dead: Neither did he think it enough to perſuade his People to an Obligingneſs in Converſation, unleſs he could work them to a Charity and Hoſpitality, whereby they might endear themſelves to each other, and relieve the Poor. Amongſt them he would be the moſt welcome; for he underſtood very well how much the Applications of the Table enforced the Doctrines of the Pulpit, and how ſubſervient the endearing of his Perſon was to the recommending of his Inſtructions, where his elegant, apt and facetious Way ſweeten'd his more ſerious Diſcourſe and weighty Conceptions; ſo that he was heard at once with the higheſt *Pleaſure* and *Profit* in the World. As he urged their Charity to the Poor earneſtly, ſo he directed it diſcreetly, that the Idle partaked not of it; and truly the Needy had a Stock raiſed for them, to employ and relieve them; I ſay, to employ and relieve them, for he had no Charity for the Idle and the Vagrant.

To maintain Peace and Quiet, he endeavour'd to keep every one within his own Bounds, that none defraud and go beyond another; wiſhing them to have that one great Rule in their Eye, *What ye would have others do unto you, that do ye unto them*; *this is the Law and the Prophets.* He would tell them, that the Reaſon why he lived ſo peaceably with all his Neighbours was becauſe he never received from any of them any more than he would willingly pay; the Reaſon why he was ſo civil, he always look'd upon his Pariſhioner as if he were the Miniſter, and upon himſelf the Miniſter as if he were the Pariſhioner.

Neither was he leſs obliging in his Carriage towards the neighbouring Gentry, who were much taken with his great Reaſon, uſeful Obſervation, excellent Diſcourſes, Civil, Moral, Philoſophical, Hiſtorical, Techninal; and indeed his Skill in Architecture, Geography, Opticks, Geometry, Aſtronomy, Heraldry, in which he took great Delight, much endear'd him to his ingenious Neighbours, who in his Company might communicate and improve their own. And indeed he obſerved it very requiſite, that Miniſters ſhould have a competent Skill in Hiſtory, Mathematicks, Law, and Phyſick, to entertain the Ingenious, and to adviſe the Ignorant, *who expect that the Prieſt's Lips ſhould preſerve all Knowledge, and that the People ſhould receive it from their Mouths.* Excellent was that Advice of his: "As the Times now are, wherein *Learning* aboundeth even unto *Wantonneſs*; and wherein the World is full of Queſtions, and Controverſies, and Novelties, and Niceties in *Religion*; and wherein moſt of our *Gentry*, very *Women* and all, (by the Advantage of long *Peace*, and the Cuſtoms of modern *Education*, together with the Help of a multitude of *Engliſh* Books and Tranſlations) are able to look through the Ignorance of a *Clergyman*, and cenſure it, if he be tripping in any Point of *Hiſtory*, *Coſmography*, Moral or Natural *Philoſophy*, *Divinity*, or the *Arts*; yea, and to chaſtiſe his very *Method* and *Phraſe*, if he ſpeak looſely, or impertinently, or but improperly, and if every thing be not *Point-wiſe*: I ſay, as theſe Times are, I would not have a *Clergyman* content himſelf with every *Mediocrity* of Gifts; but by his Prayers, Care and Induſtry improve thoſe he hath, ſo as he may be able upon good Occaſion to *impart ſpiritual Gifts* to the People of God, *whereby they may be eſtabliſhed*, and to *ſpeak* with ſuch Underſtanding, and Sufficiency, and Pertinency, (eſpecially when he hath juſt *Warning*, and a convenient Time to prepare himſelf) in ſome good Meaſure of Proportion to the Quickneſs and Ripeneſs of theſe preſent Times, as they that love not his *Coat*, may yet approve his *Labours*, and not find any thing whereat juſtly to quarrel; *ſhewing in his Doctrine* (as our Apoſtle writeth to *Titus*) *Uncorruptneſs*, *Gravity*, *Sincerity*, *ſound Speech that cannot be condemn'd, that he that is of the contrary Part may be aſhamed, having no Evil to ſay of him.*"

He was always ſo excellent a Neighbour, that he ſeldom failed in the Civility of Viſits and Correſpondence, the greateſt Advantages for good Underſtanding and Love; but eſpecially in Time of Sickneſs, when Affliction was an excellent Preparative for Inſtruction: Wherefore, not only when intreated, (as moſt of his dying Neighbours were unwilling to leave the World untill he, good Man, had ſettled their Conſciences upon Goſpel-principles in Peace with God) did he make his Viſits to all ſuch as wanted his Aſſiſtance, but before he was thought of, would he prevent their Requeſts, by early and frequent Addreſſes to them; attending diligently thoſe *mollia tempora*, thoſe gentle and moſt tractable Opportunities of doing Good which might be offer'd him.

As he was publick-ſpirited himſelf, ſo he endeavoured that all he had Intereſt in might be communicative, there being few Gentlemen of his Acquaintance whom he had not directed to ſome noble or charitable Work for Men's Improvement or Relief; he (their great Caſuiſt) having their Hearts and Purſes at his Devoir, and uſing his happy Power always to their Honour, Comfort, and infinite Satisfaction; ſo, he would ſay, he reſcued the Creature from the *Bondage of Corruption, to the glorious Service of* God, *and to primitive Innocence*, and their *firſt Uſe*.

Altho' he was thus employ'd and taken up at his private Charge, and pleaſed with his beloved Privacy and Retirement, yet when ſummon'd to the publick, as to *Paul's-Croſs*, to Viſitations, to Lectures, to the Court, to the Univerſity, he appeared with much Zeal, Prudence, and holy Abilities, with elegant and uſeful Performances, full of dogmatick, polemick, practick, caſuiſtick and critick Learning; where he offer'd the Marrow and Pith of the Fathers, the Subtilty of the School-men, the Solidity of the Neotericks, ſo ready, ſo clear, ſo percolated from the Authors Obſcurity or Tedioufneſs, that his Quinteſſence or Diſtillations of them in his Diſcourſe were more uſeful, perſpicuous and vigorous than the Originals or firſt Maſs wherein they were diffuſed. At Viſitations he offer'd deep, ſolid, clear and abſtract Notions of Reaſon, Experience and Religion, for Order, Peace, Unity and Obedience, and pointed out thoſe Paths equally diſtant from Superſtition and Licentiouſneſs, wherein all wiſe and good Chriſtians ſhould walk in Peace, according to the Will of God declared in Laws Natural, Civil, Moral and Eccleſiaſtical; where the attentive Hearers admired equally the acute Manner and the weighty Matter of his Diſcourſes, his ſtrong Arguments, his clear Deductions, his impartial Judgment, his ſteady, even, and undiſtracted Thoughts, whereby he reſcued poor Souls, whoſe Eaſineſs caſt them on obvious Errors, rather than they would ſearch after difficult and retired Truths. He perſuaded private Reaſons, Pretences, Intereſts and Deſigns to yield to publick Law and common Good: He convinced the World that the Things enjoin'd in our Church are in their Nature ſafe and lawful, in their Uſe free, and to be uſed in Obedience to Authority, for Order, Decency and Edification, as they might be forborn when not enjoin'd, or not conducing to Order, Decency, or a ſacred Solemnity: He taught Men to bring their Conſciences to a Rule, and forbear nothing as againſt Conſcience which was not againſt a Rule, againſt God's Word, againſt Faith or Manners, or the Nature of the Things enjoin'd. How clearly hath he proved, that as all Neceſſaries were enjoin'd by expreſs Scriptures, ſo all the Circumſtances of Worſhip and Diſcipline were enjoin'd in Scripture-Intimations, which required all Things *orderly* and *decent*? How pathetically would he urge, that publick Authority knew better what Time, Place, Geſture, Garment, Phraſe, Rite or Ceremony was moſt expedient and orderly, than any private Spirit; and that if any Man would be contentious, *we had no ſuch Cuſtom, nor the Churches of* God? How powerfully would he urge a Compliance with publick Authority, to avoid Scandal, to teſtify our Charity, Humility and Obedience, to ſhew our Reverence and Fear of it, to uſe our Chriſtian Liberty ſoberly, charitably and obediently, that Laws might be obſerved, the Church might be compoſed, Charity might be revived, Dangers might be avoided, the Kingdom might be ſettled, good Chriſtians might be edified, God might be obeyed, and our Superiors for God's Sake? Thus he ſtudied, debated, cleared, and compoſed Differences; thus he ſatisfied Scruples; thus he juſtified the Church's Liberty and Authority, the Care of which ſo entirely poſſeſs'd him, that he reduced moſt of his Study to that Deſign, which he managed with Plenty of Matter, with Variety of Reading, with full and pertinent Citations, with clear and copious Expreſſions, methodical Proceedings, powerful Demonſtrations, fundamental Reaſon, original Law, eſſential Religion, with a prudent Diſcovery of the Proportions of Order and Policy, of the Boundaries of Government, and the great Principles of Peace. And all this was the better taken, becauſe taught by a Man not only of vaſt and great Abilities, of full Maturity of Judgment, but of great Integrity in his Deſign, of great Innocency and Unblameableneſs in his Converſation, of a good Conſcience, of a great Calmneſs and Compoſure in Spirit, of a vaſt Comprehenſion, who ſtrained the Quinteſſence of Reaſon, Religion, Laws *Grecian*, *Roman*, Imperial and Civil, Canon and Eccleſiaſtical, to his great Platform for Peace, Unity and Settlement.

At Court, and in his Lectures, he purſued the moſt neceſſary Duties, and the moſt concerning Caſes of Conſcience; for he obſerved, that it is one *Stratagem* of the Arch-enemy of Mankind, (and when we know his *Wiles*, we may the better be able to *defeat* him) by buſying Men of great and uſeful Parts in *By-matters*, and Things of leſſer Conſequence, to divert them from following that *unum neceſſarium*, that which ſhould be the Main in all our Endeavours, the beating down of *Sin*, the planting of *Faith*, and the Reformation of *Manners*.

Inſomuch, that the excellent King[d] would ſay, *I bring an Ear to* hear others, *I bring a Conſcience to hear* Sanderſon. And the Throng of Auditors in Court and Country was ſo fix'd and attentive upon the deep, rational, and knowing Emanations of his Soul, as if they expected new Rules of Life from that great Searcher of Rules and Laws. His great Care was ſo to direct his Heart, his Tongue, his Endeavour in the Exerciſe of his Miniſtry, both publick and private, that (by God's Bleſſing upon his Labours) he might be enabled to advance God's Glory, to promote his Truth, to benefit his Church, to propagate all Chriſtian Duties, to diſcharge a good Conſcience in the mean time, and, at the laſt, make his Account with Comfort at the appearing of the Lord Jesus Christ.

From the Year 1624, to his Death, there was no Convocation, or Aſſembly, or Treaties, but he was called to, as a Man of deep Obſervation in the publick Defects of the Church, of great Prudence in applying Remedies ſuitable to thoſe Defects, in the Fear of God and Love of his Truth, ſo as became a Man of Learning, Gravity, and a good Conſcience, in ſo grand Concernments as imported the Peace of the Church, the Satisfaction and Salvation of Mens Souls: For which Meetings he prepared himſelf by a View of all Judgments in the Controverſies there likely to be debated, which he drew up into Tables, that he might try all Things, and hold faſt that which is good. Wherever he appear'd, whether in the School, or in Convocation, or in a Committee, (as at the Deanery of *Weſtminſter*, *March* 21, 1640) his Moderation was known unto all Men.

1. In thoſe *Five Points* controverted ſo much in *England* as well as *Holland*, of, *1ſt*, Predeſtination; *2dly*, Reprobation; *3dly*, Univerſal Redemption; *4thly*, Effectual Grace; and, *5thly*, Perſeverance; he pitched upon ſuch a Mean as Biſhop *Uſher*, Biſhop *Davenant*, Biſhop *Overal* aimed at, and the excellent Dr. *Hammond* approved of, as appears in his Letters of Accord with that incomparable Doctor.

2. As to the *Popiſh Controverſies* and Adverſaries, he had ſo far Pity and Charity for thoſe plain and honeſt-hearted People of that Way, as either their Errors or Ignorance in ſome Things not fundamental, did not betray them either to Unbelief or Preſumption, or to final Impenitency, or Immorality, or Uncharitableneſs. He was herein of Biſhop *Uſher*'s Mind, in his Sermon before King *James* at *Wanſted*.

3. As to our *Reformation*, he had a great Eſteem for the Moderation of it, a great Veneration for the Inſtruments employ'd by God in it, and a great Love of that wholeſome Way of Doctrine, Life, Devotion and Government then compoſed; not that he was ſuch a Formaliſt, but that he wiſh'd an Alteration of ſome Words, Phraſes, and Method and Order, to which Change of Times, or Language, or the like, might *invite*; tho' he judged all Alte-

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[d] *Charles* I.

rations, in ſuch grand and eſtabliſh'd Concerns of Religion, ſhould be done by the publick Spirit, Counſel and Conſent of the Prophets, Prince and People.

4. As to *Conformity to the Church*, altho' no Man more eminent than he for orthodox Divinity and orderly Conformity, yet if any out of Scruple or Tenderneſs of Conſcience was leſs ſatisfied with ſome Things, no Man had a more tender Heart to pity and pray for them, none had a gentler or more powerful Way to win or perſuade thoſe that were capable, ingenuous and honeſt. Indeed he would ſay as Biſhop *Brownrig*, that *nothing was leſs to be ſtickled for or againſt than Ceremonies*; and yet that nothing was to be ſtickled for more than Obedience to Governours, enjoining even the ſmalleſt Ceremonies; not for the Worth of the Ceremony, but for the Obedience due to Authority for Conſcience ſake.

5. In the Buſineſs of *Church-Government*, as he was too knowing to queſtion, ſo he was too honeſt to deny the univerſal Cuſtoms and Practice of the Church of CHRIST, in all Ages and Places for fifteen hundred Years for Epiſcopacy, yet was he paſſionately inclined to any fair and fraternal Accommodation, that humble, orderly and worthy Miniſters might have all their (and Biſhops no more than was their Due by Scripture) primitive Cuſtoms, by the Laws of the Land, and by Principles of Order and true Government among all Societies of Men. As his Demonſtrations for Epiſcopacy were potent, his Perſuaſions pathetick, ſo his Deſigns were upright and juſt, his Deportment ſo fatherly and friendly, that he was able to reclaim all rational, ſober and honeſt Men.

In all Revolutions, as he had eſpouſed Principles conſtant to Truth and Duty, ſo he ſtood firm to his Principles, as a judicious and conſcientious Man, as a wiſe and honeſt Man, where he ſaw Scripture and Law tied him up; bearing up with his great Abilities againſt the Stream, while Reaſon could be heard, and afterward retiring within himſelf, and wrapping himſelf in Innocence and Patience; more affected with the publick Sins and Miſeries than his own Suffering; always as chearful as one that had the continual Feaſt of a good Conſcience, *and the Happineſs to learn in what State ſoever he was therewithal to be contented*, and to know how patiently to *want*, and how wiſely and ſoberly to *abound*.

Nothing troubled him more than that he was laid aſide and made uſeleſs[e] when a whole Nation deſired to employ him, and many eminent Perſons (as the Honourable Mr. *Boyle*,[f] 1659) endeavoured by all Means to contrive a Way wherein he might communicate his excellent Notions to the World. He was a Man of whom the World was not worthy. How willing were Men to have more of that Man, who had compoſed ſo many excellent Sermons, as they read? Who had written thoſe judicious Pieces *De Juramento & de Obligatione Conſcientiæ*, which they enjoy'd? Who had pen'd the ſatisfactory Reaſon and Judgment of the Univerſity of *Oxford* againſt the *Covenant*, which they peruſed? Who attained that Exactneſs in Controverſies, which in the Letters of Accord to Dr. *Hammond* they obſerved? What Reaſon would have *ſuppreſs'd* this *Worth*? What People would have *deprived* this Man? What Government would have laid aſide ſo much Reaſon, Judgment, and moſt uſeful Learning?

As he went through all Conditions prudently, patiently, faithfully and honourably, ſo he fulfilled all Relations conſcientiouſly. *1ſt*, He was a good, faithful, tender, loving and diſcreet Huſband, as I take it, of one Wife, with whom he lived ſome Years comfortably, to whom he intruſted his Houſhold Affairs intirely, whom he troubled not with unneceſſary Buſineſs above her Capacity. "He was more for an honourable Marriage, than ſuch an affected "Cœlibacy as was leſs conſiſtent with Sanctity," and leſs able to bear off thoſe Houſhold Cares and other intercurrent Troubles which a Miniſter's Condition and Charge brings with it. *2dly*, He was a good Father, prudent and indulgent to his Children, exemplary before them, conſtantly recommending Love and Amity to them, and wiſely diſpoſing them according to their Capacities and Tempers, and devoting them to GOD, and giving them his Bleſſing, and ſcattering among them excellent Rules of living and dying. *3dly*, He was a provident, careful, tender and diſcreet Maſter, directing each Servant to his peculiar Advantage in his Service, reckoning nothing ſo much his Honour as GOD's Bleſſing upon his thriving Servants. *4thly*, He was a moſt excellent Friend, punctual, honeſt, uſeful and communicative. *5thly*, He was a loyal Subject, by no Conſiderations to be moved from his dutiful Reſpects of Fidelity, Gratitude, Love and Obedience due to his Soveraign from him, as a Chriſtian and a Church-man: He denied any Capacity in Chriſtian Subjects to reſiſt thoſe in Authority, under any Pretence whatſoever, there being a Neceſſity for obeying, in doing, or ſuffering for Conſcience ſake, as he expreſſeth himſelf honeſtly and rationally in his Preface to Biſhop *Uſher*'s Book of *Power and Obedience*.

In the Year 1660, he was made Biſhop by his Majeſty's[g] gracious Favour, with the univerſal Vote of all good Men, as who expected that his Prudence, Counſel, Equanimity and Moderation, equal with his other Abilities, might allay Animoſities, cloſe Differences, heal Mens Diſtempers, and work a right Underſtanding; all Men imagining his Gravity might awe, his Goodneſs oblige, his Moderation temper, his Reaſon perſuade, and his approved Sincerity prevail upon all Men *otherwiſe minded*; for he was not only (as I told you) a man of much *Learning* and *Reading*, but of a *mature Underſtanding*, and a *mellow Judgment* in all Matters Politick and Prudential, both Eccleſiaſtical and Civil: Inſomuch, that it was thought, if his excellent Temper had ſooner been added as an Allay to ſome other Mens hotteſt Spirits, poſſibly we had not ſeen Things run to that Diſorder and Ruin; his Gravity and Diſcretion being likely to allay and fix the Clergy to a due Temperament, (guiding ſome Mens well-meaning Zeal by ſuch Rules of Moderation as might beſt preſerve the Government and Conſtitution of this Church and Kingdom.)

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[e] During the Uſurpation.

[f] See his Character, *p.* 45.

[g] King *Charles* II.

In this Place he ſettled himſelf more to comply with the Publick Good than his own Inclinations; looking up to him who called him to the Office of a Biſhop (that great and good Work) for Direction and Aſſiſtance in all the intricate Affairs that were before him.

1. He had this Advantage of other Men, that when he enter'd upon that Employment which lay open to the Envy and Malice of ſo many, his *Life* was ſo ſpotleſs, his *Integrity* ſo eminent, that Partiality itſelf could not accuſe him, he being a Man of ſolid Worth, in whom was nothing dubious or dark, nothing various or inconſtant, nothing formal or affected, nothing as to his publick Carriage that was ſuſpected, nothing that needed *Palliation* or Apology: I never heard of any thing ſaid or done by him, which a wiſe and good Man would have wiſh'd not ſaid or undone. As *Diogenes* confuted him who allow'd not Motion, by ſaying nothing, but walking before his Eyes, ſo this excellent Perſon neglected the Suggeſtions of People diſaffected againſt his Order, but walked warily and circumſpectly in his Calling, really ſhaming thoſe Cavils by his Converſation.

His Greatneſs prejudiced not his Humility and Diligence; the meaneſt Miniſter had free Acceſs to him, the meaneſt Service had ſome time allotted to it; *Evangelizavit manu & ſcriptione*; by his Inſtruction teaching the Clergy to preach, by his Inſtruction teaching the Laity to live. Hereby he govern'd Hearts, ruling the Church as CHRIST himſelf by the Word, and making Men yield him a true and willing Obedience, reverencing GOD in him.

Painful, pious and peaceable Miniſters throughout his Viſitation were his chief Favourites; he look'd them out of their Retirements to bring them to Employment and Preferment: He very diſcreetly beſtow'd the Encouragements he had in his Dioceſe on Perſons of moſt reputed Piety, Sufficiency and Uſefulneſs.

As he was very careful to prefer good Men that he found in Orders, ſo he was as careful to admit none but good Men to Orders, leſt, as he would ſay, he ſhould have Reaſon (with him who made a dangerous Man Prieſt) to wiſh he had laid his Hands rather *on the Briers than on ſuch a Man's Head.* For their *Parts*, he truſted only his own Judgment; for their *Converſation*, he truſted ſuch Men of known Integrity as gave their Teſtimonials not out of Courteſy but Conſcience; and he would ſay, "That whoſoever gives a Certificate enters into Bonds " with GOD and the Church, under a heavy Forfeiture to avouch the Honeſty of the Party " recommended; and, as *Judah* for *Benjamin*, they become *Sureties for the young Man to his* " *Father.* Nor let them (as one ſaith) think to avoid the Bond, and make it but a Blank, " with that Clauſe, *So far forth as we know*; for what ſaith the Apoſtle? GOD *is not mocked.*

He was careful and happy in ſuppreſſing the Innovations he met with in Doctrine and Diſcipline, mildly winning Men, rather than ſeverely puniſhing them: Such Offenders as were unhappy in deſerving, were yet happy in doing Penance in his Preſence; who aimed not at their Suffering, but Inſtruction; who would not have them undone, but reclaimed and reformed; and when he was ſevereſt to the *Fault*, he made it appear he was kind to the *Man.*

Church-Cenſures of, 1. Admonition, 2. Excommunication, 3. Aggravation, 4. Penance, 5. Abſolution, were by him ſeriouſly and ſolemnly uſed, with great Reverence, and on great Occaſions, that they might be reſtored to the primitive Eſteem and Veneration.

He employ'd his Power wholly in Church-Affairs, meddling as little as he could with Affairs of State; not that he was unable to manage them, but that he thought them unworthy to be managed by him; only he would endeavour a good Underſtanding between Prince and People; yet he rather admired than condemned ſuch reverend and able Perſons, who are ſtrengthen'd with that which would diſtract him; making the Concurrence of Civil and Temporal Power in themſelves ſupport one another.

Thus this good Man was, in my Judgment, the *Idea* of an excellent Prelate, coming up exactly to that excellent Character of a Biſhop, as one among Men the moſt ſober, among Chriſtians the moſt religious, among Preachers the moſt exact, among Scholars the moſt uſeful, among Miniſters the moſt faithful, among Governours the moſt moderate, among Martyrs the moſt patient and conſtant; who, when he had diſcharged his Conſcience honeſtly, ſerved his Prince ſucceſsfully, aſſiſted the Church induſtriouſly, gone through all Charges renownedly, leaving nothing behind him juſtly to be blamed, or ſiniſterly to be ſuſpected, but all Things deſervedly commended by wiſe and ſober Chriſtians, bequeathing to Poſterity Principles of Government clearly ſtated and rationally expreſſed, with the general Sorrow of the Church, but his own great Satisfaction, was taken away with an happy *Euthanaſia*, compoſedly, peaceably and comfortably departing, giving himſelf to Prayers, Meditations and Diſcourſes, which his own Strength could bear, or others Kindneſs could reaſonably afford him, full of the Grace and Peace of God, and confirmed by the Abſolution of the Church, (which belongs to all that die in the true Faith and bleſſed Hope of penitent Sinners) he calmly render'd his holy, devout and precious Soul to God that gave it.

And thus, *Sir*, if I have done nothing elſe, I have made it appear that I am ſo much at your Devotion, that I chuſe rather to expoſe myſelf than diſpleaſe you, and venture at theſe few Remarks of this admirable Perſon rather than refuſe a Compliance with you in what would be ſuch Satisfaction to you, and ſuch Advantage (as you ſay) to the Publick; eſpecially conſidering that publick Good was the great Deſign of this worthy Biſhop's both Preaching and Living, Writing and Government.

I could wiſh I were able to pay my Reverence to his great Virtues, in publiſhing them to the World. In the mean time, devoting to your Delight this imperfect, yet affectionate and well-meant Account of that great Learning and Prudence, Judgment and Zeal, Sincerity and Integrity, Humility and Charity, Conſcience and Exactneſs, which are worthy of all Mens Imitation, and ſhall be my great Pattern by God's Aſſiſtance, by whoſe Grace, if I may live, what I have writ, I have attained what is the ſerious and juſt Ambition of

Your moſt Humble Servant,

D. F.

Died Jan. 29, 1662, *aged* 76, *and buried in the Chancel of his Church at* Bugden *in* Huntingdonſhire.

The CHARACTER *of* WALTER NORBANE, *Eſq*; *by* W. HAYWOOD, *D. D. and Chaplain in Ordinary to King* Charles I. *

I AM not ignorant, how hard it is to ſatisfy the Expectation of ſo judicious and full an Auditory, touching ſo full a Subject, and worthy ſo great Commendations as the Life of this Reverend Gentleman whom we are now to ſpeak of. Nor am I troubled at the Prejudice of ſome, to whom he was leſs known, and whoſe Opinions are not much to be valued: I muſt not fear to bear witneſs to the Truth, having for theſe eleven Years paſt ſo well known him, and for ſome Years lived ſo near him, and ſo thoroughly acquainted with him for his Judgment in Matters of Religion, as I believe toward his latter End, no Man in *England* more: Nor may I mince the Matter, becauſe he was my ſpecial Friend, one to whom for many real Favours and neighbourly Courteſies, I was much obliged. I care not whoſe Thoughts may charge me of Flattery, or Self-ſeeking, ſo long as my own Conſcience chargeth me not for delivering any Untruth, or ſmothering aught worthy commendable Remembrance, for fear of detracting Tongues.

I ſhall, for Brevity ſake, paſs over many Things in his younger Time worthy mention, becauſe I was no Eye-witneſs of them: As that his natural Parts were ſo eminent, by God's great Bleſſing, as to out-ſtrip many of his Rank at School when he was a Child; and, being quickly removed from School to the Univerſity, from the Univerſity to the Inns of Court, that he there grew ſo eminent as to be called to the Bar betimes with much Honour, daily increaſing in Repute and Renown, till he perform'd his publick Reading with great Applauſe; nor could he have miſſed the Degree of a Serjeant, had Times been as favourable as his Worth was great: That tho' one of the youngeſt Sons of his Father, and by a ſecond Wife, yet ſo highly he gained his Father's good Opinion by his conſtant Dutifulneſs and his known Ability and Worth, that long after the Death of his Mother, his Father, at his Deceaſe, ordain'd him

* From the Sermon prepared to be preach'd *April* 13, 1659, at *Calne-Church* in *Wiltſhire*, but defeated and ſilenced at the very Inſtant of the Delivery, by the then intruding Miniſter of that Pariſh, as appears in the Dedication of the Sermon to the Widow of the Deceaſed. Printed at *London*, 1660, in *Quarto*.

ſole Executor, left him all his perſonal Eſtate, beſides his Proportion of Land, ſuitable to the reſt of his Children. Which Overplus, bequeath'd to him alone, he yet with ſuch Charity and Tenderneſs imparted to his Brothers again, that of his mere voluntary Goodneſs he gave them (as I am inform'd) to the Value of 2000 *l*.

Theſe Things, receiv'd on Hear-ſay, I let go; and obſerve, that in his honeſt Induſtry, God ſo bleſs'd him, that he grew to a Fortune, ſuch as ſcarce any of his Family had the like, yet not to be charged (for aught I could ever hear) of ruining any Perſon or Family, or riſing by the Fall and Impoveriſhing of others. But eminent for his faithful Diligence, and honeſt Truſtineſs, and wiſe Secrecy, and abundant Sufficiency in his Profeſſion; ſo that great and eminent ones in the ſame Profeſſion, and ſome elder than he, have repair'd to him for his Opinion, and to be aſſiſted with his Advice.

In all the long Time of his Life and Practice, never heard I of any that could tax him of the leaſt Breach of Truſt, of any Extortion, Bribery, or Injuſtice, or of being fee'd on both Sides, or for deſerting any Cauſe, which he thought juſt, for want of his poor Client's Purſe's Ability. Well might he ſay with *Samuel*, whoſe Ox or whoſe Aſs have I taken? Or of whoſe Hand have I received any Bribe to blind mine Eyes withal? Notable late Inſtances might be given of this, if Particulars of this Nature were fit here to be mentioned.

His Integrity ſo great, and his Abilities ſo eminent, could not fail to be prefer'd to a Seat of Judicature among the higheſt, had not the Tempeſt of the Wars cover'd him with a Cloud. Wherein yet he prefer'd his Conſcience before all worldly Ends; nor follow'd any Side becauſe he thought it would proſper, nor forſook that Side, when he ſaw it proſper'd not, but perſevered as he had firſt engaged, and engaged not weakly, but fervently, actively and courageouſly: And yet ſo prudently, that tho' he ſuffer'd Impriſonment, and pay'd large Compoſitions, yet he eſcaped eaſier than ſome that were leſs active. So great was his Wiſdom, and in ſuch Eſteem was his Worth had, even by the adverſe Party. I will not ſay, he was courted by ſome of them, to accept of Preferment among them, but ſuch Things have been averr'd in my Hearing, and to my Knowledge his Conſtancy was ſuch, the World could not have wrought him to accept of Promotion againſt his Conſcience, for all that was offer'd to our Saviour upon the Mountain.

During the Time of Wars and Troubles, tho' he was far in Years, yet he made no Haſte to marry. No, nor in Times more quiet, before the War, tho' he could not have wanted great Offers, as any Man of his Quality, yet he prefer'd the Diſcharge of his Calling, and the continual Employments he had that Way, in the Service of many noble Friends, before all conjugal Delights; and no leſs free was he from Intemperance in Eating or Drinking. Where is the Man can ſay he ever ſaw him cup-ſhotten, the reigning Diſeaſe of this Town and Country? as abſtemious was he known that Way, as from Pleaſures more effeminate.

And when Maturity of Years and a fair Eſtate of his own, at length invited him to marry, in Times more calm; he looked not far abroad to raiſe his Fortunes, but choſe him a Conſort near Home, of a neighbouring Family, both worthy and eminent, one of his own Perſuaſion, and whoſe Father had ſometimes been High-Sheriff of this County.[a] With whom GOD bleſs'd him to live moſt happily and lovingly, and to have hopeful Buds of Poſterity, even in his old Age.

And whereas he might have planted himſelf in the City near his Practice, or in Towns of more Trade and Credit than this mean Place, ſo abounding with Poor, he choſe rather here to fix his Manſion, here to build and ſettle, and here to keep Hoſpitality amongſt his poor Neighbours; and to have the Bleſſing and Prayers of many ſuch, as how highly he deſerv'd them, how conſtant a Reliever of the Needy, both at his Doors, and in their Houſes; how ready to lend to any in Want, how bountiful at his Table, what a conſtant Inviter of his poor Neighbours at ſolemn Times of the Year, I leave it to many of this Place to report, who have felt the Benefit of it, and may condole the Loſs of it as well as I.

A great Lover of ancient good Order he was, and no Friend to Innovations; a conſtant Frequenter of the Church in quieter Times, till his Health began to fail him, and newer Cuſtoms to creep in, which he fancy'd not. A devout Receiver of the bleſſed Sacrament, and a frequent Communicant in Publick, when he might receive it in the Beauty of Holineſs, as he deſired to ſee it. Seldom fail'd he, at the three ſolemn Times of the Year eſpecially, to make one at the Communion, if he were in the Country. To the ſuffering Party of the Clergy, to thoſe of his own Perſuaſion very loving, kind, reſpectful and bountiful. To none of any Sort, that I know, uncivil, tho' in more ſpecial Manner he favour'd and countenanc'd Divines of known Learning, Gravity and Experience; not much reſpecting others, whom he thought time-ſerving, hypocritical, ignorant, raw, or ſcandalous. A Friend to Peace he was, tho' his Profeſſion rather thrived by Strife; a willing Reconciler and Maker-up of Differences, where both

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[a] *Wiltſhire.*

Parties would hear Reaſon, rather than a Prolonger of Suits. A Man, ſuch as *Moſes* would have choſen for a Judge, fearing GOD and hating Covetouſneſs; hating it not only in himſelf, but in others; yea, not caring, to my Knowledge, to diſpleaſe ſome of his very good Friends, where he thought them too worldly inclin'd; very bountiful to the Poor he was himſelf, and would fain have had all of Ability like him. Far from flattering, lying, and ſoothing up, tho' ſuch Vices are too frequent with many of his Profeſſion, loving Truth, and delighting in them that loved it, as one rightly ſenſible of the great Calamities this Kingdom hath been involved in, thro' the licentious and unconſcionable Liberty of lying Tongues.

Theſe Virtues made him honour'd and reſpected far and near; ſcarce a Nobleman or Gentleman in theſe Parts that made not much uſe of him, and frequently, as their Occaſions requir'd, reſorted to him; ſo that he was the eminent Beauty, Ornament and Shelter of this poor Place, wherein he liv'd. A Staff to the Poor, a Counſellor to the Rich, a Sanctuary to the Oppreſs'd, a Terror to the Ungodly, Deceitful and Worldly-minded, a Comfort to thoſe in Need, and to ſuch as for Need deſir'd his Help.

Our Hearts Sorrow it was, that ſo ſoon in his bodily Health he began to decline, having yet ſcarce added three Years to Threeſcore; but to his Joy, in the End, it proved, I doubt not, that he was ſo long a planting into the Death of CHRIST. The Croſs of Mortification from the Time of his full Maturity might ſeem to be his daily Practice, whereby he learned to die to the Fleſh. The Croſs of Tribulation he had his Share in too, having taſted of Perſecution, as far as Impriſonment and Loſs of Goods for his Conſcience, whereby he was taught to die to the World. The Croſs of natural Death was his laſt Trial, whereby he learned to die to Mortality itſelf, and to all the Temptations of Satan; and long he was a planting on this Manner into the Similitude of CHRIST's Death. Near upon two Years I have perceiv'd him declining; when as his outward Man periſh'd, ſo his inward ſeem'd to renew Day by Day.

During which Time the Virtues before-mention'd as peculiar to the Croſs of CHRIST might ſeem more and more to increaſe in him. To ſay nothing of his Piety, addicting himſelf to read Books of Religion, as his Time would permit: And of his Juſtice, ſo true and upright in his Dealing, ſo exact in paying every one his own. The four Virtues of the Croſs you heard commended, *viz.* Humility, Charity, Patience and Conſtancy, appear'd more and more to manifeſt themſelves in him, the nearer he drew to his End.

Humility: For he was courteous to the Meaneſt, ready to put off and yield Reverence to any, as faſt as any to him; nay, to prevent in Courteſy, and to give place to ſome his Inferiors.

Charity: For he excell'd in Bounty to the Poor; witneſs his laſt charitable Gift to this Pariſh, and divers pious Legacies in his Will, to the Value, well nigh, of a thouſand Pounds; witneſs his loving Invitation of his poor Neighbours in his Weakneſs at *Chriſtmas* laſt, even when himſelf could not eat, yet it joy'd him to walk by and ſee others eat and drink at his Coſt. And for an eminent Proof of his Charity, but a little before he took his Bed in his laſt Sickneſs, he lent freely to one that had dealt falſely enough with him, and was like, for ſo doing, to be utterly ruin'd by the Fraud of another: He lent, I ſay, to him, notwithſtanding, a conſiderable Sum of Money to preſerve him from periſhing. So notable was his Charity in returning Good for Evil, and ſo well he ſeem'd to remember, *If thine Enemy hunger, feed him; if he thirſt, give him Drink,* &c.

It pleas'd God to enlarge his *Patience* by the Manner of his laſt Sickneſs, which ſeizing at length on his Lungs, depriv'd him of the Uſe of his Speech, for any Length or Continuance of ſpeaking; during which Time I never obſerv'd in him the leaſt impatient Carriage in Word or Deed, or any Repining at the heavy Hand of God upon him, but ſilently he ſubmitted himſelf under the Scourge, like him that ſaid, *I became dumb, and opened not my Mouth, for it was thy doing.*[b]

And laſtly, for his *Conſtancy*, as he approv'd it in the Courſe of his Life, ſo to the Death conſtant he was to the Religion he had been born and bred up in; an obedient Son of the Church of *England*, as he had ever profeſs'd himſelf to be, and ſuffer'd for. Heartily he anſwer'd to all Queſtions that were aſk'd him about the Profeſſion of his Faith; willingly and readily ſubmitted himſelf to GOD's Will, for leaving the World; gladly forgave all that had offended him, and wherein he had offended any, profeſs'd himſelf willing to aſk Forgiveneſs, and to make Reſtitution.

Being put in mind of the Sacrament, he would not, for Reverence ſake, receive it in the Evening, but deferr'd it till the next Morning, and then moſt piouſly and devoutly, like one that bow'd the Knees of his Heart, when thoſe of his Body fail'd him, with Eyes lifted up, and Hands bent to Heaven, he receiv'd it: And when he heard, after both Kinds taken, *Lord grant it may nouriſh you to eternal Life,* chearfully and audibly he ſaid, *Amen.*

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[b] *Pſ.* xxxix. 10.

After which, he diſmiſs'd us from longer praying by him, being deſirous to be left for the preſent to his own private Devotions, and requeſted us to pray by him again in the Afternoon, as if he had foreſeen the certain Time of his Departure: And in the Afternoon, according to his own Appointment, at Prayer we continued by him till toward Five in the Evening; at which time, moſt meekly and ſilently, and like a Lamb he departed, and quietly ſlept in the LORD.

Died in April, 1659, *and buried the* 13*th of the ſaid Month in* Calne-Church *in* Wiltſhire.

The CHARACTER *of the* LADY ELIZABETH BROOKE,† *by* NATH. PARKHURST, *M. A. Vicar of* Yoxford, Suffolk.*

THE Lady *Elizabeth Brooke* was born at *Wigſale* in *Suſſex*, in *January*, 1601: Her Father was *Thomas Culpepper*, Eſq; her Mother was the Daughter of Sir *Stephen Slaney*.

Thus ſhe had the Honour of a genteel Extraction, and a noble *Alliance*; and as her *Family* derived an Honour upon her, ſo ſhe hath reflected an additional Glory upon her *Family*, by her great Virtues, having been one of the moſt accompliſhed Perſons of the *Age*, whether conſidered as a *Lady*, or a *Chriſtian*.

While ſhe was in her Infancy, ſhe loſt her *Mother*, and in her Childhood her *Father*; ſo that ſhe came early under the more peculiar Care and Patronage of GOD.

Her firſt Education was under her Grand-mother by the Mother's Side, the Lady *Slaney*.

She had rare Endowments of Nature, an excellent Mind, an extraordinary Quickneſs of Apprehenſion, a curious Fancy, great Solidity of Judgment, and a conſiderable Memory.

She was married very young to Sir *Robert Brooke*, Knt. a Perſon of a good Eſtate and Virtue, who lived with her ſix and twenty Years, and died *July* 10, 1646; by whom ſhe had ſeven Children, three *Sons*, and four *Daughters*.

They continued the two firſt Years in *London*, as Boarders, in the Houſe of the Lady *Weld*, her Aunt: From thence they remov'd to *Langly* in *Hertfordſhire*. And after ſome Years Stay there, they came to *Cockfield*, his *Paternal* Seat, and there ſhe paſſed the Reſidue of her earthly Pilgrimage, excepting the two firſt Years of her Widowhood. In all which Places ſhe lived a rare Example of Goodneſs, and left a good Name behind her in every Place from which ſhe departed; and eſpecially in the laſt, where ſhe paſſed the moſt, and laſt, and beſt of her Time.

She had many Excellencies which recommended her to all that had the Happineſs to know her. But the greateſt Glory that ſhined in her was *Religion*, in which ſhe was not only ſincere, but *excelled*.

She devoted herſelf to GOD and Religion very early, riſing in the Morning of her Age, to attend the Work and Service of her great LORD, *Remembering her Creator in the Days of her Youth: She made haſte, and delay'd not to keep his Commandments*. And this ſhe purſu'd with great Steadineſs thro' the Courſe of a long Life.

And having begun thus early to apply herſelf to Religion in the Power and Strictneſs of it: Parts and Induſtry, and Length of Time, and the Uſe of excellent Books, and Converſe with *Learned* Men uniting together, render'd her one of the moſt knowing Perſons of her Sex, eſpecially in Divinity, and in the Scriptures, which made her wiſe unto Salvation.

And this Knowledge was not confined to the *Practical*, but extended alſo to the *Controverſial* and *Critical* Part, even to the Difficulties concerning Scripture-Chronology, and the Solutions of many of them.

She was able to diſcourſe pertinently upon any of the great Heads of *Theology*. She could oppoſe an Atheiſt by Arguments drawn from the Topicks in Natural Theology, and anſwer the Arguments of *Papiſts*, *Socinians*, *Pelagians*, &c. by the Furniture againſt them in the Holy Scriptures.

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† Relict of Sir *Robert Brooke*, Knt. of *Cockfield-Hall*, in *Yoxford*.

* From the Account of her Life and Death, which is added to her Funeral Sermon, preach'd at *Yoxford*, *July* 26, 1683; and printed at *London*, 1684, in *Octavo*.

I never knew any other Perſon that had ſo great a Knowledge in Divinity, who was not ſkill'd in the Learned Languages; ſo that no Scholar could repent the Time ſpent in Converſe with her: For ſhe could bear ſuch a Part in Diſcourſes of Divinity, whether *Didactical*, *Polemical*, *Caſuiſtical*, or *Textual*, that ſome of her *Chaplains* have profeſſed, they have been ſometimes more profitable and pleaſant than their own Studies, and that they themſelves did learn as well as teach.

She was an indefatigable Reader of Books, of the Scriptures eſpecially, and various Commentators upon them, the beſt that our Language affords. She had turn'd over a multitude not only of practical Treatiſes, but alſo of learned Books, and amongſt many others ſome of thoſe of the ancient *Philoſophers*, tranſlated into *Engliſh*, gathering much from thoſe great *Lights* among the Heathens, ſo that ſhe could interpoſe wiſely in a Diſcourſe purely philoſophical.

She was alſo a moſt diligent Inquirer, and made uſe of all *learned* Men of her Acquaintance to increaſe her Knowledge.

She generally alſo took Notes out of the many Books ſhe read, that ſhe might with the leſs Labour recover the Notions again, without reading them a ſecond time.

And ſhe uſed a mighty Induſtry to preſerve what either inſtructed her Mind, or affected her Heart in the *Sermons* ſhe had heard: To theſe ſhe gave great Attention in the *Aſſembly*, and heard them repeated in her *Family*. After this ſhe would diſcourſe of them in the Evening; and in the following Weeks ſhe had them again repeated, and diſcourſed the Matter of them to ſome of her *Family* in her Chamber. And beſides all this, ſhe wrote the Subſtance of them, and then digeſted many of them into Queſtions and Anſwers, or under Heads of common Places; and then they became to her Matter for repeated Meditation. And by theſe Methods ſhe was always increaſing her Knowledge, or confirming the Things that were known.

And having a great Treaſure of Knowledge, ſhe improved it (through *Divine Aſſiſtance*, which ſhe was moſt ready to acknowledge) into a ſuitable Practice, *working out her Salvation with Fear and Trembling*, *and was zealous of good Works*.

Her *Piety was exact*, putting Rules upon herſelf in all Things; and *univerſal*, having Reſpect to all God's Commands, equally regarding the two Tables of the Law. It was alſo *conſtant*, and affectionate; her whole Heart was given up to it, and a holy Zeal attended it, which Zeal was guided by much Wiſdom and Prudence. It was alſo *ſerious*, *ſolid*, and *ſubſtantial*, not touch'd with *Enthuſiaſm*; yet ſhe had a great Regard to the *Spirit* of God, as ſpeaking in the Scriptures, and by them guiding the Underſtanding, and operating upon the Heart.

And as her own Practice was holy, ſo ſhe endeavoured alſo that her Family might walk in the ſame Steps, providing for them the daily Help of Prayer Morning and Evening, with the reading of the Scriptures; and on the *Lord's-Day* the Repetition of what was preach'd in the Publick *Congregation*. And for their further Benefit, ſhe many Years together procur'd a grave *Divine* to perform the Office of a *Catechiſt* in her Houſe, who came conſtantly every Fortnight, and expounded methodically the Principles of Religion, and examin'd the *Servants*. Thus, with *Joſhua*, ſhe reſolv'd, that *She and her Houſe ſhould ſerve the* Lord.

With her Piety and Godlineſs, there was join'd much *Chriſtian Love*, which was univerſal, extending to all Mankind, never ſuffering herſelf to hate or deſpiſe (or overlook, unleſs in the Way of Cenſure for a Crime) any Perſon in the World, abhorring only what was vicious and evil in them.

But this univerſal Charity admitted a Difference, ſo as that the more chriſtian and holy any were, the more they had of her Regard. That Image of God that ſhin'd in a good Converſation, ſhe could not overlook in any, tho' in ſome Reſpects they were leſs acceptable to her, valuing Grace above all the Accompliſhments of Parts, Breeding, and Accord in leſſer Things.

And beſides that, all were dear to her in whom appear'd the Fear of God; ſhe had alſo a moſt peculiar Value for his *Ambaſſadors* and Miniſters, the Guides of Souls, receiving them in their *Miniſtrations* as Angels of God, *fearing the* Lord, *and obeying the Voice of his Servants*, *eſteeming* what they deliver'd, in conſent with the Holy Scriptures, as his Meſſage and Word.

She was very exact in Matters of *Juſtice*, and in *rendering to all their Dues*, *not ſuffering any Blot to cleave to her Hand*; and could not endure to have any Thing without a Title in Conſcience as well as in Law; and was particularly tender in reference to *Tythes*, and gave away all that ſhe held by that [c] Title, to him that took the Care of the Souls, reſerving only a little Portion yearly, for repairing the [d] Edifices.

[c] The Impropriations of *Blithburg* and *Walderſwick* in *Suſſex*.

[d] The two great Chancels of the Churches there.

Her *Charity* and *Alms-giving* was very great, and much admir'd by all that obſerv'd it, tho' they knew only ſome Part of it: Every one that needed it had it in proportion to their Neceſſities, and in the Kind that was moſt ſuitable to their particular Wants. She eſteem'd herſelf but as a *Steward* of her Eſtate, and therefore gave away a great Part of it to encourage the Miniſtry, and to relieve the Indigent; ſo that when there was any Occaſion that ſolicited her Charity, it was never any Queſtion with her, whether ſhe ſhould give, or not give, but only in what Proportion ſhe ſhould extend her Bounty. And for that ſhe would many times moſt frankly refer herſelf to others; ſaying, *I will give whatever you think is fit and meet in this Caſe*; having, in this reſpect, an Heart *as large as the Sand on the Sea-ſhore*, and a moſt open Hand.

And as the Poor had her Charity in Abundance, ſo her *Friends*, who needed not that Kind of Bounty, were yet Witneſſes of her great Liberality and Generoſity, by which ſhe adorn'd Religion, and gain'd many to ſpeak well of it.

Her *Generoſity* was ſuch, that one would have imagin'd there was no room for Alms; and her *Charity* ſuch, that it was wonder'd how ſhe could ſo plentifully entertain her *Friends*. But a provident Frugality and Management, with the Divine Bleſſing, enabled her to *both* to Admiration.

And her Charity was not only extended to the Bodies of others, but ſhe alſo moſt readily afforded Counſel and Comfort to them that repair'd to her for Aſſiſtance in the Concerns of their Souls, tho' of meaner Rank and Condition in the World. To ſuch ſhe would ſpeak wiſely, hear them patiently, and treat them compaſſionately when under Temptations and Diſquiet of Mind. That Part of Religion, which is peculiarly ſtiled *Devotion*, was the Joy of her Life, and the Delight of her Soul. A very conſiderable Portion of her Time was daily employ'd in Prayer, ſearching the Scriptures, and in holy Meditations. Theſe Things were her proper *Element*, and in them ſhe would often profeſs, ſhe found her greateſt Refreſhments; in theſe ſhe convers'd with God, and was then leaſt alone when moſt alone. For ſhe did not merely perform theſe Duties, nor generally engage in them as a Taſk, but obſerv'd the Frame of her Spirit in them, and *commanded the Affections of her Soul to wait upon* God, *not being ſatisfied without ſome Emotions of Mind ſuitable to theſe holy Exerciſes, as ſhe hath often profeſſed, and which I gathered from her complaining ſometimes of her Infirmities, and of the Difficulty of praying aright, and of preſerving throughout that Duty a due Senſe of* God.

The Chriſtian *Sabbath* was alſo her Delight, and a Day in God's *Courts* better to her than a thouſand elſewhere; and her Enjoyment of God in the publick Ordinances and Services of that Day, was to her as a little Heaven upon Earth. And the Impreſſions ſhe receiv'd by attending thoſe holy Inſtitutions were ſuch, as that ſhe long'd in the Week for the Return of the *Sabbath*. And great was her Affliction when her Hearing was ſo impaired that ſhe could not attend the *publick* Worſhip of God, tho' few were better furniſhed to ſupply that Want by private Exerciſes and Cloſet-*Devotions*.

And (which deſerves Admiration) in the midſt of all theſe Attainments, Virtues and Graces, ſhe was greatly humble, and cloath'd with the Ornament of a lowly Spirit; and while many admir'd the Example ſhe gave in the World, ſhe apprehended that others excell'd her in Grace and Godlineſs, *and continually reckon'd herſelf among the leaſt of Saints*. For notwithſtanding her Quality in the World, her exquiſite Knowledge, eminent Grace, and the mighty Value her *Friends* had juſtly for her, I could never obſerve (in the whole Courſe of eighteen Years Converſe) the leaſt Indication of Vain-glory or Self-admiration in her.

And her Humility was of an *excellent* Kind, the Fruit of great Knowledge, proceeding alſo from a deep Senſe of the Fall, the Corruption of Man's Nature, the Imperfection of Mortification in this preſent State, and the Remains of Sin in them that are ſanctified; and was nouriſhed by a great Sight of God, and Acquaintance with him, and frequent Self-examinations, and by obſerving how Sin mingles itſelf in our beſt Actions and moſt holy Duties; and by a diligent comparing herſelf and her Actions, with the exact Rules of the Scriptures.

Which Grace of Chriſtian *Humility* was the more illuſtrious in her, by the Acceſſion of the Virtue of *Courteſy*, which ſhe had in a high Degree, entertaining all Perſons with Civilities proper to their ſeveral *Qualities*; ſo that ſhe obliged all, tho' ſhe was evermore careful that nothing in *Converſation* might border upon thoſe Freedoms that diſhonour God, and blemiſh the *Chriſtian* Profeſſion; by this Means adorning the *Goſpel*, and ſhewing that Religion, tho' it requires great Strictneſs, yet it doth not neceſſarily introduce either Melancholy or Moroſeneſs. And (which is a much greater thing than to be courteous in the higheſt Degree) as a real Diſciple of Christ, ſhe had learned to deny herſelf, and could abridge her own Right, that ſhe might thereby promote the Glory of God, benefit others, avoid Offence, and maintain Love and Peace.

And, which may properly be ſubjoin'd to her *Self-Denial*, as a Grace equal to it, ſhe induſtriouſly avoided *Cenſoriouſneſs*, (diſliking it in others) and endeavoured to make the beſt Interpretation of both Words and Actions, not lightly ſpeaking Evil of any, nor readily receiving an evil Report. And above all things ſhe abhorred to be cenſorious in reference to *Preachers* and *Sermons*, of which ſhe was a moſt candid and equal Hearer, *judicious* and *critical* enough, but not *captious* in the leaſt.

In all her *Relations* ſhe demeaned herſelf as a Chriſtian. She was a faithful, dutiful, loving and prudent Wife; and the Heart of her Huſband ſafely truſted in her. She was a moſt affectionate, tender Wife, and watchful Mother, reſtraining her Children from Evil, according to her Power, and bringing them up in the Nurture and Admonition of the Lord, moſt conſtantly endeavouring to inſtill into their Minds the Principles of Juſtice, Holineſs and Charity. To them that became her *Children* by marrying into her *Family* ſhe was moſt kind, and treated them as her own. To her *Servants* and *Tenants* ſhe was juſt and kind; and to her *Neighbours*, all that they could deſire.

To her particular *Friends* ſhe was endeared by her Prudence, Fidelity, and almoſt Exceſſes of Love, and improving of Friendſhip to ſerve the great Ends of Religion, which are the Honouring of God, and the Bettering of one another.

She was alſo a loyal *Subject* to her *Prince*, and conformable to the preſent *Eſtabliſhment*, in all things in which her Obedience was required, and her Practice concerned; ſo that in reference to the *Church* of *England*, ſhe was truly ours, and one of the greateſt *Ornaments* of our *Communion*.

The *Separation* (tho' ſhe reſpected Piety in all Sorts of Men) was grievous to her, and ſhe thought it unreaſonable: But withal, ſuch was her Moderation, that ſhe earneſtly deſired the Succeſs of the *Comprehenſion*, deſigned by the Lord-Keeper *Bridgman*, Sir *Matthew Hale*, then *Lord Chief Baron*, Dr. *Wilkins*,[e] &c. And as that worthy *Judge*, ſo *She* relieved many ſober *Non-conformiſts* with great Bounty, and moſt earneſtly deſired to have ſeen them *legally* ſettled in a *publick* Miniſtry.

Many things more might be added to this Account of her Attainments, Graces and Virtues, but all may be ſumm'd up in this ſhorter Character.

She had the Knowledge of a *Divine*, the Faith, Holineſs and Zeal of a *Chriſtian*, the Wiſdom of the *Serpent*, and the Innocence of the *Dove*. She had Godlineſs in the Power of it, and adorn'd it; ſhe was ſerious, but not melancholy, and chearful without any Tincture of Vanity: Very holy, and no leſs humble, and thankful to God for all his Mercies; and had a mighty Senſe of the Need of Christ, the *Mediator*, depending entirely upon his Merits and Satiſfaction, renouncing all her own Works in the Point of Juſtification.

By theſe things ſhe attain'd a good, and (which ſhe never ſought) a great Name.

Among many other Encomiums, it was ſaid of her, by an ingenious Pen, That ſhe had a Greatneſs of Mind, rare Knowledge, a becoming Gravity, and great Sincerity: That ſhe was highly devout, a chearful Giver, patient under the Croſs, and endued with all the Virtues and Graces of thoſe excellent Women, whoſe Praiſe is in the Scriptures, for Obedience to their Huſbands, religious Care of their Children, Bounty to God's Miniſters, Hoſpitality to their Friends, Charity to the Poor, and Piety towards God.[f]

Such were her Qualifications, great and eminent, and ſo were the Providences of God towards her; for ſhe had great *Proſperities*, and interchangeably great *Afflictions*. The firſt ſhe entertain'd humbly, and the other patiently.

To her *Proſperities* may be referred the great Kindneſs of her *Huſband*, with a numerous *Family*, a very plentiful Eſtate during his Life, and a competent Revenue afterwards in her Widowhood; a fine *Temperature* of Body, ſo that ſhe was ſeldom ſick, tho' never ſtrong; the Continuance of her Parts, and the Vigour of her *Intellectuals*, and Firmneſs of her Judgment, even in the laſt Years of her Life; the *Reſpects* and *Civilities* ſhe received from the Gentry in her Neighbourhood; the Bleſſing of long Life, the Concluding of ſome unkind Law-Suits, and the Seeing every remaining *Branch* of her *Family* largely provided for, and in a very good Condition, before her Death. And, which was more than all theſe, as the beſt of her *Proſperities*, ſhe enjoy'd much inward Peace, which, tho' it had ſometimes Mixtures of Doubts and Fears, was generally firm and ſteady, and ſometimes advanced into Joys and great Conſolation.

Her *Afflictions* were chiefly Widowhood, and Loſs of Children. The ſharpeſt of all her *Trials* was the untimely Death of her laſt *Son*,[g] with the aggravating Circumſtances of it, being drowned;[h] this was very ſurpriſing, invaded her like an *Inundation* of Waters, threatening all the Banks both of *Reaſon* and *Grace:* Her *Friends* fear'd ſhe would not long ſurvive it. But the Power and Preſence of God ſupported her, and ſhe not only lived many Years after it, but alſo recovered again, in a great Meaſure, her former Chearfulneſs.

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[e] See their Characters. *p.* 42 & 104.

[f] The Original, being the more elegant, runs thus: *Ingenio maſcula*, *Mente Theologa*, *Ore Gravis*, *Corde Sancta*, *Cultu Intenſa*, *Charitate Læta*, *Crucis Patiens*, *tota Moribus Generoſa*; *Marito* Sara, *Liberis* Unice, *Nepotibus* Lois, *Miniſtris* Lydia, *Hoſpitibus* Martha, *pauperibus* Dorcas, Anna *Deo*.

[g] Sir *Robert*.

[h] As he was travelling thro' *France*, 1669, in the 33d Year of his Age.

Her Demeanour under this ſad Providence was chriſtian. She did not murmur, tho' at firſt aſtoniſhed, and after that, much depreſſed by it. Her Danger was, of fainting under this correcting Hand of God, but ſhe was upheld by him that is *able to ſuccour them that are tempted.*

She often expreſſed herſelf in Words, importing, that ſhe juſtified God, *and acknowledged his Righteouſneſs in it. She feared leſt ſome might be ſcandaliz'd by it, and reflect upon Religion, and decline it, becauſe of her deep Affliction; and moſt earneſtly deſired, that* God *would take care of his own Name and Glory. But afterwards her Spirit revived, and ſhe was comforted as before,* and rejoiced in the God of her Salvation.

The Cloſe of her Life was a long *Languiſhing* of divers Months, which gradually confined her, firſt to her *Chamber*, then to her *Couch*, and laſtly to her *Bed*; attended ſometimes with great Pains, under which Patience had its perfect Work. During this Sickneſs, her Mind was calm, *Her Conſcience witneſſed to her Integrity, and ſhe had a good Hope in* God, *that he would crown his Grace in her with Perſeverance, and then with Glory.* She was very apprehenſive of her Need of Christ, adhered to him, rejoiced in him, *and deſired to be with him.* She expired almoſt *inſenſibly*, and had, at the laſt, an eaſy Paſſage to the *Happineſs*, which is the Reward of Faith and Holineſs, and the *free Gift of* God, *thro'* Jesus Christ *our* Lord.

Died at Cockfield-Hall, July 22, 1683, *aged* 82, *and buried the* 26th *of the ſame Month, in the Pariſh-Church of* Yoxford, Suffolk.

The Character *of the Rev*^{d} *Dr.* GABRIEL TOWERSON, *late Rector of* St. Andrew Underſhaft, London, *and of* Welwyn *in* Hertfordſhire, *by* George Stantcope, *D.D.*[*]

WHEN God hath given us the Advantage of excellent Examples, it may juſtly ſeem Ingratitude to him, and Injuſtice to ourſelves, not to mention ſome Part at leaſt of thoſe commendable Qualities which good Men have left behind them, as a Pattern worthy our diligent Imitation.

The Audience and Place in which I ſtand may ſeem more particularly to require this at my Hands; which yet I ſhall endeavour ſo to manage, that you may confeſs that I bear a due Regard to the Modeſty ſo peculiar in him, whoſe Virtues I am about to give a very brief and imperfect Repreſentation of.

His juſt Value and profound Veneration for the Holy Scriptures has been publiſh'd to the whole Nation by thoſe worthy Labours[a] which appear in publick Writings, ſo much the more valuable, as the Subject and Deſign of them is of greater and more general Importance, that of eſtabliſhing the moſt concerning Truths of the Chriſtian Religion, and illuſtrating thoſe common Principles which our excellent Church hath thought neceſſary for forming the Lives and Judgments of all her Members. And this he hath done, if not by all the artful and enticing Words of Man's Wiſdom, yet with ſolid and ſubſtantial Arguments from Reaſon, with proper Authorities from Scripture and Antiquity, and with ſuch happy Force and full Conviction, as to deſerve a Recommendation from one of our reverend Prelates,[b] for the Study and Inſtruction of thoſe whoſe Buſineſs it is to inſtruct others. To render his indefatigable Pains of yet more diffuſive Influence, he hath likewiſe compoſed a Tract[c] in a Language more generally underſtood, which not only our own, but other Countries may, I hope, ſhortly reap the Benefit of. In a word, his Time was employ'd, and his Delight ſeem'd wholly to be placed in divine Studies: Theſe were his Buſineſs, his Entertainment, his Company, his Diverſion; ſo careful was he to employ the Hours of a moſt retired Life, in the beſt and moſt beneficial

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[*] From the Sermon preach'd at *Welwyn*, *October* 21, 1697, and printed at *London*, 1698, in *Quarto*.

[a] See his Works in *Folio*.

[b] Biſhop *Burnet* in his *Paſtoral Care*.

[c] Tractat. in Epiſt. ad Philip.

Manner: Theſe were his Comfort in Afflictions, his Support under Hardſhips and Cares; theſe preſerved his Mind from all criminal Degrees of Anxiety, and (as himſelf hath profeſs'd with great Satisfaction) ſoften'd thoſe Troubles which a Man more addicted to the World muſt even have been ſwallow'd up in; but by their Means his Soul was diſengaged and raiſed above the World, and his Converſation in Heaven.

Next, if we look upon his Obedience, full of Thankfulneſs and Humility; this appeared ſo eminently in him, that, notwithſtanding all the Goodneſs ſo conſpicuous in his Converſation, no Sign of Cenſoriouſneſs or ſpiritual Pride was to be found in him. But, tho' this Particular relate more immediately to Mens Deportment towards God, yet I muſt beg leave in the Application to extend it ſomething farther.

Gratitude to God is due, not only for ſpiritual but temporal Mercies; for he is our great Benefactor, and the ſole Author of all our Bleſſings of every kind: And, ſince thoſe Bleſſings are often convey'd to us by the Miniſtry and Mediation of Men, no Man can be truly thankful who is wanting in his Acknowledgments to thoſe Perſons whoſe Hearts God hath diſpoſed to become the Inſtruments of handing down his Kindneſs to us. Here alſo our deceaſed Brother performed the Part of a truly good Chriſtian, and took due Care to let no good Offices of any ſort be buried in Oblivion. He could not content himſelf with a ſilent and private Senſe of them, but had in particular prepared [d] a laſting and publick Expreſſion of his Thanks to our late excellent Primate, who, among other Marks of his Care to prefer worthy and uſeful Men, procured his Promotion to another Benefice, and endeavoured to make his Worth more viſible, by placing him in our Capital. Nor did he think it any Indecency, in an Addreſs to ſo great a Man, to make grateful and honourable Mention of that ſeaſonable Addition to his Fortunes, made by a Reverend Perſon [e] in this Neighbourhood. So ſolicitous was he upon all Occaſions, that no Man's Friendſhip, who had remember'd him, ſhould leave behind it the Reproach of not being as reſpectfully tranſmitted to Poſterity as it had been worthily placed at the firſt Diſpoſal.

Thus again: His Humility gave a peculiar Luſtre to the reſt of his Accompliſhments; for in the midſt of all thoſe Endowments, both natural and acquired, he ſeemed the only Perſon inſenſible of his own Worth: His Temper was eaſy and gentle, ſo engaging and inoffenſive, as to win over even Strangers, and Men of different Opinions, to a ſenſible Concern and Kindneſs for him: His Converſation affable and courteous, full of Deference and modeſt Reſerve; and, which of all other Qualities beſt proves a true Greatneſs of Soul, ſo free and communicative, and improving withal, ſo perfectly void of Envy, and ingroſſing any ſort of Knowledge or Commendation to himſelf, that he ſeemed to have copied after that great Pattern of Meekneſs, *Moſes*, who [f] rebuked the Narrowneſs of thoſe Spirits who grudged the Advantages of others for his Sake, and wiſh'd with all his Soul that *all the* Lord*'s People were Prophets.*

Thirdly, That general Reſignation of Temper, very obſervable in him upon all Occaſions, was an abundant Proof that he did not fear to die; and that Indifference for Life, which I have often heard him chearfully expreſs, excepting only for the ſake of thoſe whom yet he committed to God, with a becoming Dependance upon his Providence over them, is none of his leaſt Commendations. And it would be in vain for me to deſcribe with what a Mixture of tender Affection and Chriſtian Conſtancy he ſupported the Loſs of his neareſt and deareſt Relation; and this too, tho' it found him then ſmarting under the freſh deep Wound of a ſad and ſurpriſing Diſaſter, [g] and happen'd at a time when, upon all other Conſiderations, the Circumſtances of his Family could not but render that Blow very ſenſible and heavy upon him: One Inſtance whereof (relating to myſelf) I muſt beg your Leave to mention: It is, that preſently upon that Occaſion proffering him my Aſſiſtance in the Supply of his Cure, he made me this (to me then) ſurpriſing Anſwer: *That, bleſſed be* God *for his Grace, he had ſoon conquer'd the diſorderly Part of his Grief, and found no Relief ſo great as employing himſelf in his Study, and the Attendance upon his Duty.* This, I confeſs, to one who thought it always common and eaſy for Men to talk like Philoſophers, but rare and difficult to be ſo in good earneſt, gave me that Idea of his Piety, and Patience, and Firmneſs of Mind, which made me then begin to know the Man, and raiſed my Honour for him ever after.

Laſtly, Contentedneſs with the Diſpoſals of Almighty God in this World was likewiſe very viſible and exemplary in him. That Equality of Mind, with which he ſtruggled under a narrow Fortune and a numerous Family, many now preſent muſt needs be well acquainted with; and a Temper ſo far from greedy, that even in Things of Right his own, he rather choſe to depart from what he could ill be without, than have Recourſe to Rigour and extreme Juſtice. He hath frequently declared, that he wanted no Increaſe of Honour or Preferment for himſelf, but purely for the ſake of his Children; nor did he upon their Account deſire more than might preſerve them from Contempt, and ſet them above the Temptations of Want and hard Neceſſity. And this was ſo modeſt and ſo remarkable in a Perſon of ſuch Learning and Labour in his Profeſſion, that it engaged Mens Wiſhes at leaſt, and Affections in his Favour; inſomuch that he, I believe, was one of thoſe few whoſe any Additions of good Fortune gave a general Satisfaction; and inſtead of envying, every-body who knew him would have rejoiced to have ſeen them more and greater.

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[d] Epiſt. Dedicat. to his Tract on the *Philip.* to Archbiſhop *Tillotſon.*

[e] Dr. *Tudor*, late Rector of *Tewing* in *Hertfordſhire.*

[f] *Numb.* xi.

[g] A Son drowned in the Mote of his Houſe.

What now remains, but that each of us from hence gather ſuch Inferences as may make his Example of Benefit to us, by applying it to our own reſpective Circumſtances: More particularly,

That we, who have the Honour of the ſame Profeſſion, do, like him, dedicate our Lives and Labours entirely to the Service of God, and the Promotion of his Glory, by ſetting forward the Love and Practice of Virtue, and the Salvation of Mankind; eſpecially that we make it our chief Care to eſtabliſh and ſecure the eſſential and moſt neceſſary Parts of Religion, which the ſhameleſs Inſolence and Impiety of the profligate Age we live in ſeems now, as much as ever, to require from us. And tho' all of us cannot do this with his Learning and Abilities, yet it will be our own Fault if we do not all attempt it with a Diligence and Zeal equal to his: Which, if we do, our faithful Endeavours will be accepted and approved, even of Men; but if this Expectation ſhould fail us too, and we find ourſelves unable to effect the Good we intend, yet it is Encouragement ſufficient for us *to abound in the Work of the* Lord, *that we are ſure our Labour ſhall not*, *cannot be in vain in the* Lord.

Died in October 1697, *and buried the 21ſt of the ſame Month at* Welwyn *in* Hertfordſhire.

The Character *of Mr.* ROBERT CASTELL, *late of* Deptford *in* Kent, *by* George Stanhope, *D.D.* *

When I ſay I will add but little, you will not ſo underſtand me, as if the Subject would not bear a great deal: But much is not neceſſary, when I ſpeak to them who have had the Happineſs of a longer Acquaintance than myſelf; and therefore all I have to do is only to refreſh your Memories with ſome of thoſe remarkably good Qualities and Actions which I have received from Perſons of undoubted Authority, and ſuch as yourſelves will bear Teſtimony to upon the Mention of them. And,

Firſt, It could not be but a Perſon of his Engagements in the World muſt have a Share of Labours and Troubles, Loſſes and Diſappointments: All which were entertained with great Moderation and juſt Reflections upon that Providence of God, which diſpoſes of us and ours as he ſees fit. But, beſides theſe Trials, it pleaſed God (in his latter Years) to afflict him with ſore Pains and frequent Diſtempers: All which he bore with ſuch Evenneſs of Mind, that even the Rackings of the *Gout* and *Stone* could not often provoke him to any (and never to ſuch as were unbecoming) Complaints. God exerciſed that Patience, we may hope, to increaſe the Reward of it, and to render it exemplary among thoſe who obſerved and converſed with it. And that Meekneſs and Submiſſion, which continued to his very laſt Hours, notwithſtanding the moſt acute Pangs of one of the moſt inſupportable Diſeaſes Mankind are ſubject to, give us juſt ground of Confidence, that he is now at Reſt from his Labours, and that *it is good for him to have been* ſo *afflicted*, ſince Troubles thus ſuſtained never fail to turn to the Sufferer's unſpeakable Advantage.

Secondly, But it was not in the paſſive Kind alone that he diſcharged himſelf ſo well, his Virtue was active too. Many of his good Works there are which ſhould not, and ſome which ſcarcely can be forgotten. Such were his Honeſty and ſtrict Juſtice in his Dealings, his Moderation and Prudence, the Peaceableneſs of his Temper and Readineſs to compoſe Differences, his Integrity and Candour, his Modeſty and Humility, which recommended him to the Converſation and the good Opinion of all that had Opportunities of knowing him. He was remarkably careful to diſcharge the Duty of thoſe ſeveral Capacities God placed him in. An affectionate Huſband, a kind Relation, a faithful and generous Friend; and tho' he left no

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* From the Sermon preach'd in the Pariſh-Church of *Deptford*, *Auguſt* 19, 1698, and printed at *London*, 1699, in *Quarto*.

Iſſue of his own, yet did not that deſtroy but diffuſe rather the Relation of a Father, for he was ſuch in ſome ſort to ſeveral, whom Nature had ſet at a greater Diſtance from him. His Piety and great Regard to Religion was teſtified by attending diligently upon the publick Worſhip of God, as oft as his Indiſpoſitions would permit: And his Love of the Beauty and Decency of the Houſe and Service of his great Maſter cannot die, ſo long as the Place[a] where we are now aſſembled ſtands; for this is a laſting Monument of that Generoſity and godly Zeal, which moved in the foremoſt Rank of thoſe many noble Contributors, to ſo neceſſary, ſo becoming, ſo pious a Work. And his Charity to the living Temples of the Holy Ghoſt, as it was freely extended upon fit Occaſions in his Life-time, ſo is it continued in a very large and uſeful Proviſion for the Benefit of the Poor after his Death. I forbear ſeveral of the Works of this kind, which, together with theſe now mentioned, no doubt, *do follow him*, and are already (we truſt) begun to be repaid, in the Comforts and Joys of a bleſſed Immortality.

The only thing left for us to do is carefully to copy after ſuch good Examples, that when we ſhall be called upon (as ſhortly we ſhall) we may, with holy Truſt and ſteady Submiſſion to God's Will, commit ourſelves into the Hands of our moſt merciful Creator and Redeemer. And ſuch a Truſt and chearful Reſignation I, who (by the particular Approbation of his reverend and very worthy Paſtor) attended him in his laſt Hours, did with great Satisfaction obſerve in him in the very Agonies of Death; for even then his Mind was much compoſed, and, except the tender Impreſſions which the Tears of his deareſt Relations made upon his Spirits, all ſeem'd eaſy and full of Content to him. So much Power had the Hopes of a better World to ſuſtain him in his laſt Conflicts. But now thoſe Conflicts are happily over, and the trueſt Honour and Affection we can pay to his Memory, is to bleſs God for that perfect Peace and ſweet Tranquillity which we believe he hath exchanged this dangerous and troubleſome Life for; and ſo to imitate his commendable Actions, and reſemble his meek, chriſtian Temper, and good Diſpoſitions, that we may, in God's due Time, meet again, at our joyful and bleſſed Reſurrection: Even then, when all thoſe who *have died in the* Lord ſhall *ſhine as the Brightneſs of the Firmament*; when theſe *vile Bodies of ours ſhall be faſhioned after* Christ's *glorious Body*, to live and reign with him for ever and ever.

Died in Auguſt, 1698, *and buried the 19th of the ſame Month, at* Deptford *in* Kent.

The CHARACTER *of Mrs.* ELIZABETH FISHER,[†] *by* WILLIAM MILNER, *Vicar of* Shephall *in* Hertfordſhire.*

IT pleas'd Almighty God, the wiſe Author of our Beings, to bleſs her with an admirable Sagacity, and Quickneſs of Apprehenſion, a diſcerning Mind, and a ſtrong Memory; which, together with a ſerious and compoſed Frame and Temper of Spirit, made her capable of receiving and retaining the wiſeſt and beſt Inſtructions, and fitted her for an unaffected and rational Devotion, and thoſe great Excellencies and Perfections, our Holy Religion was deſign'd to inſpire and work in us. Which Advantages of Nature were very early and happily improved by the pious Care of her tender Mother (a Lady of ſingular, I had almoſt ſaid inimitable Virtues) and the joint Endeavours of thoſe incomparable Lades, the Lady *Nottingham*, and her Siſter the Lady *Mary*.

Theſe excellent Ladies, from her Childhood, *train'd her up in the Way ſhe ſhould go, and in her riper Years, ſhe did not depart from it.* Their firſt and principal Care, as it ought to be, was to ſow in her Heart the Seeds of an early and ſincere Piety and Devotion towards God; to teach her the true Knowledge of God, thro' Jesus Christ, and her Duty to him; to inſpire her with an awful Regard to her great Creator and merciful Redeemer, and her infinite Obligations to them both; and this before ſhe could receive or imbibe any Prejudices which might occaſion any Averſeneſs or Diſlike to religious Meditations and Exerciſe.

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[a] *Deptford* Church, rebuilt 1697.

[†] Siſter to the Hon. Sir *William Dawes*, Bart. D. D. and Wife to the Rev. Dr. *Peter Fiſher*.

* From the Sermon preach'd at *Bennington* in *Hertfordſhire*, *June* 2, 1698; printed the ſame Year at *London*, in *Quarto*.

Which being done, no Care was wanting to let her ſoon into the Art of Civility, and all the Decencies of a graceful and genteel Behaviour, without any Mixture of thoſe Impertinencies and Follies, which too often diſguiſe and ſhelter themſelves under that amiable Name. The good Effects of which pious Care and Pains appear'd in her whole Converſation.

As for her Devotion towards God, nothing could be more regular, uniform and conſtant, both as to her Cloſet-retirements and publick Worſhip. Neither Pleaſure nor Buſineſs could hinder it, becauſe to ſerve God was always her chief Pleaſure, and greateſt Buſineſs. Of her due Attendance upon the publick Worſhip, this is a remarkable Inſtance, that ſhe was never known to omit any fit Opportunity of receiving the Holy Sacrament, from the ſixteenth Year of her Age, and would not go out of the World without this *Viaticum*, or as the Ancients ſometimes ſtile it, *Medicine of Immortality*, which ſhe received from the Hands of her truly honourable Brother, with all becoming Seriouſneſs, Devotion and Thankfulneſs. Her Devotion was not made up of ſudden Heats and Raptures, Intermiſſions and Pauſes; but was ſteady, judicious, rational and well-govern'd, free from Oſtentation, Superſtition, and any affected Singularities: Which, as it ſhew'd the Soundneſs of her Judgment, ſo it contributed to the Eaſe and Comfort of her Life, by delivering her from thoſe vexatious Doubts, Fears and Scruples, which ſo often diſquiet and torment weaker Minds.

She was, with theſe Advantages, bleſs'd with a native Sincerity, great Openneſs, and honeſt Plainneſs of her Heart; which made her always ſpeak as ſhe thought, which taught her to deſpiſe the Diſſimulation and Flatteries of others, and to abhor the Thoughts of diſſembling with, or flattering any with whom ſhe convers'd.

Her Gratitude was great and exemplary towards all who had ſhewn any Kindneſs to her; eſpecially towards thoſe, who had charged themſelves with her Education. She was ſo ſenſible of the great Advantages ſhe had received by it, that whenever ſhe mentioned their Names, which ſhe often did, ſhe did it in ſuch Terms and Expreſſions as imply'd the higheſt Reſpect, Honour and Love to their Memory.

What an admirable Inſtance was ſhe of a ſelf-denying Temper! There was no preſent Satiſfaction ſo great, which ſhe would not forego, when to do it, would ſerve any wiſe and better Purpoſe. Tho' ſhe long'd for nothing ſo much as the Enjoyment of her Huſband and Children in the Privacies of her own Houſe, yet this ſhe declin'd when ſhe was ſenſible ſhe could not gratify her own Inclinations, without being wanting to an excellent young Lady, who was left to her more immediate Care.

What an illuſtrious and noble Pattern did ſhe ſet us of a great and generous Contempt of the vain Pleaſures and uſeleſs Divertiſements, fooliſh Mirth and impertinent Recreations, with which Youth is eſpecially enſnar'd: (which have a Tendency to corrupt the Mind, and bewitch and ſteal away the Heart, and often prove of very fatal Conſequence) And this, when Youth and Opportunity conſpir'd to gratify her in a high Degree. She was always above them, they were either inſipid or diſtaſteful. She aſpir'd chiefly after the Pleaſures of Religion, Virtue and a good Conſcience, which is a continual Feaſt. Theſe were more charming, ſenſible and tranſporting Pleaſures. Not that ſhe was cynical or moroſe, or an Enemy to the innocent Pleaſures of Converſation, or cenſorious of others, who took a greater Liberty than ſhe indulg'd to herſelf. 'Tis true, ſhe was not fond of theſe Things, but yet made all reaſonable and fit Allowances for others: She ſometimes *gave way*, but when ſhe did, ſhe kept the Reins in her Hands, and would not be prevail'd with to *exceed* the Bounds of Modeſty and Sobriety.

If we conſider her in her conjugal Relation, I had almoſt apply'd the Words of the Wiſe Man, in the Cloſe of that Chapter, which ſhe ſo often made the Subject of her delightful Meditation, and daily Practice: *Many Daughters have done virtuouſly, but thou excelleſt them all.*[a] Never was any Wife more tenderly affectionate towards her Huſband, more obſequiouſly obſervant of him, and rejoic'd more in him, than ſhe did. She always ſuited her Carriage, with the greateſt Eaſe and Chearfulneſs, to the Gravity of his Character and ſacred Function. Nay, ſhe has been often heard to ſpeak of it, as one of the greateſt Bleſſings of her Life, that God, in his wiſe and good Providence, had ſo order'd it, that ſhe ſhould be a Clergyman's Wife. And this ſhe did for that very Reaſon, becauſe it might be a Check upon her, from that *outward Adorning*, as St. Peter calls it, *of plaiting the Hair, and wearing of Gold, and putting on of Apparel*, and might be a more particular Engagement, to put on that Modeſty and Gravity, Sobriety and Meekneſs, and ſpiritual Ornaments, with which the Apoſtle requires the Wives of ſuch, who miniſter in that ſacred Office, ſhould in a more particular Manner adorn themſelves.

As to her Converſation among her Neighbours, they muſt, and I am perſuaded will do her that Right, as to teſtify, that it was very kind and courteous towards all, compaſſionate and tender-

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[a] *Prov.* xxxi. 29.

tender-hearted towards them in their Diſtreſs. She was faithful in her Friendſhip, unwearied in her Diligence, and prudent in her Conduct; her Speech was ſavoury, and Behaviour graceful; ſhe was an Ornament and a Crown to her Huſband, a Bleſſing to her Family and whole Neighbourhood, and a Pattern to her Sex.

If we take a View of her in her laſt lingring, tedious, and oftentimes painful Sickneſs, we have an illuſtrious Example of the due Exerciſe of all thoſe Graces and Virtues which are peculiar and proper to ſuch a Condition, an invincible Patience and Fortitude of Mind, attended with a profound and entire Reſignation to the Will of God. She was never heard to complain or murmur: Was eaſie in herſelf and to thoſe about her, and thankful for the Aſſiſtance they gave her: Never expreſs'd any great Deſire of Life. I once heard her ſay, with great Modeſty and Temper, ſhe ſhould have been glad, if it would have pleas'd God to have entruſted her with the Education of her dear and hopeful Children, that ſhe might have taken the ſame pious Care of them, which her Relations and Friends had done of her: However, ſhe was content, knowing they were ſafe in the Hands of God, and committed them to his good Providence, under the pious, affectionate and prudent Care of her deareſt Huſband, of which ſhe was entirely ſatisfied. When ſhe had the quickeſt and moſt ſenſible Apprehenſions of Death, ſhe ſaid ſhe was neither afraid, nor unwilling to die, having nothing upon her Mind to trouble her. How great an Argument of Integrity and Innocence! And it pleas'd our wiſe and good God to reward her Innocence with a calm and comfortable Death. It pleas'd him to releaſe her out of the Troubles and Miſeries of this World, on the Lord's Day, with great Hopes of keeping an *Everlaſting Sabbath* with him in that Glory which he has prepar'd for all thoſe who love him in Sincerity and Truth.

And thus have I very imperfectly given you ſomething of the Character and Converſation of this excellent Perſon, in which I have not been ſolicitous of any Method, or uſed any Art to deceive, and am perſuaded that nothing but meer Malice can accuſe me of Inſincerity or Flattery: And the Sum of all is this, That ſhe was bleſs'd with as many truly noble and great Accompliſhments, and had as few Defects and Imperfections as any of her Sex, and muſt be reckon'd amongſt the beſt and brighteſt Patterns of a refin'd and exalted Virtue.

Died in May, 1698, *and buried the* 2*d of* June *following at* Bennington *in* Hertfordſhire.

The Character *of the Rev*^{d} *Mr.* NATHANIEL PARKHURST, *M. A. Vicar of* Yoxford *in* Suffolk, *by* J. S.*

He was born at *Ipſwich* in *Suffolk*, of religious Parents: His Father uſed the Sea, and was Maſter of a Ship; and his own Inclinations at firſt ſtood for the ſame Employ; but by the Love he had to Books, and the Improvements he made at School, his Friends happily judged he might be ſerviceable in the Church, and accordingly gave him a ſuitable Education.

He went to the Univerſity at thirteen Years old, and was admitted into *Queen's-College* in *Cambridge*, where he ſtaid till he was Maſter of Arts.

He came very young to *Yoxford*, at the Invitation of the Lady *Brooke* [a] of *Cockfield-Hall*, a Perſon ſo very eminent for Piety and Prudence, that ſhe ought not to be mention'd without a particular Mark of Honour and Regard: She procured him the Preſentation to the Living, and had a great Reſpect and Value for him ſo long as ſhe lived. The moſt Part of the Time he lived in *Yoxford* he ſpent as Chaplain to that Family.

It was an Honour to him that he was a Miniſter of the Church of *England*, and he reflected the Honour back again: By his Gravity and Learning, by his Diligence in doing the Duties of his Function, by his Care to inſtruct his People in the great Doctrines of Religion, (thoſe eſpecially that are peculiar to the Chriſtian Religion) by his earneſt Prayers to God for them, by the excellent Example he ſet before them, and by his abounding in good Works, he was one of the Ornaments and Bleſſings of our Church.

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* From the Sermon preach'd in *December*, 1707; and printed at *London*, 1708, in *Octavo*.

[a] See her Character, *p.* 209.

He was a Perſon of a ſolid Judgment, and had a good Stock of uſeful Knowledge and Learning. This was ſo well known, tho' he never made any Flouriſh with it, that thoſe who did not love him could not but acknowledge, that he was a Man of Parts and Learning.

He had well digeſted our modern Controverſies; and by the little Converſe I had with him, I could eaſily perceive one great Drift of his publick Diſcourſes was to arm his People againſt the *Socinian* Opinions, and thoſe other Doctrines that ſeemed to him to give too much unto Man, and too little to the efficacious Grace of God, in the ſaving of Sinners: He was very careful himſelf, and deſirous that thoſe he was concerned with might aſcribe the Glory of that Difference that is between one Man and another, as to their Converſion here and Salvation hereafter, not to the Strength of their own natural Powers, and the Liberty of their own free Wills, but to the ſupernatural free Grace of God, to which alone it is certainly due; and therefore was very cautious of any Doctrines and Opinions, how plauſible ſoever, that look'd as he thought the other way.

He had a great Veneration for the Soveraignty of God, in diſpenſing his Favours to the Children of Men. I remember, in the laſt Sermon I heard him preach, ſpeaking of the Difference that God had made between the *Jews* and *Gentiles* in the Matters of Salvation, preferring the *Jews* before the *Gentiles*, by committing unto them his Oracles, when for ſo many hundred Years together, the poor *Gentile* World *ſat in Darkneſs*, and were *ſuffer'd to walk in their own Ways*, without any thing of Divine Revelation to direct them, and not ſending the Goſpel to them at all till the others had rejected it, he put the Queſtion, Why the *Jews* were more favoured in theſe Matters before the *Gentiles?* And after he had with good Judgment obſerved, that the *Gentiles* were God's Creatures as well as the *Jews*; that they had as good natural parts as the *Jews*; ſome of them were very learned Men, and ſome of them had very fine Morals; they all ſprang from the ſame Root, from *Adam* and *Noah*, for *God had made of one Blood all Nations of Men for to dwell on all the Face of the Earth*; and being deſcended from the ſame common Parent, they were no more infected with original Guilt than the others were; and one had no more in them, to recommend them to the Grace of God, than the others had; whence then ſhould ariſe the Difference? After he had made theſe Remarks, the Anſwer he gave to the Queſtion was, It muſt (ſays he) be reſolved into the good Pleaſure of God and his Will, for no other Reaſon can be given of it: And this is the ſame Reaſon our Saviour gives upon ſomething the like Score; [b] *I thank thee, O Father,* Lord *of Heaven and Earth, becauſe thou haſt hid theſe Things from the Wiſe and Prudent, and haſt revealed them unto Babes, even ſo Father, for ſo it ſeemeth good in thy Sight.*

He was very careful to form in his People right Notions of God, to preſerve them from the Error of Deiſm, which obtains too much in the World; and accordingly he delighted to ſpeak of God as the Scriptures repreſent him, namely, as a Trinity of Perſons in Unity of Eſſence, as Father, Son, and Holy Ghoſt, our Creator, Redeemer, Sanctifier and Comforter, being Three Perſons, but One God. He preached much of thoſe Doctrines that are purely Chriſtian; ſuch are, Christ's Divinity and Incarnation, his Satisfaction, Death, Reſurrection, Aſcenſion, and Interceſſion; the Impotency and Oppoſition of our Natures to Faith and Godlineſs; the Holy Spirit's ſanctifying and aſſiſting of us; our Adoption, Regeneration, Perſeverance, *&c.* and of Juſtication by Faith alone in Christ's Righteouſneſs, without truſting to our own Qualifications and Performances, which our Church in one of her Articles calls *a moſt wholeſome Doctrine.*

He found the happy Effects of theſe and ſuch like Doctrines upon his own Mind, greatly eſtabliſhing, encouraging and comforting himſelf; and hath obſerved, in one of his Pieces in print,[c] that *Religion and Godlineſs hath flouriſh'd under theſe Doctrines*; and ſaid, *He verily believed Piety would decay, where theſe Doctrines were forſaken, or not heeded.* This laſt Aſſertion of his he makes good by Conſequence, from the Courſe St. *Paul* took to propagate Chriſtian Piety. St. *Paul* was guided by an infallible Direction, and therefore to be ſure took the propereſt Methods for the promoting Religion in the World: Now he inſiſts firſt upon ſome revealed Truths, and then brings in his Exhortations to a holy Life, and the Performance of Chriſtian Duties. From whence it is eaſy to infer, that the Doctrines of revealed Religion are the greateſt Incentives to practical Goodneſs; when duly attended, are moſt proper to form Men to Virtue, and the Neglect of them is prejudicial to that Holineſs of Heart and Life which God expects from us.

Theſe were the Doctrines he greatly delighted to preach of; and I have purpoſely enlarged upon this Head, that I might give as full an Account of this excellent Perſon's Judgment in theſe Matters as I could.

[b] St. *Matt.* xi. 25, 26.

[c] Appendix to Mr. *Burkit*'s Life.

But he did not ſtop here: He preſſed hard upon Men the Neceſſity of a holy Life, as well as a ſound Faith: He always took care to graft an Exhortation to practiſe upon the revealed Truths he had been inculcating: With greateſt Earneſtneſs he warned and perſuaded the Vicious, the Prophane, the Debauch'd and Intemperate, to reform their Lives; and thoſe that were ſober and inoffenſive before Men, he preſſed upon them not to content themſelves with their commendable Morals and Forms of Religion, but to add unto their Morals Chriſtian Piety; ſuch are, Repentance towards God, lively Faith in the Death and Sufferings of the Redeemer, Humility, Reſignation to the Will of God, Self-denial, walking in God's Fear, delighting themſelves greatly in him, ſeeking his Glory in all, *&c.* as the only certain Way of coming to Heaven. He did not think an Orthodox Faith without a holy Life, any more than a good Life without a right Faith, ſufficient to carry any Man to Heaven.

And well might he urge theſe Things with the greateſt Importunities upon others, whoſe Conſcience could not reproach him with the Neglect of them himſelf: He made it evident by his own Practice, that the ſtricteſt Godlineſs is deſirable, and in a great Meaſure attainable.

He was no furious Zealot, acted by Paſſion, Humour, or Melancholy; but a Perſon of eminent Prudence and Conduct, of a ſedate, calm and humble Temper, meek under Injuries, patient under Afflictions, not ruffled in Reproaches, exact to his Conſcience, circumſpect in his Walking, abundantly mortified to the Pleaſures, Delights, and Vanities of the World; his Converſation was in Heaven, his Delight was in God, and he was uniformly religious: He received his Religion into his Underſtanding and Judgment, as well as into his Affections; and his Reaſon, ſanctified by the Word and Spirit of God, directed and governed him in all his Actions.

He was ſparing in his Speech; what he ſpake was to the Purpoſe, and uſually he ſaid much in a little: He was very affable, courteous, and obliging to all; much of a Gentleman in his Converſes, reſerved indeed where he did not know, but open, pleaſant and entertaining among his Friends; free from Levity on one hand, and Moroſeneſs or Auſterity on the other: And in all his Converſation with his Friends, we could eaſily ſee Religion had taken a great Poſſeſſion of him; for he would be ſure to bring in ſome good Diſcourſe, and offer ſomewhat relating to ſerious Godlineſs, for the Edification and Encouragement of himſelf and others: And this he managed ſo becomingly, and ſo much like a Chriſtian, that there appeared nothing of Affectedneſs and Oſtentation in it; but it was what diſcover'd the great Concerns of God's Glory, and ſerious Matters were even connatural to him: So that his Converſation was greatly ſuited to the Profeſſion of Religion he made, was mighty apt to recommend the Love and Practice of Religion to others, and by all he commanded that Reſpect and Deference from thoſe he converſed with, which certainly belonged to him. Indeed, he commanded much wherever he came, not by an imperious and aſſuming Carriage, for he was a meek and modeſt Man; but, by the Gravity of his Deportment, and the Conſciouſneſs they had of his Piety and Worth; his Preſence was a Reſtraint and Awe upon thoſe that at other times, and in other Company, could dare to be vain and wicked enough.

I took notice a little above, that he was pleaſant in Converſation, and ſhall here add, That when he was once giving the Character of a worthy Miniſter, he mention'd this Pleaſantneſs in Converſation, and ſaid, *Hereby a great Objection againſt Religion was happily obviated, and the Wicked of the World were let to ſee that they were not the only merry People, but that the Servants of* God *could be as merry as they, abating the Madneſs and Prophaneneſs of their Mirth.*

His Care and Judgment in viſiting the Sick in his Pariſh was truly imitable: When he attended ſuch, he conſider'd with himſelf what ſort of Life the Man had lived before; if he had been a careleſs ſort of Perſon, that had minded little of God and Religion, he took all poſſible Care to convince him of his Sin, and to bring him to a Senſe of his Danger; but where he had any good Grounds to hope, by the general Courſe of his Life, that the Perſon was ſincere, he then did what he could to comfort and encourage him to hope for Mercy: And he never omitted to exhort either ſort as he ſaw Occaſion.

He was ſo well acquainted with the Holy Scriptures, by his often reading them, that he hath been heard to ſay, he could briefly run over in his own Mind, from the Beginning to the End, all thoſe Places that were proper to any Subject he was preparing to preach upon.

He pray'd very often; as I am told, ſeven times a Day was his uſual Courſe; and, in all his Addreſſes to God before others, he pray'd with that becoming Reverence as diſcover'd he had a great Awe and Dread of the Divine Majeſty upon his Mind: And when he made uſe of his own Gifts in this Duty, his Prayers were not ramble, but pertinent to the Things he confeſſed, deprecated, petitioned, and bleſſed God for. He had a marvellous Felicity of expreſſing himſelf, copious enough, but not tedious: His Words and Arguments were excellently ſuited to the ſeveral Parts of Prayer, apt to excite the Devotion, enlarge the Affections, and exerciſe the Graces of himſelf and others.

He religiouſly obſerved the *Lord's-Day*, the Day which GOD hath appropriated for his own Worſhip and Service: This Day he employ'd in the publick and private Exerciſes of divine Worſhip; and the Evening of it he ſpent conſtantly in giving his Family the Heads of the Sermons he had preach'd, in examining his Servants what they could remember, and catechiſing of them: And that he might the better try and improve their Underſtandings, his uſual Way was (every *Friday* in the Evening) to put ſome Queſtions to them of the more neceſſary Things of Religion, which they were to anſwer to in Words of their own.

Religion, and the great Work of his Maſter, as he was a Chriſtian and a Miniſter, was his delightful Buſineſs that he induſtriouſly ſpent himſelf in; and this prompted him to preach ſo very often at an ancient Lecture in a neighbouring Town, which muſt elſe have been laid aſide before now.

Tho' he was a Man of conſiderable Accompliſhments, well inſtructed by his natural and acquired Abilities for the Work of the Miniſtry, much reſpected by Men of Note and Worth in the Neighbourhood; tho' his Miniſtry was very acceptable, and in ſome meaſure ſucceſsful, and his Church was crowded, yet ſuch low Thoughts had he of himſelf, that he told one of his Friends converſing with him, *he had ſuch a Senſe of the Importance and Weight of the miniſterial Office, that if it were to do again, he ſhould not venture upon ſo weighty an Undertaking, that is attended with ſo much Hazard; and that if he were to chooſe, he would rather dig than enter into the Miniſtry for Bread.*

My Account of Mr. *Parkhurſt* would be very defective, if I did not take notice of his publick Spirit and Loyalty: He was intimately grieved for the general Corruption of Manners among us, and for our Diviſions and Animoſities, which threaten us ill: He inquired after, rejoiced, and bleſſed GOD for our publick Succeſſes: He highly honoured, and heartily pray'd for our glorious Queen,[d] and her Government; and he would ſpeak with a great deal of Delight and Pleaſure of the *Revolution*, that unvalued Mercy to *Great-Britain*, as it ſecured our Religion and Liberties, our Church and State, when we feared they were juſt upon being overturned; and as it opened the Way to all the Bleſſings we at preſent enjoy, and what we may further expect from the *Union* of the Two Kingdoms, together with the Continuance of all, by the *Succeſſion* in the Proteſtant Line.

I muſt not forget his Liberality. I am told, by thoſe that knew it, that he has, for abundance of Years paſt, given the *Tenth* of his yearly Income unto GOD, which he diſtributed various Ways, as ſuitable Occaſions preſented; and *he was ready to every good Work.*

And now, upon the whole of his Conduct, I will venture to ſay he is a Perſon worthy of Imitation.

I come to ſpeak of his Death. It was no Surpriſe to him; he had ſtrong Apprehenſions a good while before that he ſhould not long live, as he told it to his more intimate Relation, without any Diſturbance to himſelf.

This holy Man was the ſame undiſturbed Perſon in Life and Death: The Apprehenſions he had of his approaching Change made him in Health ſenſibly more affectionate and zealous in his great Maſter's Work, that *his* LORD, whom he expected near at Hand, *might when he came find him ſo doing:* And in his Sickneſs he recommended to his People that came to viſit him, to remember the Inſtructions he had formerly given them, and told them, *He was now of the ſame Mind that ever he was.*

While he lay ſick, in one of the laſt Prayers he was heard to make, he was ſo much in Confeſſion of Sin, and ſo full of Humiliation and Self-Abaſement for it, as if he looked upon himſelf to be the Chief of Sinners; which made good what he had ſaid a little before he fell ſick, that *he deſigned, when he came to die, to die very humbly, entirely depending upon the* LORD JESUS CHRIST. This his deep Confeſſion of Sin was not the Effect of any Diffidence in him; for in this Sickneſs he told one of his Friends, that *tho' he was ſenſible of his manifold Failings and Imperfections, that made him vile in his own Eyes, yet if* GOD *had a People upon Earth, he had long hoped himſelf to be one of them:* And he gave Thanks to GOD in a ſolemn Manner, that *his great Work for Eternity was not then to do:* But it was the genuine Fruit of his lively Faith in the Redeemer; one of the Effects and Tokens of which Faith, is a deep Humiliation and Self-Abaſement: And when he ſaw Death juſt before him, in the Symptoms that were upon him, he told his Relations that *he had Peace:* A great Inſtance of the Truth of the Holy Pſalmiſt's Obſervation; *Mark the perfect Man, and behold the upright; for the End of that Man is Peace.*[e]

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[d] *Anne.*

[e] *Pſalm* xxxvii. 37.

Thus I have ſhewn you ſomething of his holy Way of living, and his humble Way of dying ſo that we ma y conclude, not only from a large Charity, the only Ground we have for Hope in many Caſes, but from Charity founded upon Reaſon, arguing from the holy Scriptures, that he is fallen aſleep in Jesus, and ſhall be brought with him at the End of the World.

Died the 8th of December, 1707, *in the 64th Year of his Age.*

The Character *of* EDWARD COLSTON, *Eſq;* *by* James Harcourt, *D. D. Vicar of* All-Saints, *and Prebendary of* Briſtol.[*]

THE Guilt of Flattery is at all times deteſtable, and be the Perſons commended ever ſo eminent and worthy, yet if the Applauſe given be either improper or ſuperior to the Merit, even that Applauſe muſt be highly criminal, by whom, and in what Place ſoever it is beſtow'd. Extremely great then muſt be the Aggravations and Heinouſneſs of this Vice, when it proceeds from thoſe Perſons, whoſe Lips ought to preſerve Truth, as well as Knowledge; from them, whoſe Duty it is, as by their Precepts, ſo by their Practice, to teach the World, that they muſt think lowly of themſelves, that they are but unprofitable Servants, and that they muſt bring down that Vanity and Pride, with which our Hearts are too eaſily apt to ſwell; and it will heighten yet more the deep Dye of this Sin, when it is proclaim'd within thoſe ſacred Walls, wherein dwells the God of Truth, and wherein we are in the more immediate Preſence of that Being, who is the Searcher of all Hearts.

I am not, however, under any Apprehenſions of incurring that Guilt at this time; I have more Reaſon to fear, that I ſhall not do Juſtice to the Memory of that excellent and pious Man, who has ſo eminently deſerv'd, to be had by us in everlaſting Remembrance.

A Subject this ſo large and extenſive, that do Juſtice to it, neceſſarily will oblige me to enumerate almoſt every Kind of Charity, whereby we can promote the Glory of God, or relieve, as they relate either to their Bodies or their Souls, the Neceſſities of our Fellow-Creatures: Inſtances in ſo many having been given, by this ſincere Lover of God, and Friend of Man. Scarcely any Sort of temporal Calamity has eſcap'd his charitable Aſſiſtance; nor is there ſcarcely one ſpiritual Want, towards the removing of which, he has not piouſly and freely afforded his Contribution. In ſhort, the Charities which have taken either their Foundation or Improvement from his open Hand, are ſo numerous, that, when in Juſtice to his pious Memory, for the Good of Mankind, and to incite others to the Exerciſe of this chriſtian Grace, the World ſhall be oblig'd with a particular Account of them, the Variety will appear ſo great, as to ſurpriſe, and the Immenſeneſs of the Sums expended and laid out in them, will be judg'd extremely large, when it ſhall be conſidered, that they are the Charity of one private Perſon.

So faithful a Steward has this good Man been, for God, and for his own Soul, that the Poor, Youth and Aged, in private and in publick, in ſeveral Parts of the Nation, and moſt eminently in this Place,[a] have long been, and are for ever to be relieved and ſupported by his Charity; in Schools, for the Education, the Maintenance and Cloathing of Children, and in Hoſpitals and Alms-Houſes, for the comfortable Retirement of the Aged and Decay'd; thereby providing for their Well-being in this Life, and for their eternal Happineſs in that to come. The Widow and the Fatherleſs, thoſe who are reduc'd thro' the Frowns of the World, thoſe who never have been capable of ſupporting themſelves, and much leſs their Families; thoſe who are paſt their Labours, and who, as it were, have labour'd to be poor, at leaſt, thro' their utmoſt Induſtry, have not been able to raiſe and preſerve themſelves above the Miſery of Want: Each of theſe find their Supply from his Charity. From hence the Ignorance of the Young, the Miſeries of the Infirm, and the helpleſs Neceſſities of the Old, are remov'd, eas'd and reliev'd.

But not to enlarge further this general Account, it will at this time be proper, that I endeavour to lay before you the particular Inſtances which we know, of his *diſperſing abroad and giving* to the Poor. Of theſe, ſome are tranſitory, and end with his Life; others are permanent, and endure for ever. Under the former of theſe,

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[*] From the Sermon preach'd in the Church of *All-Saints in Briſtol, Oct.* 29, 1721; and printed at *London* the ſame Year, in *Octavo*.

[a] *Briſtol.*

Inquire among the private Families of the Poor, and many of them ſurely will confeſs, That their continual Support has been deriv'd from his Bounty: *That the Poor without Covering, and thoſe who were periſhing for want of Cloathing, were warm'd with the Fleece of his Sheep, have eaten of his Morſel, and that their Loins had bleſſed him.*[b]

View the ſeveral Charity-Schools, in other Places, as well as in this City, and learn how many are rais'd with the kind Support of his Hand: Learn too how large a Number in other Parts of the Nation, and that to every School erected in this Place, his Charity, tho' it be not to be annexed for ever, yet that it is to be continued to each of them for ſeveral Years after his Deceaſe: From whence it will appear, that even in theſe Reſpects he has been a generous Contributor, and may with great Propriety be ſaid *to have diſpers'd abroad.*

Had theſe been the whole of his publick good Works, how glorious ought even theſe to have made his Name among Men: That he ſhould thus delight to relieve the Miſeries of the Aged Poor; thoſe, who, without ſuch Aſſiſtance, muſt, perhaps, many of them, have worn out the Remains of the moſt forlorn and mean Life, under the Want of neceſſary Suſtenance for their Bodies: And that he ſhould thus delight in removing the Ignorance of thoſe, who, thro' the narrow Circumſtances of their Parents, and the Tenderneſs of their Years, are in a Condition the moſt helpleſs; and muſt, hard Neceſſity! have paſs'd their Lives, the moſt unacquainted with that God who is their heavenly Father, whoſe ſacred Name they too commonly know, only to profane it; the moſt unacquainted with that Bleſſed Saviour, in whoſe Name they have been baptized, and thro' Faith in whoſe Sufferings they are to hope for eternal Happineſs; and the moſt unacquainted with that Communion, and Worſhip of that Church, wherein the Faith in Christ is taught in the moſt primitive Purity, whoſe Glory it is, that ſhe inſtructs her Members to believe in their Saviour, by keeping his Commands, and to ſhew the Incorruptneſs of their Faith, by their brotherly Love. From this ſlight View of thoſe, which I would diſtinguiſh by the Name of his tranſitory Charities, how conſiderate in their Value and in their Uſefulneſs do they appear, and yet how ſmall a Share have theſe engag'd of his Goodneſs? To know which more perfectly, let us turn our Thoughts and Eyes to thoſe which are permanent, and to endure for ever. And

Amongſt theſe, firſt repreſent to your Thoughts, what Proviſion he has made for Aged Perſons in other Places; and to make this Impreſſion deeper on your Souls, behold that Venerable Sight! Behold thoſe Aged Perſons! [c] and in them conſider the helpleſs Condition of the Widow, conſider the Miſery of thoſe, who have worn out their Strength, and loſt their Subſtance in the Storms and Tempeſts of the Sea; conſider the great Unhappineſs of ſuch, as once by their honeſt Induſtry in their Callings have been able to contribute to the Poor, and are now thro' Adverſity, and the Viciſſitude of Fortune, themſelves become juſt Objects of Charity; and conſider, that thro' this great Man's Beneficence to them, is afforded a moſt convenient and honourable Retirement. In which, after they have been try'd by Calamities, Affliction and Miſfortune, after they have been toſs'd and wreck'd upon the Waves of this troubleſome World, they enjoy the comfortable Support and the Conveniencies of this Life, and the ineſtimable Advantage of the daily Worſhip of God: There to atone for their paſt Iniquities, and daily to improve in Repentance and Holineſs; there daily to implore the divine Mercies, and to acknowledge the Goodneſs of God in their bounteous Founder: There daily to have their Converſation in Heaven, and to prepare their Souls more and more for the bleſſed Manſions of eternal Glory. Conſider the happy Condition which theſe enjoy, and it muſt incite in our Souls a moſt lively Senſe of the Love of God, inflame our Affections, and endear to every one, who has the leaſt Regard to Holineſs and Religion, the Memory and Name of that Perſon, whoſe Soul it hath pleas'd God to poſſeſs, in ſo high a Degree, with this heavenly Grace of Charity. Impoſſible will it be, that we ſhould know theſe Things, and be unmov'd, if we are not loſt to all Senſe of Humanity as well as Religion; impoſſible will it be, that we ſhould not break forth into Joy, and with all good Men, and with the heavenly Hoſt, join in Praiſe and Hallelujah's to God, who has thus viſited, and that has had Reſpect unto Men; who has thus rais'd up, in our degenerate Age, ſo great, ſo chriſtian a Lover of Souls, and ſet ſo glorious a Pattern for Imitation in this Place, which is ſo capable of it, by its Riches and Proſperity, and is ſo fruitful in the Occaſions for it.

But how agreeable ſoever the Reflections may be, which our Souls are entertain'd with, from that venerable Sight; what an Improvement will they receive, when we carry on our View, and behold that glorious Number of Children: Thoſe lively Patterns of Innocence and Simplicity, of Humility and Meekneſs, of Love and Charity: Thoſe beauteous Inſtances of exemplary Goodneſs, which give a Luſtre to the Memory of the beſt Man, are the nobleſt Ornament of this City, and no mean Part of its Safety and continual Preſervation. Who can conſider the Innocence and Pleaſure of their Life, the Uſefulneſs and Perfection of their Education, and, not only for the former, but for this ſingular Charity, give to God the Praiſe, for ſo much Good done to the Sons of Men! and not revere the Memory of one, who has added ſo many to the Number of true *Chriſtians*.

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[b] *Job* xxxi. 17.

[c] The old Men, Women and Children, were preſent when this Sermon was preach'd.

The Church of God, as eſtabliſh'd in this Nation, it was his Honour to be in Communion with, and he was the Glory of it. In this he was educated, and the Faith taught in it he always firmly believed; and his whole Life exemplified that Faith in a conſtant Practice of uniform Obedience. In this, as he was trained up, and *from a Child had known the Holy Scriptures*,[d] had *been nouriſh'd up in the Words of Faith and of good Doctrine*,[e] ſo he always *held faſt the Form of ſound Words*; and that Piety, which in his younger Years ow'd its Growth to the Example and Care of others, diſtinguiſh'd his Practice, as the Reſult of his own Judgment and his own Reſolution of Holineſs, as ſoon as he was capable of taking upon himſelf the Obligation of his baptiſmal Vow. Of this ſteady and conſtant religious Care and Senſe, he gave the cleareſt Proof, not only by his general Conduct in his younger Days, but by his remarkable Diligence, his exemplary and pious Devotion, whenever he was preſent at the publick Worſhip; and the juſt Senſe he had of the Benefits, which he received thereby, his exalted Love of the Beauty of Holineſs, in the eſtabliſh'd Liturgy of the Church of *England*, and the zealous Care for the Glory of God, ſoon engag'd him to provide, that the daily Service of the Church, and Catechiſing, ſhould be perform'd in his Hoſpitals and Alms-Houſes, thoſe Nurſeries for Religion, and Retirements for Holineſs.

It was no ſmall Trouble to his Soul, to think, that any ſhould be deſtitute of this Bleſſing, and more eſpecially thoſe, who, too commonly thro' the Neglect of it, have incurr'd the greateſt Guilt, by their Violation of human as well as the divine Laws; thoſe in Priſon, who have by his Piety more frequent Returns of thoſe bleſſed Opportunities of publick Confeſſion and Repentance, of interceding for each other, of hearing the Word of God, and of receiving Inſtructions how they ought to humble their Souls for thoſe crying Sins, which have brought upon them that Shame and Miſery in this World, and which, thro' the Earneſtneſs and Sincerity of their Repentance, they may hope to obtain Pardon for, before they enter upon the Life to come. It doubtleſs was a very great Pleaſure to him to follow in thoſe Paths of Goodneſs, where others had gone before; nor is it to be imagin'd, but that he would have felt an equal Satisfaction, whenever he could obſerve, that by his Acts of Charity, a Spirit of Emulation was rais'd in other Breaſts. From this Principle, he ſeems ſometimes to have confin'd his Generoſity below what the Occaſion might require, to make the Action compleat and perfect only with this View, that he might, by this Means, engage the Charity of others to join with him.

We all know what good Fruit his Piety has rais'd, by that excellent Inſtitution of giving to this People the Benefit of publick Devotion in the Seaſons of *Lent*; when ſuch Subjects, to his immortal Honour, by his own Appointment, are choſen for them, to be inſtructed in, as ſhew the Purity of his Faith, the Excellence of our eſtabliſh'd Church, in its Doctrine, Worſhip and Diſcipline, and in a great Meaſure the whole Faith and Practice of Man.

Add to this his Liberality in giving towards the Rebuilding, the Repairing, and Beautifying the Places of Worſhip, the Churches of God, many of which in this City have receiv'd his generous and repeated Bounty. It would be impious in me, and the Inhabitants of this Pariſh, not to mention, with Gratitude and Reverence, his eſpecial Liberality to this Church in particular, as for the Rebuilding and Beauty of it, ſo for the Opportunities herein given, of weekly Prayers.

It may be added likewiſe, to his Honour, that this wiſe Steward for God, our generous Benefactor, has ſucceeded in a Method, which engages others to be pious, whilſt it enlarges the Royal Bounty.[f] His firſt Gift on this Occaſion wanted no Advantages to recommend his Generoſity, and the Augmentation he has ſince made to it, exceeds even the Deſires of good Men. So large is this Benefaction, that after all his other immenſe Sums given in Charity, the Name of Mr. *COLSTON* does ſtand higheſt amongſt thoſe, who have added to the *Queen's* Bounty, for *augmenting the Maintenance of the poorer Clergy*.[g]

And what ſhall I more ſay? For the Time would fail me to tell of all his Benefactions, as it would to deſcribe the Excellence of his Character, in his private Virtues as well as his private Charities; to enumerate his Temperance, his Meekneſs, the Evenneſs of his Temper, his Patience, his Mortification, and the like, wherein he conſtantly exerciſed his own Soul; or to reckon up thoſe Sums which he gave annually to the Poor of all Sorts, as from an unknown Hand.[h] *Who is ſufficient for theſe Things?* What chriſtian Grace is there, which did not ſhine forth in his Conduct? For which he was not an illuſtrious Pattern, tho' he did that, as his Charity in ſecret? His Virtues kindled one from the Warmth of the other, and his Subſtance, like *the Widow's Cruiſe of Oil*, tho' he was continually drawing from it, was ſo far from failing, that at the laſt it run over, and he wanted more Veſſels to draw into.[1]

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[d] 2 *Tim.* iii. 15. [e] 1 *Tim.* iv. 6. [f] Q. *Anne*'s. [g] Mr. *Ecton*'s Account of the Queen's Bounty. [h] *Heb.* xi. 32. 2 *Cor.* ii. 16.

Before I diſmiſs this Subject, on which with Pleaſure I could dwell, give me leave to obſerve, what adds much to the Value of all theſe good Works, that they were all done by him whilſt he was yet alive. In ſome Inſtances, by his Will, new Charities are added to his old ones: Such however theſe, that they who receive them, either enjoy'd his more immediate Aſſiſtance when alive; or ſuch as ſhew how diffuſive his Goodneſs was, rather than diſcover an Inclination in him to defer the Opportunities of promoting publick Charities; and are, if I may ſo ſpeak, the overflowing of his Bounty. He well knew, that every good Action, which is to take Effect after our Death, and to be executed after our Wills are open'd, is giving what we can no longer poſſeſs, and doing what we can have but little Comfort from here, whatever Reward we may hope for it hereafter. He therefore moſt wiſely guarded againſt this, and againſt what is too commonly an Infirmity of old Age, the Love of Money, and a Mind after earthly Things.

It was the peculiar Gift of GOD to him, that his Hand was as extended at the laſt, as when he firſt began to diſtribute and to diſperſe abroad: And, if he can be ſaid, at any one time rather than another, to have been more warmly mov'd to Acts of Munificence, his laſt Years are beſt intitled to the Glory of them. It muſt indeed be own'd, that Actions of this kind were ſo common, in the regular and daily Practice, through the whole Courſe of his Life; he was grown ſo habituated to theſe Inſtances of Goodneſs, that his Progreſs in them bore ſome Reſemblance of the Divine Perfection, when in every ſubſequent Act of Charity and Munificence, he ſtill excell'd his former, ſo that we ſhould have more Reaſon for Surpriſe, if he, who all the Days of his Life, had gone about doing Good, if he, at the Cloſe of it, in an Age venerable for the Number of its Years, ſhould have been inclin'd to alter thoſe pious Habits which he had been ſo long contracting.

But how free and diſintereſted ſoever his Actions were, tho' they aim'd at no other End than the Benefit of Mankind and the Glory of GOD; yet was he not exempted from what all good Men muſt expect, and learn to bear, the Reproaches of evil Tongues, and the Difficulties, wherewith deſigning and wicked Men are apt to delay, and fruſtrate generous and noble Purpoſes.

Had he carried on his Actions with any improper View, he had eaſily been diverted. Thoſe who upon Principles of Popularity, Oſtentation and Pride, perform Actions which carry with them the Appearance of Charity and Generoſity, ſoon grow cool in their Purſuit. Every Check or Diſappointment, every Suſpicion of a Diſcovery in their Deſigns, the Pretence of ill Uſage and Ingratitude, the Unſucceſsfulneſs, and not anſwering the good End they propoſe, each of theſe is ſufficient to cancel all the Obligations, Engagements and Deſigns of promoting or continuing any publick Good, they have thought upon, or contributed towards the Support of. But how very different was his Behaviour! On theſe Occaſions we find frequent Reaſons to complain of thoſe, from whom it is expected both by GOD and Man, that they ſhould aſſiſt with their Contributions to ſupport the *Charity-Schools*, as in others, ſo more eſpecially in this populous and wealthy *City*; where, without any known Reaſon, thoſe Subſcriptions, which have for the Courſe of ſome Years been continued, are on a ſudden ſtopt and withdrawn. With regard to theſe particular Charities, this was foreſeen by our wiſe Benefactor, who, as it were, for theſe Reaſons, ſeems to have uſed this Caution, in the Offers which he made for their Promotion, that he would largely contribute to every one, on this Condition, that a Sum ſhould be raiſed, to make every, or any of the Schools in this *City*, perpetual. This, however, was one of the ſmalleſt Diſappointments he met with, and what he could well bear, becauſe he had other Channels to let the Streams of his Charity flow into.

Some Provocations of another Nature I am inclined to draw a Shade over, and to paſs by in ſilence, as well knowing that they have been the Reproaches from thoſe who are Strangers to (at leaſt not accuſtomed to) Actions that are good: Reproaches too low for the Notice of this Place, and improper at this Time to be enter'd upon, when the Subject, more peculiarly ours at preſent, is to recollect as much as may be of the Virtues which ſhined in the Character of this venerable Perſon, and to recommend to your Practice that Charity, both in Word and Deed, for which he was eminently diſtinguiſh'd: Reproaches which made no other Impreſſion upon his Soul than to grieve that Men ſhould ſo much delight in Evil; nor did they affect his Character otherwiſe than as a Shade, to ſhew the Luſtre of it to more Advantage: Reproaches which have always wanted Truth, and conſequently have been of a very ſhort Continuance, and have deſcended to ſuch Meanneſs as to be the impious Attempts of the loweſt Senſe as well as Malice. But he, good Man, forgave them, and doubtleſs interceeded for their Forgiveneſs.

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[1] 2 *Kings* iv. 6.

But one Reproach offered to this excellent, moſt inoffenſive, and pious Man, I ought not to forbear the Mention of; not only in juſt Regard to his Character, but to the *Church of England*; and that is, that he was a *Papiſt:* And, I fear, that their Guilt who have laid this to his Charge will receive this Aggravation; not only that they knew not whether he was one or no, not only that they did not believe him to be one, but that they knew him not to be one; that they knew him to be ſo far from being a Member of the *Church of Rome,* that, I fear, he was known by thoſe very Perſons to have been a conſtant Communicant with the *Church of England,* a moſt zealous Advocate for her Doctrines, Worſhip and Diſcipline, in Oppoſition to *Popery* as well as *Fanaticiſm,* and a moſt lively and exemplary Son of it. Were it neceſſary for any Proof, in Confutation of this Reproach, we might appeal to thoſe who have had the Honour of a more intimate Knowledge of him, as well as to that ſtanding Monument amongſt the Subjects to be preach'd upon, in the Courſe of *Lent-Lectures,* by his own Nomination; from which, if we may believe any Man to be ſincere, he, all whoſe Actions have been ſo agreeable to the Chriſtian Religion, muſt be believed, by the moſt unreaſonable Gain-ſayers, to have lived the moſt ſtedfaſt in his Perſuaſion *of the Excellence of the Church of England,* and in his juſt Diſlike to *the Errors of the Church of Rome.*[k]

I will not affirm, that his Stedfaſtneſs in this Perſuaſion induced any Perſons to load his Character with this Reproach, nor offer more on this Head than this Obſervation, that it muſt ſound extremely harſh, in the Ears of every impartial Judge, that the Imputation of *Popery* ſhall be fixed upon any Member of this *Church,* and more eſpecially upon him, who has for ſo many Years diſtinguiſhed his great Name by the Eminence of his good Works. However, he bore even this Reproach as became a true Chriſtian, and proved by his Behaviour that nothing could diſcompoſe the Peace and Tranquillity of his Mind, any more than interrupt the Progreſs of his Charity.

As it pleaſed God to give him an Heart to do theſe great Things in his Life-time, as he gave him the Comfort of ſeeing with his Eyes the good Works of his Hands, as he gave him the Benefit and Bleſſing of their Prayers, whom he had bleſſed with the Conveniencies of Life, for Body and Soul; ſo he gave him the high Pleaſure of ſeeing the young Plants, which had been water'd with the Dew of his Bounty, grow up and flouriſh, and to become uſeful in the World: He gave him the agreeable Delight of knowing, that amongſt the Aged, the Advantage of that Religious Retirement, had qualified many to end their Days in Peace, and to enter prepared in the propereſt Manner, upon an happy Immortality: He gave him the Satisfaction of knowing, that the Induſtry of almoſt innumerable Families was continued to their Support by his private, and by them unknown Charity: And, above all theſe, he gave him an Heart to give God all the Praiſe for all theſe Bleſſings to Mankind.

Health, Length of Days, Riches and Honour, are *Bleſſings* promiſed in the Word of God to thoſe who are religious, and *forget not the Law of the* Lord.[l] And how largely he ſhared every one of theſe is not neceſſary to be inſiſted upon, when it is known to ſo many how vigorous his Strength, how clear his Underſtanding, how quick his Apprehenſion, and how ſound his Judgment continued, long beyond the Age of Man, even to reach to the End almoſt of his Eighty-fifth Year, without Decay in his Underſtanding, without Labour or Sorrow. How plentifully his Riches flowed in upon him, when his Cup at laſt overflows, and what the Honours have been, which always have been paid to him by every good Man, the Teſtimonies of thoſe who hear me excuſe my enlarging upon any further, than that he is gather'd to his Fathers, *full of good Works, full of Honour,* and *full of Days.*

Thus far he enjoy'd the whole of his Reward in this Life; and, ſurely, as far as Man is able to judge, we may, without Preſumption, believe, that he is found acceptable in the Sight of God, and has received the Comfort of, *Well done, thou good and faithful Servant; thou haſt been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of the* Lord.[m] And will with ineffable Pleaſure at the Laſt Day hear that bleſſed Sentence, which ſhall then be pronounced by the well-beloved Son of God, ſaying, *Come thou bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World.*[n]

Died in October, 1721, *and buried the 29th of the ſame Month in the Church of* All-Saints *in* Briſtol.

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[k] Theſe are two Subjects amongſt the *Lent-Lectures.* [l] *Prov.* iii. 16. [m] *Mat.* xxv. 21. [n] *Mat.* xxv. 34.

An ABSTRACT *of the ſeveral* PUBLICK CHARITIES *given by* EDWARD COLSTON, *Eſq; in his Life-time.*

In BRISTOL.

To the Church of All-Saints.

Towards the Rebuilding of the Tower, the Repair and Beautifying the Chancel, at three ſeveral times, — — — — 250 0 0

For reading Prayers every *Monday* and *Tueſday* Morning throughout the Year for ever, 7 *l. per An.*

To the Miniſter, 6 *l. per Annum.*

To the Clerk and Sexton 1 *l. per Annum.*

To the Cathedral.

Towards beautifying the Choir, the Marble about the Communion-Table, and Organ, *&c.* ſeveral times — — — 260 0 0

Clifton by *Briſtol.*

Towards the building of a new Iſle in that Church — — 50 0 0

St. James.

Towards the building of a Gallery, and the erecting of an Organ — 100 0 0

St. Mary Redcliff.

Towards an Organ to be erected there — — 100 0 0

St. Michael.

Towards the Repair of it — — — 50 0 0

St. Stephen.

Towards the Repair — — — 50 0 0

Temple.

Towards the Altar-piece, Cieling, and Portal — — — 160 0 0

St. Thomas.

Towards the Repair of it — — — 50 0 0

St. Werburgh.

For an Altar-piece in that Church — — — 160 0 0

For a Monthly Sermon and Prayers to the Priſoners in *Newgate*, 6 *l.* yearly for ever.

Twenty Pounds to be paid yearly for ever to the Clergy beneficed in the City, for preaching fourteen Sermons in the Time of *Lent*, on the Subjects by him appointed, *viz.*

The Lent-Faſt.
Againſt Atheiſm and Infidelity.
The Catholick Church.
The Excellence of the Church of England.
The Powers of the Church.
Baptiſm.
Confirmation.
Confeſſion and Abſolution.
The Errors of the Church of Rome.
Enthuſiaſm or Superſtition.
Reſtitution.
Frequenting the Divine Service.
Frequent Communion.
The Paſſion of our bleſſed Saviour.

Other BENEFACTIONS in the City of *BRISTOL.*

St. Auguſtine's Back.

In the Year 1708, was ſettled the Benefaction of the Hoſpital there, conſiſting of a Maſter, two Uſhers, and one hundred Boys: For the Maintenance, Cloathing, and Education of which Boys, and for the placing of them Apprentices, he gave an Eſtate, moſtly ariſing by Fee-Farm Rents, to the yearly Value of 1318 *l.* 15 *s.* 6 *d.* ¼. To which is to be added, the Charge of the firſt fitting up and making it convenient for that Purpoſe, which Charge amounted to about 11,000 *l.*

Out of that Eſtate is to be paid yearly 10 *l.* to a Clergyman of the *Church of England*, for explaining and inſtructing the Children in the Church-Catechiſm: And in caſe the Eſtate given for this Charity be not ſufficient to anſwer the Charges upon it, the Executors are impower'd to ſupply any Deficiencies which have been, and to prevent them for the future.

The College-Green. *Queen* Elizabeth'*s Hoſpital.*

In the Year 1702, he gave towards the rebuilding of the ſaid Hoſpital the Sum of 500 *l.* and for the Maintenance, Cloathing, and Education of ſix Boys there, and for the placing of them Apprentices, an Eſtate, out of which is paid to the Maſter every Year the Sum of 60 *l.* excluſive of all Taxes and Charges, beſides 10 *l.* for putting the Boys Apprentices.

Merchants Alms-houſe in King-ſtreet.

In the Year 1691, he gave Houſes and Lands, without *Temple-Gate* in *Briſtol*, to the Society of Merchants for ever, towards the Maintenance of ſix poor old decay'd Sailors, to the yearly Value of 24 *l.*

The Mint.

In the Year 1702, he gave to the *Mint Work-houſe*, for employing of the Poor, 200 *l.*

Item, For the placing out of poor Boys and Girls Apprentices, 200 *l.*

St. Michael's-Hill Alms-houſe.

In the Year 1691, he built upon his own Ground, at his own Charge, this Alms-houſe. The Front and two Sides are faced with Free-ſtone. It contains a Chappel neatly adorned, twenty-four Apartments, and other Conveniencies, for twelve Men and twelve Women. The Elder Brother receives 6 *s.* and each of the others 3 *s.* weekly, beſides an Allowance for Coal, *&c.*

To a Clergyman is paid the Sum of 10 *l.* yearly. He is to read the Common-Prayer, according to the Liturgy of the Church of *England*, twice every Day, except when Prayers are read in *St. Michael*'s Church; at which every Member of this Alms-houſe is to attend.

The yearly Income of the Eſtate given for this Charity ariſes chiefly from Fee-Farm Rents, and amounts yearly to 282 *l.* 3 *s.* 4 *d.*

The Overplus of this Eſtate is paid towards the Maintenance of the ſix Sailors in the Merchants Alms-houſe in *King-ſtreet.* The Charge of building and finiſhing this Houſe amounted to about 2500 *l.*

Temple-ſtreet.

In the Year 1696, he purchaſed a Piece of Ground there, and built at his own Charge a School and Dwelling-houſe for a Maſter to inſtruct forty Boys in Writing, Arithmetick, and the Church-Catechiſm: The Boys are likewiſe to be cloathed.

The Eſtate given for this Charity is an Annuity of 80 *l.* yearly, clear of all Charges.

He gave yearly to the Charity-Schools erected in the Pariſhes of *St. Philip and Jacob*, *St. Thomas* and *Redcliff*, *St. James's*, and to ſeveral erected in other Places, in all yearly 60 *l.*

Other BENEFACTIONS *in his* LIFE-TIME.

LONDON.

To *St. Bartholomew's-Hoſpital*, 2000 *l.* With that Money was purchaſed an Eſtate of 100 *l. per Ann.* which is ſettled on the Hoſpital. To *Chriſt's-Hoſpital*, at ſeveral times, 1000 *l.*

To the New Work-houſe without *Biſhopſgate*, 100 *l.*

Mancheſter in *Lancaſhire.*

Towards building a Church there, 20 *l.*

Sheen in *Surrey.*

He built an Alms-houſe there for ſix poor People.

Tiverton in *Devonſhire.*

Towards the building of a Church there, 50 *l.*

BENEFACTIONS *given by his* WILL.

BRISTOL.

To the Charity-Schools erected in the Pariſhes of *St. Philip and Jacob*, 10 *l.* To *St. Thomas* and *Redcliff*, 10 *l.* To *St. Auguſtine* and *St. Michael*, 10 *l.* To *St. James*, 10 *l.* And to each of theſe 10 *l.* yearly, to be continued for twelve Years after his Death.

LONDON.

To *St. Bartholomew's-Hoſpital*, 500 *l.* To *Chriſt-Church-Hoſpital*, 1000 *l.* To *St. Thomas's-Hoſpital*, 500 *l.* To *Bethlem*, 500 *l.* To the Work-houſe without *Biſhopſgate*, 100 *l.*

To the Society *for propagating the Goſpel in Foreign Parts*, 300 *l.*

Mortlake in *Surrey.*

For the Education and Cloathing of twelve Boys and twelve Girls, to be continued for twelve Years after his Death, yearly 45 *l.* 540 0 0

He gave the Sum of 100 *l. per Ann.* to be continued for twelve Years after his Death, and to be diſtributed by the Direction of his Executors, either to place out every Year ten Boys Apprentices, or to be given towards the ſetting up ten young Tradeſmen, to each 10 *l.* —— ——	1200	0	0
He gave 85 *l.* (as many as he was Years old) to be diſtributed to eighty-five poor Men and Women at *Mortlake*, to each 20 *s.* at the time of his Deceaſe	85	0	0
He gave to eighteen Charity-Schools in ſeveral Parts of *England*, and to be continued to them for twelve Years after his Deceaſe, to each School yearly 5 *l.* in all *per Annum* —— —— —— ——	90	0	0

N.B. Several of theſe Schools received his Charity in his Life-time.

The Names of the Places, where thoſe Schools are, follow.

Berks.

Longcottin, in the Pariſh of *Shrevenham*, 5 *l.* To another at *Shrevenham*, 5 *l.* To another at *Farrington*, 5 *l.* To another at *Stanford*, 5 *l.*

Devonſhire.

To another at *Plymouth*, 5 *l.* To another at *Barnſtable*, 5 *l.*

Dorſetſhire.

To another at *Dorcheſter*, ſet up by Madam *Strangeways*, 5 *l.* This to commence from *Midſummer*, 1720.

Hampſhire. To another at *Alton*, 5 *l.*

Kent.

To another at *Stroud* near *Rocheſter*, 5 *l.* To another at *Chiſleburſt* near *Bromley*, 5 *l.*

Middleſex.

To another at *Highgate*, 5 *l.* To another at *Brentford*, 5 *l.*

Northamptonſhire. To another at *Kettering*, 5 *l.*

Oxfordſhire.

To another at *Bradwell*, if the Inhabitants thereof can maintain twenty-five Boys, 5 *l.*

Somerſetſhire.

To another at *Chewſtoke*, 5 *l.* To another at *Froom*, 5 *l.* To another at *Farmborough*, 5 *l.*

Wiltſhire. To another at *Box* near *Bath*, 5 *l.*

He gave for the Augmentation of ſixty poor Livings, the Sum of 6000 *l.* Of which no more than 100 *l.* is to be given to one Living.

This Gift at firſt was 4000 *l.* to which he afterwards added the other 2000 *l.*

The Diſtribution is to be after this Manner: Any Living that is entitled to the *Queen*'s Bounty may have this too, on this Condition, that every Pariſh which ſhall receive this ſhall be obliged to raiſe 100 *l.* to be added to the 100 *l.* allow'd by Mr. *Colſton*; ſo that every Pariſh which receives this Bounty will be augmented 20 *l.* yearly.

Many Livings have had the Grant of this Bounty from Mr. *Colſton*; ſome of which have been augmented, and more might have been, could Purchaſers have been found, agreeable to the Rules laid down for that Purpoſe, by the Governours of the *Queen*'s Bounty.

Beſides theſe, he gave away every Year large Sums in private Charities, which was his Practice for the Courſe of many Years; and there is Reaſon to believe, that theſe are not much ſhort of his publick Charities.

The CHARACTER of the R^{t} Hon^{ble} ELIZABETH Counteſs of Huntingdon,[†] by I. F.[*]

AS ſhe was derived of a very noble princely Extraction, ſo ſhe enobled herſelf much more by endeavouring to aſſure herſelf of her Regeneration and Adoption, than by her Birth. That was the Honour by which ſhe valued herſelf.

She had a *Mind* of a moſt excellent Compoſure, of a noble and generous Height, but temper'd with an admirable Sweetneſs and Humility; ſo that I may affirm, that ſhe made uſe of the Greatneſs of her Spirit in nothing ſo much as either in the magnanimous Contempt of unworthy Injuries, (for ſome ſuch were aimed at her, tho' none could faſten, her Virtue had ſo oiled her Name, that no Ink would ſtick upon it) or elſe in the patient tolerating of worldly Occurrences and Afflictions.

Her *Underſtanding* was of great Perſpicacity; and as ſhe failed not to employ the ſame for the comprehending of ſuch Occaſions and Affairs as might advantage and ſuſtain the Eſtate of her Houſe, and procure and reinforce the Content and Comfort of her noble Lord, ſo principally ſhe directed the Strength thereof for the enabling herſelf with the Knowledge of the Myſteries of Redemption: For as her Delight was in the Law of GOD, ſhe was an unwearied Reader of the Oracles of GOD's ſacred Word; and as ſhe had the Knowledge of Truth to give Light unto her Religion, ſo ſhe had the Truth of Religion to give Light unto her Knowledge.

She made a Diffuſion of her Goodneſs to all hers, educating them in ſuch Purity and Innocency as is admirable in thoſe, who (I know not how) are liable to be betray'd by their Births and Fortunes unto great Depravations and Exorbitancies: So that we may truly ſay of her as *Greg. Nazianzen* ſaid of his Siſter *Gorgonia*, *She made the Fruit of her Body become the Fruit of the Spirit*. And of the ſame Goodneſs there was a proportionable Diffuſion among thoſe that depended on her. How many that lived near her have the Elixir of the ſame Goodneſs, render'd of the ſame Quality and Property? Her Charity and Courteſy was large and open unto all. I name theſe as Strictures of that Fire of Zeal which ſhe had to Goodneſs.

She was not like thoſe which eſteem themſelves only Members, and others but Apoſtems, congenite and connatural Parts with themſelves: Her Zeal was far from being a *bitter Zeal*, ſuch as we ſee in ſome, like a Salt-Light, which burns indeed, but ſpits withall: While ſhe had Health ſhe made Advantage thereof thus to demean herſelf, not deferring the taking up good Purpoſes *till the artleſs Phyſician takes upon him to diſpenſe what Hours of Life and Continuance he pleaſes unto us, weighing us out either Sickneſs or Health with his ſevere Nod, and commonly diſcourſing and concluding of the Diſeaſe that brought Death, after Death itſelf.* But the greateſt Part of her Life was the *Paraſceve*, a Preparation to her Diſſolution, as if ſhe had been ſenſible, that as CHRIST died upon the *Paraſceve*, *i. e.* the Day of Preparation, ſo none have any Advantage by the Death of CHRIST, but thoſe which premit ſuch a Preparation before their own Death and Diſſolution.

Is it not admirable that ſhe, who had run through ſome hard Leſſons in the School of Affliction, loved the Rod ſo, for the healing and ſanctifying Benefit which ſhe found in it, that it was her frequent Prayer, that GOD would be pleaſed, when he called her hence, to call her by a *Conſumption*, rather than by any other way. And accordingly it was ſo; ſhe conceiv'd that many had been ſhaken with the Whirlwind of a Convulſion, and perhaps the LORD GOD was not in that Wind; many conſumed with the Fire of Aduſtion and Choler, and perhaps the LORD GOD was not in that Fire; but whereas many have been ſummoned away by the ſtill ſoft a Voice of Conſumption, the LORD GOD is frequently in that Voice. And certainly the LORD ſupported her, the LORD perfected his Strength in her Weakneſs; for ſhe ſuſtain'd that Affliction with ſuch admirable Moderation, with ſuch Strength and Vigour of Spirit, that if any Man had enter'd her Chamber, if he had not read the Truth of her Sufferings in the Decays and Weakneſs of her Perſon, he would have thought there had been none ſick there; whatſoever ſhe ſuffer'd, there was nothing in her Mouth but Thanks to that gracious Hand which lay ſo light upon her, and made her ſuffer no more.

[†] One of the Daughters and Coheirs of *Ferdinand* Earl of *Derby*, and Wife to *Henry* Earl of *Huntingdon*, the fifth Earl of that Family.

[*] From the Sermon preach'd at *Aſhby-de-la-Zouch* in the County of *Leiceſter*, *Feb.* 9, 1633.

As before, ſo in her Sickneſs eſpecially, it was her inceſſant Practice to commend herſelf continually unto God, and that in the moſt conceiv'd and feeling Forms, in Words winged with Affection and Zeal, not like thoſe Oſtriches Wings wherewith our ſluggiſh Devotions are uſually fledg'd, which as the Oſtriches make a fair Offer of flying toward Heaven, but are held down by the Groſſneſs of their Bodies; ſo howſoever we ſeem to ſoar, yet are we reſtrain'd by our carnal Heavineſs: But her Words were winged ſo as to carry her Spirit there, where her Hope was, far above the Reach of Satan, tho' he be planted high too, as high as a Prince of the Air. So that no marvel, if her Spirit, during her laſt Affliction, were in ſuch a compoſed Settledneſs that it was out of the Enemy's Reach. She was not in the Air liable to be ſhaken with Tempeſts and Winds, but even in Heaven itſelf, which cannot be turmoil'd with any ſuch Agitations. She uſed to ſeal up her Boſom againſt Temptation by continual Prayer; ſo that Satan durſt not attempt her, ſeeing what Impreſſion, ſeeing whoſe Image and Superſcription ſhe bore: Hence was that often comfortable Profeſſion, *how firm and ſtedfaſt ſhe found her Faith!* Yet ſhe was jealous of herſelf, becauſe ſhe ſeem'd to find no greater Meaſure of Sorrow in herſelf when ſhe look'd back from her future to her former Life: But ſhe ever uſed to accuſe her Want of Sorrow with ſuch a Meaſure of Sorrow, as well witneſſed the Truth thereof. For this Reſpect ſhe did with exceeding Diligence ſearch, and with great Judgment chooſe, whatſoever the Scripture could afford her for the eſtabliſhing of her Spirit, and the building of her Aſſurance in the Lord Jesus, committing with her own Hand (even in that Weakneſs) to writing what ſhe had obſerved, and continuing that Practice till within very few Days before her Death, before which ſhe became moſt peaceably ſettled and reſolved, being well ſatisfy'd, that, according to *Greg. Nazianzen,* God *deſireth that our Hearts ſhould be pricked, but not ſtabbed thorough.* And her Faith being thus ſtrengthen'd and eſtabliſh'd, by continual Prayer and Hearing, and by frequent communicating that Sacrament which *Ignatius* calls *a Remedy againſt eternal Death,* ſhe preſerved it in ſuch Strength and Vigour, that the Day of her Diſſolution (I coming to her) ſhe profeſs'd, that *whatſoever her Sufferings were, yet ſhe did nothing but claſp herſelf about her ſweet Saviour.* And again the ſame Day, *I ſee Satan hovering over me; but tho' he be the Prince of the Air,* (they are her own Words) *yet he does but hover like a Bird in the Air, not being able to ſeize upon me; I ſtill feel the Advantage.* And thus ſhe paſſed, as ſhe was paſſing away, in the ſame calm Behaviour that ſhe had ever ſhew'd, rendering herſelf into the Arms of her Redeemer.

Died in 1633, *and buried* February *the* 9*th, at* Aſhby-de-la-Zouch *in* Leiceſterſhire.

The CHARACTER *of the Rev^{d} Dr.* THOMAS JACKSON, *Dean of* Peterborough, *and Preſident of* Corpus-Chriſti-College *in* Oxford, *by* EDMOND VAUGHN, *ſometime Fellow of the ſame College.**

BEING earneſtly deſired, by an intimate and powerful Friend, to deliver ſome *Character* of that Reverend and Learned Dr. *Jackſon,* (late Preſident of our College) I might very well excuſe myſelf, from my Unworthineſs to undertake ſo weighty a Taſk. I muſt ſeriouſly confeſs, it was not ſo much the *Importunity of that Friend* which prevailed with me, as *the Merit of the Man which extorted it,* and made me reſolve rather to run any Hazard of my own Reputation, than not to pay the Honours due to his Memory. The Reſpect and Intereſt which he gained in the Hearts of all Men that he converſed with, (and moſt from them that knew him beſt) was too great to be buried in his Grave, or to be extinct with his Perſon. A good Name is compared to a rich and pleaſant *Odour,* which not only affects the Senſe, whilſt he that wears it is in Preſence, but fills the Houſe, and makes you inquire who had been there, altho' the Party be gone out of the Room.

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* From his Life and Death prefix'd before the Firſt Volume of his Works, printed at *London,* in three Volumes in *Folio,* 1673.

For his *Birth*; he was deſcended from a very worthy Family in the Biſhoprick of *Durham*. His Life ſeem'd to be conſecrated to Virtue and the Liberal Arts from his very Childhood: He had a natural Propenſity to Learning, from which no other *Recreation* or *Employment* could divert him. He was firſt deſign'd by his Parents to be a Merchant in *Newcaſtle*, where many of his near Friends and Alliance lived in great Wealth and Proſperity; but neither could that Temptation lay hold upon him.

Therefore, at the Inſtance of a noble Lord, he was ſent to the Univerſity of *Oxford*, and firſt planted in *Queen's-College*, under the Care and Tuition of the profound Dr. *Crakanthorp*, and from thence removed to *Corpus-Chriſti-College*, who, altho' he had no Notice of the Vacancy of the Place till the Day before the Election, yet he anſwer'd with ſo much Readineſs and Applauſe, that he gain'd the Admiration as well as the Suffrages of the Electors, and was *choſen with full Conſent*, altho' they had received Letters of *Favour* from *great Men* for another *Scholar*. There was now a welcome Neceſſity laid upon him, to preſerve the high Opinion which was conceived of him, which he did in a ſtudious and exemplary Life, not ſubject to the uſual Intemperances of that Age. Certainly the Devil could not find him idle, nor at Leiſure to have the Suggeſtions of Vice whiſper'd in his Ear. And altho' many in their youthful Times have their Deviations and Exorbitances, who afterwards prove reform'd and excellent Men, yet it pleaſed God to keep him in a conſtant Path of Virtue and Piety.

He had not been long admitted into this Place, but that he was made more precious, and better eſtimated by all that knew him, by the very Danger that they were in ſuddenly to have parted with him; for walking out with others of the younger Company to waſh himſelf, he was in imminent Danger of being *drown'd*; *The Depth cloſed him round about, the Weeds were wrapt about his Head: He went down to the Bottom of the Mountains, the Earth with her Bars was about him for ever, yet* God *brought his Soul from Corruption*,[*] that (like *Moſes* from the Flags) for the future Good of the Church, and Government of the College where he lived, there might be preſerved the meekeſt Man alive, or (like *Jonas*) *there might be a Prophet revived* (as afterwards he proved) *to forwarn the People of enſuing Deſtruction*; if peradventure they might repent, and God might revoke the Judgments pronounced againſt them, and ſpare this great and ſinful Nation. It was a long, and almoſt incredible, Space of Time wherein he lay under Water, and before a Boat could be procured, which was ſent for, rather to take out his Body (before it floated) for a decent Funeral, than out of Hopes of Recovery of Life. The Boatman diſcerning where he was by the bubbling of the Water, (the laſt Signs of a Man expiring) thruſt down his Hook at that very Moment, which, by happy Providence, at the firſt Eſſay, lighted under his Arm, and brought him up into the Boat. All the Parts of his Body were ſwollen to a *vaſt* Proportion; and altho', by holding his Head downward, they let forth much Water, yet no Hopes of Life appeared; therefore they brought him to the Land, and lapped him up in the Gowns of his Fellow-Students, the beſt Shrowd that Love or Neceſſity could provide. After ſome Warmth, and former Means renew'd, they perceived that Life was yet within him, convey'd him to the College, and commended him to the Skill of Dr. *Channel*, an eminent Phyſician of the ſame Houſe, where, with much Care, Time, and Difficulty, he recover'd, to the equal Joy and Wonder of the whole Society. All Men concluded him to be reſerved for high and admirable Purpoſes. His grateful Acknowledgments towards the Fiſherman and his Servants that took him up knew no Limits, being a conſtant Revenue to them whilſt he lived. For his Thankfulneſs to Almighty God no Heart could conceive, nor Tongue expreſs it but his own; often commemorating the Miracle of Divine Mercy in his Deliverance, and reſolving hereafter *not to live to himſelf, but to* God *that raiſeth the Dead.*

Neither did he ſerve God *with that which coſt him nothing:* I muſt rank his *abundant Charity* and *Riches of his Liberality* amongſt the Virtues of his firſt Years, as if he would ſtrive with his Friends, Patron, and Benefactors, *Whether they ſhould be more bountiful in giving, or he in diſperſing*; or that he was reſolved to pay the Ranſom of his Life into God's Exchequer, which is the Bodies of the Poor. His Heart was ſo free and enlarged in this kind, that very often his *Alms-deed* made him more rich that received it, than it left him that gave it.

His Progreſs in the Study of Divinity was ſomething early, becauſe (as he well conſider'd) the Journey he intended was very far, yet not without large and good Proviſions for the Way. No Man made better uſe of human Knowledge, in Subſerviency to the eternal Truths of God, produced more Teſtimonies of Heathens to convert themſelves, and make them ſubmit the rich Preſents of their wiſe Men to the Cradle and Croſs of Christ.

He was furniſh'd with all the Learned Languages, Arts, and Sciences, as the previous Diſpoſitions or *beautiful Gate* which led him to the *Temple*; but eſpecially *Metaphyſicks*, as the next in Attendance, and moſt neceſſary *Hand-maid* to Divinity, which was the Miſtreſs where all his Thoughts were fix'd, being wholly taken up with the Love and Admiration of Jesus Christ, and him crucify'd.

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[*] *Jonah* ii. 5, 6.

The Reading to young Scholars, and ſome Employments impoſed by the Founder, were rather Recreations and Aſſiſtances, than Divertiſements from that intended Work. The Offices which he undertook (out of Duty, not Deſire) *were never the moſt profitable, but the more ingenuous*; not ſuch as might *fill his Purſe*, but *increaſe his Knowledge*.

It was no ſmall Acceſſion of Reſpect unto him, (or rather a Conſequent of the good Repute which he had already gain'd) that thoſe two noble Hoſtages[b] were commended to his Charge, whom he reſtored fully inſtructed with all good Literature, the Glory of Learned and Religious Nobility, and the very Ornaments of the Country where they lived: For which faithful Diſcharge of his great Truſt, he and his Memory were ever in ſingular Veneration with that whole Family, and their Alliances.

His Diſcourſe was very facetious (without Offence) when Time, and Place, and Equality of Perſons permitted it. He was a Man (upon Occaſions offer'd) *of univerſal Converſation*.

When he was choſen into Office, the Governour of the College was wont to give this Teſtimony of him, *That he was a Man moſt ſincere in Elections*; and that in a dubious Victory of younger Wits, it was the ſafeſt *Experiment*, for an happy Choice, to follow the *Omen* of his *Judgment*. He read a Lecture of Divinity in the College every *Sunday* Morning, and another Day of the Week at *Pembroke-College*, (then newly erected) by the Inſtance of the Maſter and Fellows there. He was choſen Vice-Preſident for many Years together, who by his Place was to moderate the Diſputations in Divinity. In all theſe he demeaned himſelf with great Depth of Learning, *far from that Knowledge which puffeth up*, but accompanied with all Gentleneſs, Courteſy, Humility, and Moderation.

From the College he was preferred to a Living in the Biſhoprick of *Durham*, (in their Donation) and from thence (with Conſent from the ſame College obtained, where no Requeſt could be denied him) removed to the Vicarage of *Newcaſtle*, a very populous Town, furniſh'd with Multitudes of Men, and no ſmall Variety of Opinions. It was a difficult Taſk (and only worthy of ſo pious an Undertaker) ſo to become all Things to all Men, that by all Means he might gain ſome. This was the Place where he was firſt appointed by his Friends to be a Merchant; but he choſe rather to be *a Factor for Heaven.* One precious Soul refined, poliſhed, and fitted for his Maſter's Uſe, preſented by him, was of more Value to him than all other Purchaſes whatſoever. He adorn'd the Doctrine of the Goſpel (which he preach'd and profeſs'd) with a ſuitable Life and Converſation; manifeſting the Signs of a true Apoſtle; in all Things ſhewing himſelf a Pattern of good Works; in Doctrine, Incorruptneſs, Gravity, Sincerity, ſound Speech that cannot be condemn'd, that they which were of the *contrary Part might be aſhamed, having no evil thing to ſay of himſelf.*[c]

I lately received Letters from a Gentleman, who lived there at the ſame time with him, who gave this Teſtimony of him: He was a Man very ſtudious, humble, courteous, and charitable. At *Newcaſtle*, when he went out, what Money he had he uſually gave to the Poor, who at length flock'd ſo unto him, that his Servant took care that he had not too much in his Pocket. At a certain time Dr. *Henderſon*, the Town's Phyſician, his Neighbour and intimate Acquaintance, (having made a Purchaſe) ſitting ſad by him, and fetching a Sigh, he demanded what was the Reaſon. He ſaid, that he had a Payment to make, and wanted Money. Dr. *Jackſon* bad him be of good Chear, for he would furniſh him; and calling for his Servant, told him the Phyſician's Need, and aſk'd what Money he had? The Man ſtepping back ſilent, the Doctor bids him ſpeak; at length the Man ſaid forty Shillings; he bad him fetch it, for Mr. *Henderſon* ſhould have it all: At which Mr. *Henderſon* turn'd his Sadneſs into Laughter. Dr. *Jackſon* demanded his Reaſon: He ſaid, that he had need of four or five hundred Pounds. Dr. *Jackſon* anſwer'd, that he thought forty Shillings was a great Sum, and that he ſhould have it, and more alſo if he had had it.

Thus, in a *Place of buſy Trade and Commerce*, his Mind was intent upon better Things, willing *to ſpend and to be ſpent for them*, *not ſeeking theirs but them.* After ſome Years of his Continuance in this Town, he was invited back again to the Univerſity, by the Death of the Preſident of the ſame College; being *choſen in his Abſence*, at ſo *great a Diſtance*, ſo unexpectedly, without any *Suit* or *Petition* upon his Part, that he knew nothing of the Vacancy of the Place, but by the ſame Letters that inform'd him that it was conferred upon himſelf. A Preferment of ſo good Account, that it hath been much deſired, and eagerly ſought after, by many eminent Men, but, never before, went ſo far to be accepted of.

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[b] Mr. *Edward* and Mr. *Richard Spencers*, Sons to the Rt. Hon. *Robert* Lord *Spencer*, Baron of *Wormleighton*.

[c] *Titus* ii. 7, 8.

Upon his Return to *Oxford*, and Admiſſion to his Government, they found no Alteration by his long Abſence and more Converſe with the World, but that he appeared *yet more humble* in his elder Times; and this not out of Coldneſs and Remiſſion of Spirit, but from a prudent Choice and Experience of a better Way; not without a great Example of *Paul* the Aged, who, when he had Authority to command that which is convenient, (yet for Love's Sake) choſe rather to beſeech.[d] He ruled in a moſt obliging manner the Fellows, Scholars, Servants, Tenants; no Man departed from him with a ſad Heart, excepting in this Particular, that by ſome Miſdemeanor, or willing Error, they had created Trouble, or given any Offence unto him. He uſed the *Friends* as well as the *Memory* of his *Predeceſſors* fairly.

He was a Lover and Maker of Peace: He ſilenced and compoſed all Differences, Diſpleaſures, and Animoſities by a prudent Impartiality, and the Example of his own ſweet Diſpoſition; all Men taking notice that nothing was more hateful unto him than Hatred itſelf, nothing more offenſive to his Body and Mind; it was a Shame and Cruelty, as well as Preſumption, to afflict his peaceable Spirit. It is a new and peculiar Art of Diſcipline, but ſucceſsfully practiſed by him, that thoſe under his Authority were kept within Bounds and Order, not ſo much out of Fear of the Penalty, as out of Love to the Governour. He took notice of that which was good in the worſt Men, and made that an Occaſion to commend them for the Good's ſake; and living himſelf as if he were ſo ſevere that he could forgive no Man, yet he reſerved large Pardons for the Imperfections of others. His Nature was wholly compoſed of the Properties of Charity itſelf; Charity ſuffereth long, and is kind, *&c.* beareth all Things, believeth all Things, hopeth all Things, endureth all Things. I can truly avouch this Teſtimony concerning him, that living in the ſame College with him more than twenty Years, (partly when he was Fellow, and partly when he return'd Preſident) I never heard, to my beſt Remembrance, one Word of Anger or Diſlike againſt him. I have often reſembled him in my Thoughts to that honourable Perſon[e] whoſe Name ſounds very near him; who being placed in the Upper Part of the World, carried on his Dignity with that Juſtice, Modeſty, Integrity, Fidelity, and other gracious Plauſibilities, that in a Place of Truſt he contented thoſe whom he could not ſatisfy, and in a Place of Envy procured the Love of them who emulated his Greatneſs; and by his Example ſhew'd the Preheminence and Security of true Chriſtian Wiſdom before all Slights of human Policy, that in a buſy Time no Man was found to accuſe him: So *this good Man* (in that inferior Orb which God had placed him) demeaned himſelf with that Chriſtian Innocence, Candour, Wiſdom, and Modeſty, that Malice itſelf was more wary than to caſt any Aſperſions upon him. I ſhall willingly aſſociate him to thoſe other Worthies his Predeceſſors in the ſame College, all living at the ſame time; to the invaluable Biſhop *Jewel*, the greateſt Divine that for ſome former Centuries of Years the Chriſtian World hath produced, as the grave Biſhop *Godwin* has deſcribed him; to the famous Mr. *Hooker*, who for his ſolid Writings was ſirnamed *The Judicious*, and entitled by the ſame *Theologorum Oxonium*, *The* Oxford *of Divines*, as one calls *Athens*, *The* Greece *of* Greece *itſelf*; to the learned Dr. *Reinolds*, who managed the Government of the ſame College with the like Care, Honour, and Integrity, altho' not with the ſame Auſterities.

He willingly admitted, and was much delighted in, the Acquaintance and Familiarity of hopeful young Divines, not deſpiſing their Youth, but accounting them as Sons and Brethren, encouraging and adviſing them what Books to read, and with what Holy Preparations, lending them ſuch Books as they had need of, and hoping withall that (conſidering the Brevity of his own Life) ſome of them might live to finiſh that Work upon the *Creed*, which he had happily begun unto them. This was one of the ſpecial Advices and Directions which he commended to young Men; *Hear the Dictates of your own Conſcience: Quod dubitas ne feceris*; making this the Comment upon that of *Syracides*, *In all thy Matters* truſt *(or believe)* thine own Soul, *and bear it not down by impetuous and contradictious Luſts*, &c. He was as diffuſive of his Knowledge, Counſel, and Advice, as of any other of his Works of Mercy.

In all the Hiſtories of learned, pious, and devout Men, you ſhall ſcarcely meet with one that diſdained the World more generouſly; not out of Ignorance of it, as one brought up in Cells and Darkneſs, for he was known and endear'd to Men of the moſt reſplendent Fortunes; nor out of a melancholy Diſpoſition, for he was chearful and content in all Eſtates; but out of a due and deliberate Scorn, knowing *the true Value*, that is, *the Vanity* of it.

As Preferments were heaped upon him without his Suit or Knowledge, ſo there was nothing in his Power to give which he was not ready and willing to part withall to the deſerving or indigent Man: His Vicarage of *St. Nicholas Church* in *Newcaſtle* he gave to Mr. *Alvye* of *Trinity-College*, upon no other Relation but out of the good Opinion which he conceived of his Merits: The Vicarage of *Witney* near *Oxford*, after he had been at much Pains, Travel, and

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[d] Epiſtle to *Philemon*.

[e] Dr. *Juxon*.

Expence to clear the Title of the Rectory to all ſucceeding Miniſters, when he had made it a Portion fitting either to give or keep, he freely beſtow'd it upon the worthy Mr. *Thomas White*, then Proctor of the Univerſity, late Chaplain to the College, and afterwards Incumbent upon the Rectory: A College-Leaſe of a Place called *Lye* in *Glouceſterſhire*, preſented to him as a Gratuity by the Fellows, he made over to a third, (late Fellow there) merely upon a Plea of Poverty. And whereas they that firſt offer'd it unto him were unwilling that he ſhould relinquiſh it, and held out for a long time in a dutiful Oppoſition; he uſed all his Power, Friendſhip and Importunity with them, till at length he prevailed to ſurrender it. Many of his neceſſary Friends and Attendance have profeſs'd that they made ſeveral Journeys, and employ'd all powerful Mediation with the Biſhop, that he might not be ſuffer'd to reſign his *Prebendſhip* of *Wincheſter* to a fourth; and upon Knowledge that by their Contrivance he was diſappointed of his Reſolution herein, he was much offended that the *Manus mortua*, or *Law of Mortmain*, ſhould be impoſed upon him, whereby in former Days they reſtrained the Liberality of devout Men toward the Colleges and the Clergy. But this was interpreted as a Diſcourteſy and Diſ-ſervice unto him, who knew that it was *a more bleſſed Thing to give than to receive*. But that which remained unto him was diſperſed unto the Poor, to whom he was a faithful Diſpenſer in all Places of his Abode, diſtributing unto them with a *free Heart*, *a bountiful Hand*, *a comfortable Speech*, *and a chearful Eye*.

How diſreſpectful was he of Mammon, the God of this World, the golden Image which Kings and Potentates have ſet up; before whom the Trumpets play for War and Slaughter, and Nations and Languages fall down and worſhip, beſides all other kind of Muſick for Jollity and Delight, to drown (if it were poſſible) the Noiſe of Blood, which is moſt audible, and cries loudeſt in the Ears of the Almighty? How eaſily could he caſt that away for which others throw away their Lives and Salvation, running headlong into the Place of eternal Skreekings, Weeping, and Gnaſhing of Teeth? If it were not for this Spirit of Covetouſneſs, all the World would be at quiet. Certainly, (altho' the Nature of Man be an apt Soil for Sin to flouriſh in, yet) if the *Love of Money be the Root of all Evil*, it could not grow up in him, *becauſe it had no Root:* And if it be ſo hard for a Rich Man to enter into the Kingdom of God, and the narrow Gate which leads unto Life, then he that ſtooped ſo low by Humbleneſs of Mind, and emptied himſelf ſo nearly by Mercifulneſs unto the Poor, muſt needs find an eaſier Paſſage.

His *Devotions* towards God were aſſiduous and exemplary, both in publick and private. He was a diligent Frequenter of the publick Service in the Chappel very early in the Morning, and at Evening, except ſome urgent Occaſions of Infirmity did excuſe him. His private Conferences with God by Prayer and Meditation were never omitted, upon any Occaſion whatſoever. When he went the yearly Progreſs to view the *College-Lands*, and came into the Tenant's Houſe, it was his conſtant Cuſtom (before any other Buſineſs, Diſcourſe, or Care of himſelf, were he never ſo wet or weary) to call for a Retiring-room, to pour out his Soul unto God, who led him ſafely in his Journey: And this he did not out of any ſpecious Pretence of Holineſs, to devour a Widow's Houſe with more Facility, rack their Rents, or enhance their Fines; for, excepting the conſtant Revenue, (to whom he was a ſtrict Accomptant) no Man ever did more for them, or leſs for himſelf. For thirty Years together he uſed this following Anthem and Collect, (commanded by the pious Founder) in Honour and Confeſſion of the Holy and Undivided Trinity: *Salva nos, libera nos, vivifica nos, O beata Trinitas*, &c. *Save us, deliver us, quicken us, O bleſſed Trinity: Let us praiſe* God *the Father, and the Son, with the Holy Spirit; let us praiſe and ſuper-exalt his Name for ever.—Almighty and everlaſting* God, *which has given unto us thy Servants Grace, by the Confeſſion of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majeſty to worſhip the Unity; we beſeech thee that, through the Stedfaſtneſs of this Faith, we may evermore be defended from all Adverſity; which liveſt and reigneſt*, &c.

This he did perform, not only as a ſacred Injunction of the *Founder* (upon him and all the Society) but he received a great Delight in the Performance of it. No Man ever wrote more highly of the Attributes of God than he, and yet he profeſſes that he always took more Comfort in admiring than in diſputing, and in praying to and acknowledging the *Majeſty* and *Glory* of the *bleſſed Trinity*, than by too curiouſly prying into the *Myſtery*.

He ſeemed to be very *prophetical* of the enſuing Times of Troubles,[f] as may evidently appear by his Sermons before the *King*, and Appendix about the Signs of the Times, or *Divine Fore-warnings*, therewith printed ſome Years before, touching the *great* Tempeſt of Wind which fell out *upon the Eve of the 5th of* November, 1636. He was much aſtoniſh'd at it; and what Apprehenſion he had of it appears by his Words.—*This mighty Wind was more*

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[f] The Civil Wars.

than a Sign of the Time; the very Time itſelf was a Sign, and portends thus much, That tho' we of this Kingdom were in firm League with all Nations, yet it is ſtill in God's *Power, we may fear in his Purpoſe, to plague this Kingdom by this or like Tempeſts more grievouſly than he hath done at any time by Famine, Sword, or Peſtilence; to bury many living Souls, as well of ſuperior as of inferior Rank, in the Ruin of their ſtately Houſes, or meaner Cottages*, &c. Which was obſerved by many, but ſignally by the *Prefacer* to Mr. *Herbert*'s *Remains.* I ſhall not prevent the Reader, or detain him ſo long from the Original of that Book, as to repeat the Elogies which are there conferred upon him. I cannot forbear one Paſſage in that Preface, wherein he makes this Profeſſion; *I ſpeak it, in the Preſence of* God, *I have not read ſo hearty, vigorous a Champion againſt* Rome, *(amongſt our Writers of his Rank) ſo convincing and demonſtrative as Dr.* Jackſon *is. I bleſs* God *for the Confirmation which he hath given me in the Chriſtian Religion againſt the* Atheiſt, Jew *and* Socinian, *and in the Proteſtant againſt* Rome.

As he was always a Reconciler of Differences in his private Government, ſo he ſeriouſly lamented the publick Breaches of the Kingdom. For the Diviſions of *Reuben* he had great Thoughts of Heart. At the firſt Entrance of the *Scots* into *England*, he had much Compaſſion for his Countrymen, altho' that were but the Beginning of their Sorrows. He well knew that War was commonly attended with Ruin and Calamity, eſpecially to Church and Churchmen; and therefore that Prayer was neceſſary and becoming of them, *Give Peace in our Time, O* Lord, *becauſe there is no other that fighteth for us, but only thou, O* God. One Drop of Chriſtian Blood (tho' never ſo cheaply ſpilt by others like Water upon the Ground) was a deep Corroſive to his tender Heart. Like *Rachel weeping for her Children*, he could not be comforted. His Body grew weak, the chearful Hue of his Countenance was empaled and diſcolour'd, and he walked like a dying *Mourner* in the Streets. But God took him from the Evil to come. It was a ſufficient Degree of Puniſhment to him to foreſee it; it had been more than a thouſand Deaths unto him to have beheld it with his Eyes.

When his *Death* was now approaching, being in the Chamber with many others, I overheard him (with a ſoft Voice) repeating to himſelf theſe and the like Ejaculations: *I wait for the* Lord; *my Soul doth wait, and in his Word do I hope; my Soul waiteth for the* Lord *more than they that watch for the Morning. As for me, I will behold thy Face in Righteouſneſs; I ſhall be ſatisfied when I awake with thy Likeneſs.* And he ended with this *Cygnean* Cantion: *Gracious is the* Lord, *and righteous; yea, our* God *is merciful. The* Lord *preſerveth the Simple: I was brought low, and he helped me. Return unto thy Reſt, O my Soul, for the* Lord *hath dealt bountifully with thee.*[g] And having thus ſpoken, he ſoon after ſurrender'd up his Spirit to him that gave it.

If you ſhall curiouſly inquire what this charitable Man left in his *Legacy* at his Death, I muſt needs anſwer, that giving all in his Life-time, as he owed nothing but Love, ſo he left nothing when he died. The Poor was his Heir, and he was the Adminiſtrator of his own Goods; or (to uſe his own Expreſſion in one of his laſt Dedications) he had little elſe to leave his Executors, but his Papers only, which the Biſhop of *Armagh* (being at his Funeral) much deſired they might be carefully preſerved. This was that which he left to Poſterity, for the Furtherance of Piety and Godlineſs, for a perpetual Deed of Charity, which I hope the Reader will advance to the utmoſt Improvement. He that reads this will find his Learning chriſtening him *the Divine*, and his Life witneſſing him a Man of God, a Preacher of Righteouſneſs, and (I might add) a Prophet of Things to come. They that read thoſe Qualifications which he in his ſecond and third Book[h] requires in them which hope to underſtand the Scriptures aright, and ſee how great an Inſight he had into them, and how many hid Myſteries he hath unfolded to this Age, will ſay his Life was good, *ſuperlatively good.* The Reader may eaſily perceive that he had no Deſign in his Opinions, no Hopes but that bleſſed one propoſed in the Beginning, that no Preferment, nor Deſire of Wealth, nor Affectation of Popularity, ſhould ever draw him from writing upon this Subject; for which no Man ſo fit as he, becauſe (to uſe his own *divine* and high *Apothegm) no Man could properly write of juſtifying Faith, but he that was equally affected to Death and Honour*.

Thus have I preſented you with a Memorial of that excellent Man, but with *infinite Diſadvantage* from the Unſkilfulneſs of the Relater, and ſome likewiſe from the very Diſpoſition of the Party himſelf. The humble Man conceals his Perfections with as much Pains as the Proud covers his Defects, and avoids Obſervation as induſtriouſly as the Ambitious provoke it. That which I have here deſign'd (next to the Glory of God, which is to be praiſed in all his Saints) is the Benefit of the Chriſtian Reader, that he may learn by his Example, as well as by his Writings, by his Life as well as by his Works, which is the earneſt Deſire of him who unfeignedly wiſhes the Health and Salvation of your Souls.

Died Dec. 21, 1640, *and buried in the Inner-Chappel of* Corpus-Chriſti-College, Oxon.

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[g] *Pſalm* cxvi. 5, &c.

[h] Upon the Creed.

The CHARACTER *of the* R^t^ *Hon*^ble^ EDMUND EARL *of* Mulgrave,† *by* EDWARD BOTELER, *Rector of* Wintringham *in the County of* Lincoln.*

I Could never look the World in the Face with more Confidence, and leſs Fear of Bluſhing, having in all this Diſcourſe kept cloſe Company with Truth, which needeth not be aſhamed: And if I had ſo little Integrity that I would, my Lord of *Mulgrave* had ſo much Excellency that I could not flatter. I am innocent from that great Offence, which is the Reproach and almoſt Ruin of theſe ſort of Sermons.

It is too much known, how the gloſſing Tongues of ſome mercenary Orators have preach'd themſelves (and this kind of preaching) out of Credit; the rank Flowers of whoſe unſavoury Rhetorick, ſprinkled upon rotten Names, have not only diſtaſted ſome ſick-brain'd and ſilly ones, but even turn'd the Stomachs of ſound and ſober Perſons: So that the Preacher of a Funeral-Sermon may find his fitteſt Text in that Complaint of the Prophet, *Who hath believed our Report?*[a] And an *Here lies* may as truly be inſcribed on the Pulpit of the Preacher, as the Grave or Monument of the Deceaſed.

As if the Buſineſs of ſuch Solemnities was to garniſh a Diſh for the Worms, to make a Trimming for the Grave, and Paint for the Chambers of Darkneſs. But wiſe Men know the Vanity of ſuch Varniſh and Colours, thus laid on, give no Complexion to a judicious Eye. And how miſerably will this Paint melt and drop away, and leave ſome Faces horribly appalled in that great Day of Fire and Flames, which will mingle the Stars of the Heavens and the Duſt of the Earth together! Then ſhall the Mouth of all Wickedneſs be ſtopt, *Funeral-Sermons* ſhall be ſhut, and thoſe *other Books* ſhall be open'd,[b] Books that know no *Errata's*, and which cannot lie, and the Dead ſhall be judged out of thoſe Books: *Then ſhall every Man have Praiſe of* GOD.[c]

My Sincerity in the following Diſcourſe will, I hope, make it Judgment-proof, and abide the Teſt of the Searching-day: Read it, and a Bleſſing from Heaven be upon it and thee.

This eminent Perſon was of ancient and very honourable Deſcent: It would lead us up to the further End of our *Engliſh* Antiquities to follow his Name to the Riſe of it; and no ſmall Happineſs it is for a People to have ſuch in Place, if King *Solomon*'s vaſt Knowledge and full-grown Experience had taught him what Happineſs is, *Happy art thou, O Land, when thy King is the Son of Nobles.*[d]

He was much for Action; his Hand ever kept pace with, and for the moſt part out-went his Tongue. He was not practiſed in falſe Courtſhip, and perfectly hated that fooliſh Oſtentation which our Saviour chargeth upon the *Phariſees*, *They ſay and do not.*[e] He would do as much as others think enough to ſay; and it was his grave and ſober Manner rather to do a Favour than to profeſs it. He *ſhew'd his Faith by his Works*;[f] and *loved not in Word, nor in Tongue, but in Deed and in Truth*;[g] reckoning of that only as Happineſs, *to know the Things of* GOD, *and to do them.*[h] So that we may ſay of his Actions as *Zeba* and *Zalmunna* of the Brethren of *Gideon*, *As he was, ſo were they, each one reſembled the Children of a Prince.*[i] You might ſee what he was by what he did; every Action ſpake itſelf the Child of Honour: He hated any thing that looked like Unworthineſs; and tho' he was very humble, yet he knew how to be *a Man and no Worm*, as well as when to be *a Worm and no Man:* He knew when to lay his Honour in the Duſt, and when to let no Duſt lie upon his Honour: He could tell when it was not ſeaſonable nor handſome for his Honour to ſtoop.

His whole Life was a Copy of Virtue fairly written over, with few (very few) Blots: He was one of thoſe whom *Tully* calls *ſpeaking Laws*, unprinted Statutes; in whom Men might read their Duties, as well as hear them from him: He knew what *great Evils* evil *great ones* are; that they have many Followers, go they whither they will, and ſeldom go to Hell alone: And therefore he was a practical Comment upon that of the Apoſtle, *See that ye walk circumſpectly*, or *exactly.*[k] Examples ſhould be exact, and ſo was he.

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† Baron *Sheffield* of *Botterwick*. * From the Preface and Sermon preach'd in the Church of *Burton Strather*, *Sept.* 21, 1658; and printed at *London*, in *Octavo*, 1659.

[a] *Iſaiah* liii. 1.

[b] *Rev.* xx. 12.

[c] 1 *Cor.* iv. 5.

[d] *Eccl.* x. 17.

[e] *Mat.* xxiii. 3.

[f] *James* ii. 18.

[g] 1 *John* iii. 18.

[h] *John* xiii. 17.

[i] *Judges* viii. 18.

[k] *Eph.* v. 15.

His Actions were *right by the Rule*, his Dealings even and ſquare; great was his Integrity, appearing in all Parts both of commutative and diſtributive Juſtice: Thoſe who dealt with him know his commutative, and thoſe who had been ill dealt with but for him may be thankful Witneſſes of his diſtributive Juſtice.

He made every Station an Advantage to do Good by; all his Relations, as Landlord, Huſband, Father, Friend, *&c.* were as ſo many Cuts and Channels for his Goodneſs to run and flow in. GOD was next his Heart, he gave him his Morning Thoughts, yea and his Evening too; Evening, Morning, and at Noon did he pray; four times a Day (twice in his Family, and twice in his Cloſet) was his Courſe, to which he was faithfully conſtant, ſay they that were near him. GOD was *firſt and laſt* in his Mind and Meditations: He enter'd and ended every Day with him: His Honour neither made him ſo high but he could bow down, nor ſo ſtiff but he would *worſhip and kneel before the* LORD *his Maker.*[l] Nothing on Earth could make him neglect ſending to Heaven; a Sign and Evidence that he had great Concerns, where he held ſuch daily Intelligence: No queſtion but he had a Bank of Glory going on, which made him ſend and ſeek ſo often, ſo earneſtly after it; his Treaſure was in Heaven, and his Heart was there alſo.

His *Conſtancy to the Truths of Religion* was the more commendable, becauſe in ſuch boggling and ſtarting Times: So that it may be ſaid of him as of *Trajan*, he was *good, and the better for being ſo in a worſe Age.* He was fix'd in flitting Times; *in lubrica ætate*, that's St. *Hierom*'s Word; and he ſtood his Ground in a Time of univerſal Apoſtacy and Revolts. He was no miſcellaneous *Samaritan*, no temporiſing *any thing, every thing, nothing*: He was not like the Courtiers of the Heathen Tyrants at the firſt Entry of Chriſtianity into this Nation, who meaſured out their Profeſſion by the Sword, liking the longeſt always beſt, and being Chriſtian or Pagan according to the Humour of the Conqueror. Great ones commonly move as (they ſay) the Planets do, they will have their *Epicycles.* It is Conſtancy commends the deceaſed Lord; it is choice Fruit that keeps ſound at the Core in a rotten Age;[m] and I might tell you, as he was ſtaid in himſelf, ſo he was a Stay to others. I dare not ſay as of *Athanaſius*, that the Church leaned on him in her Perſecution; but I may ſay, that he was *a Refuge from the Storm: Bleſs* GOD *for this Lord, O Houſe of* Aaron! *Let the Houſe of* Levi *ſay that he was good!*[n] And I will ſay no more of this.

I know not where to be next, I have ſuch Choice. His *Wiſdom*; let us look at that a while: To this he had a good Title, whether we look at it as *Science* or *Prudence*; it was great in him, but not loud: Deep Streams ſlide away in ſilence; whereas ſhallow Rills bubble in their Paſſage, and cannot roll down their Channels without a Noiſe. He was very reſerved, and no wonder if ſo much Treaſure was under a Lock, of which he kept the Key himſelf; and when he did open it, it was to good Purpoſe; ſo that when the *Ear heard him, it bleſſed him.*[o] By this Wiſdom of his I do not mean a crafty Cunning, which proſtrates and lays down Honour, and Honeſty, and Conſcience, and Religion and all to tread on, and climbs up to Greatneſs by any Steps; but that gracious Gift which is *from above, and is pure and peaceable, and gentle, and eaſy to be intreated; full of Mercy and good Works, without Partiality, without Hypocriſy.*[p] For which he hath a Place among thoſe the Son of *Sirach* ſpeaks of, *The People will tell of their Wiſdom, and the Congregation will ſhew forth their Praiſe.*[q]

As a Branch of his Prudence, I may ſpeak of his Providence, not for this Life only (which was diſcreet and commendable) but chiefly for that which is to come; knowing he could not be happy on this Side Glory: Therefore did he *wait for his Change,*[r] and the *Time of his Departure,*[ſ] which he looked on as at hand, and foreſaw at ſome diſtance, and laid in for it. When he had but a little Way to go, he made great Proviſion for it; and tho' he did *build*, it was not with thoſe inward Thoughts that *his Houſe ſhould continue for ever, and his Dwelling-place to all Generations.*[t] He was well acquainted with that Obſervation, *that great Builders are ſeldom long Poſſeſſors*; and therefore carried on a Building for Heaven and Earth both together; and did ſo little rely on this Foundation in the Duſt, as that he was ſtill careful to *lay up in Store for himſelf a good Foundation againſt the Time to come, that he might lay hold on eternal Life.*[u]

Another Grace, and another Evidence of his Wiſdom, was his *Meekneſs*: So runs the Apoſtle's Rule, *Who is a wiſe Man, and endued with Knowledge among you? let him ſhew out of a good Converſation his Works with Meekneſs of Wiſdom.*[x] He ſhew'd it, ſhew'd it notably, ſhew'd it always: That which would have raiſed a Storm in ſome Breaſts, would not ſtir in his: He was calm and clear, like the upper Region of the Air, whilſt all Tempeſts and Bluſterings are below. I am perſuaded he had out-learned moſt that lived ſince our Saviour gave out that Leſſon, *Learn of me, for I am meek and lowly in Heart*;[y] and now takes Part in the annexed Promiſe, *You ſhall find reſt unto your Souls.*

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[l] *Pſalm* xcv. 6.

[m] During the Grand Rebellion, when Inconſtancy in Religion became a Mark of thoſe who ſought to be at the Head of the State.

[n] *Iſaiah* xxv. 4.

[o] *Job* xxix. 11.

[p] *James* iii. 17.

[q] *Ecclus.* xliv. 15.

[r] *Job* xiv. 14.

[ſ] 2 *Tim.* iv. 6.

[t] *Pſalm* xlix. 11.

[u] 1 *Tim.* vi. 19.

[x] *James* iii. 13.

We muſt not overlook that low, but high-priz'd Grace of *Humility*; he was eminent in it; this was his School to teach, and Scale to reach Heaven. He was an high Star, and appeared little; yet it was not in the Eyes of others, but in his own, which made him great in God's: *I dwell with him that is of an humble Spirit.*[z] This lying low made him a rich Soil for Graces to grow in, *faithful in every good Work.*[a] The Vallies ſtand ſo thick with Corn, *they laugh and ſing.*[b] So have you ſeen a fruitful Tree with its laden Boughs ſtooping to the Earth, when proud aſpiring Plants have run up all into Branches, and exalted their fruitleſs Tops.

Nor may we paſs his remarkable *Temperance* and *Sobriety*, which he both loved in himſelf, and looked after in his Family: Nor did this proceed from any Weakneſs of Body, but Goodneſs of Mind; it was not the Choice of an infirm Conſtitution, but of a virtuous Inclination; and the more commendable it is, becauſe in theſe Days, wherein Luxury and Riot have ſo far obtained, that Entertainments are never thought *well enough* except they be *wet enough*, and Drunkenneſs is deem'd the moſt faſhionable and familiar Treatment: And the greater the Virtue ſtill, becauſe in a great Perſon; Drink being become a Flood, which like the great Deluge too often tops the Mountains: So eaſy it is even for *Noah* to plant a Vineyard and be drunk,[c] and rich *Nabal*, that wretched Churl, who could not afford *David* a little Water, to overcharge himſelf with Wine.[d] A rare thing it is to ſwim in Plenty, and not ſwallow down too much of it.

His *Charity* would ſpeak for itſelf, ſhould I hold my Tongue; not that the Hypocrites Trumpet[e] gave notice of it, (for I have Reaſon to think much of it ran inviſible, like the Rivers[f] our *Antiquary* tells us of, which ſpend their Streams in Part Under-ground) but becauſe he left ſuch Tokens of it in all Places where he came, pouring it out rather than giving it: He was God's Almoner with his own Eſtate; he had *Bowels of Mercies*;[g] he would *draw out his own Soul to the Hungry, and ſatisfy the afflicted Soul.*[h] Let me borrow an Expreſſion or two from *Job*, they will fit us as well as if they had been made on Purpoſe. *He would not eat his Morſels alone, the Strangers and Fatherleſs muſt eat thereof: He could not ſee any periſh for want of Cloathing, or the Poor without Covering: Many Loins bleſſed him, and were warmed with the Fleece of his Sheep.*[i] *He was Eyes to the Blind, and Feet to the Lame, and a Father to the Poor: The Bleſſing of him that was ready to periſh came upon him, and he cauſed the Widow's Heart to ſing for Joy.*[k] I will ſay no more of this, many Mouths are full of it, this Place[l] is a ſtanding Monument of his Charity: *He hath diſperſed, he hath given to the Poor, his Righteouſneſs endureth for ever, his Horn ſhall be exalted with Honour.*[m]

His *Patience* was not to be broken, nor baffled by any Aſſaults. As he did nothing proudly, he ſuffer'd nothing poorly. Many a *great Fight of Affliction*[n] (as the Apoſtle phraſeth it) did he endure, endure without ſhrinking or recoiling; one whereof had been Charge enough for ordinary Pieces of Mortality. Indeed his whole Life was a continued Act of Patience, under a Succeſſion of ſeveral Sickneſſes and Infirmities; having (as it is ſaid of overworn Students) a clear Conſcience, and a crazy Carcaſe. He had *need of Patience*,[o] and he had *Patience for his Need*; ſo much, that you have ſeldom heard of the like; it being obſerved (as I am credibly inform'd) he was rarely or never heard to groan under whole Loads of Preſſures that lay upon him. God had laid in much of this Grace, where he intended it ſhould be much laid out; he had given him a Stock of it ſuitable to thoſe great Expences he purpoſed to put him to, and his Stock held out like the *Iſraelites* Cloaths,[p] it wore not out, it waxed not old on this Side *Canaan*.

Perſeverance ſhall cloſe all; that is the laſt, but not the leaſt Grace; his endured to the End,[q] free from all Suſpicion of Deſpondency, notwithſtanding thoſe many Batteries and Breaches made upon his Walls of Earth. All this knocked but at the Caſe, the Caſket, the Carcaſe; the Jewel was ſafe, his Soul proſpered and did well; he *poſſeſs'd his Soul in Patience*,[r] till his Soul was diſpoſſeſs'd of his Body, and taken up into the *prepared Manſions*,[ſ] there to reſt within the Embraces of the *everlaſting Arms*:[t] He was *faithful to the Death*, and hath now changed his Coronet for a *Crown of Life*.[u] Wherefore, according to the conſtant Tenour of his admirable Humility, deſirous always rather to be than to be accounted good, he expreſly provided, *That he might be buried with all Chriſtian warrantable Decency,*

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[y] *Matt.* xi. 29. [z] *Iſaiah* lvii. 15. [a] *Col.* i. 10. [b] *Pſalm* lxv. 14. [c] *Gen.* ix. 21.
[d] 1 *Sam.* xxv. 11, 36. [e] *Matt.* vi. 2. [f] *Mola & Anas. Cam. Brit. p.* 296. [g] *Col.* iii. 12.
[h] *Iſaiah* lviii. 10. [i] *Job* xxxi. 17, 19, 20. [k] *Job* xxix. 13, 15. [l] *Burton-Strather.*
[m] *Pſalm* cxvi. 9. [n] *Heb.* x. 32. [o] *Heb.* x. 36. [p] *Deut.* xxix. 5. [q] *Matt.* xxiv. 13.
[r] *Luke* xxi. 19. [ſ] *John* xiv. 2. [t] *Deut.* xxxiii. 27. [u] *Rev.* ii. 10.

without Pomp or coſtly Vanity, quietly and peaceably, without giving Offence to any one Perſon or Creature, if poſſible. Thoſe are the very Words of his laſt Will and Teſtament.

Died in September 1658, *and buried the 21ſt of the ſame Month in the Church of* Burton-Strather.

The CHARACTER *of the R^{t} Hon^{ble} the* LADY ELIZABETH CAPELL *Dowager, by* EDMUND BARKER, *Rector of* Buriton *in* Hampſhire.*

THIS moſt excellent Lady, the Lady *Elizabeth Capell*, was deſcended of the right worthy and renowned Family of the *Moriſins* at *Caſhiobury* in *Hertfordſhire*.

Her immediate Father was that moſt accompliſhed and generous Perſon, Sir *Charles Moriſin*, one whoſe ſingular Affability and Hoſpitality made him generally beloved of his Neighbours. This worthy Perſon joining himſelf afterward in Marriage to the moſt virtuous and delicate Lady, the Lady *Mary Hicks*, ſecond Daughter to the Lord Viſcount *Cambden*, was by her bleſt with the Promiſes of a fair and goodly Iſſue; but (ſo it pleaſed GOD) all of them, this only excepted, proved but tender Buds, pluck'd off and gather'd by Death, long before they came to ripen into Maturity: So that now they had but one only Child remaining, and that a Daughter. This (after ſhe was grown up to an Age and Stature fit and proper for Marriage, and onwards of her ſeventeenth Year) made them greatly ſolicitous and inquiſitive after a proper Match for her; and at laſt (after much Search and Inquiry, and Refuſals of many) by a moſt wiſe and excellent Choice, they happily found out one, who was indeed a fit and proper Huſband for her, the truly noble and honourable *Arthur* Lord *Capell*, late Baron of *Hadham*.[a]

Unto this heroick Perſon was our moſt excellent Lady the fruitful Mother of a plentiful Iſſue. During the whole Time of his Life, ſhe was his moſt loving, faithful and obedient Wife; and when Providence had made her his Widow, ſhe then openly declared and maniſeſted to the World how dearly ſhe loved his Perſon, by her ſignal Faithfulneſs to his Commands; I mean, her exceeding Care and Tenderneſs of his Children, thoſe dear Remains and Pledges of his conjugal Love.

And here her firſt and greateſt Care of all was for their Education, to water theſe tender Plants with wholeſome Precepts and Examples, and to infuſe early Principles of Piety and Religion into their Minds. She well knew of what great Importance it is, what Liquor the Veſſel is firſt ſeaſon'd with; neither could ſhe think it the only Part and Office of a Mother to bring forth Children to her Huſband! Nay, but (according to the Apoſtle's Command) *to bring them up alſo in the Nurture and Admonition of the* LORD.[b] And having thus virtuouſly prepared and ſeaſoned their tender Years, her next Care was to ſee them ſettled in the World, and to diſpoſe them in ſuch honourable Matches as might no whit leſſen or blemiſh the unſpotted Renown and Honour of her dear Lord.

In the proper Virtues of her Sex, as a Woman, Sweetneſs, Modeſty, and Sobriety, in theſe ſhe was exemplary: In the proper Virtues of her relative Capacities, either as a Wife, Obedience, Complaiſance, Amiableneſs; or as a Mother, Care, Tenderneſs, and Providence; or as *Mater-familias*, Head and Governeſs of her Family, Wiſdom, Gentleneſs, and Vigilancy, in theſe ſhe was incomparable; and then in the proper Virtues of a Chriſtian, Humility, Patience, Temperance, Devotion, Mortification, and the like, in theſe ſhe was excellent.

Her Behaviour, how meek and humble was it? Her Life, (even to the moſt exact and critical Obſervation) how innocent and unblameable? Her Spirit, how even and well temper'd? Who did ever obſerve her at any time either tranſported into an unhandſome Fit of Mirth, or heated into an exceſſive Paſſion of Anger? And then as for her Charity to the Poor, how large and liberal was it? And here you muſt give me leave to ſpeak mine own Knowledge, who had the Honour for ſeveral Years together to be her Almoner, and to diſtribute much of her Charity: I myſelf know, and GOD Almighty knows too, the large Sums of Money which have paſs'd through my Hands (in our late Times of Wars and Violence) unto poor diſtreſſed Miniſters and others; and I ſpeak it in the Preſence and Knowledge of Almighty God, (tho' to the great Honour of her Charity) I was fain many times to hold her Hands, they were ſo ready and open unto every charitable Motion and Occaſion, even beyond the Proportion of her Eſtate, tho' otherwiſe large and plentiful.

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* From the Sermon preach'd *Feb.* 6, 1660; and printed at *London* in *Quarto*, 1661.

[a] Who was beheaded for his Loyalty to his Soveraign King *Charles* I. in the *Palace-Yard* at *Weſtminſter*, on *Friday March* 9, 1649.

[b] *Eph.* vi. 4.

She did not drop, but pour out her Alms; not in ſmall and little meaſures, but in large and full Portions: Neither needed her Gifts to be forced and wrung out of her Fingers by Perſuaſions and Arguments, as if ſhe had been loth and unwilling to part with them; but they came freely and readily flowing from her, as being glad and deſirous to be rid of them, upon the good Account of Charity. She knew God Almighty to be a bountiful Pay-maſter, and that whatever Receipts ſhe ſhould charge him with, towards the Relief of any of his poor Members, he would be ſure to pay off again with plentiful Intereſt and Advantage.

The Afflictions and Croſſes which befell her in the Courſe of her Life (for you muſt know her Cloud had a black Side in it, as well as a Side that was bright and ſhining, and as her Comforts here were many, ſo were her Afflictions and Sufferings not a few, yet) how patiently did ſhe bear them? How piouſly did ſhe improve them? What an holy and ſanctified Uſe did ſhe make of them? And truly God's Goodneſs to her in this Particular was very remarkable, and had much of the Miracle of ſpecial Love and Mercy in it, in giving her a Staff with his Rod, Strength with her Sufferings; that, notwithſtanding the Delicateneſs of her Education, the Weakneſs and Tenderneſs of her *Conſtitution, yet by* the Help of her God ſhe was able *to leap over theſe Walls*, and to *diſcomfit this Hoſt of Enemies*, and to bear her Croſſes patiently, and endure the Brunt, and go through with her Afflictions, and in the end digeſt all into Phyſick and Nutriment.

How regular and punctual was ſhe in her ſet Times of private Prayer and Devotion? ſtill allotting and conſecrating a conſtant Part and Portion of every Day (and that no ſmall Part neither) for the pious Exerciſes of Prayer, Reading, Meditation, and the like; And here alſo I am able to ſpeak my own Knowledge and Obſervation; for having many ſudden Occaſions to reſort to her Cloſet, it was very ſeldom, if ever, that I found her alone there, without a Bible before her; and as ſhe gave herſelf much to reading the Holy Scriptures, ſo in the other Part of Religion, I mean the devotional Part, ſhe was very conſtant and punctual; and Prayer was with her to be ſure the beginning and ending, the opening and ſhutting in of every Day. And what Buſineſs ſoever ſhe had beſides, or Entertainments for Friends to make, to be ſure God muſt be ſerved firſt with her, and Prayer the firſt Work ſhe went in hand with every Morning; inſomuch, that her Cloſet was not (as too many Ladies are) an Exchange only of curious Pictures, and of rare and coſtly Jewels, but a private Oratory (as it were) chiefly deſign'd for Prayer and Devotion; neither did ſhe reckon that ſhe enjoy'd herſelf enough, and to be ſure not ſo much at any time, as when ſhe was retired thither, and was enjoying actual Communion and Conference with her God.

One Excellency more I cannot paſs over in ſilence, it was ſo eminent and remarkable in her; and that was her high Eſteem and Value which ſhe ſet upon the Miniſters of God, even in theſe late Times of ours, when the Rage and Fury of ſome had leſſen'd them into ſuch inſupportable Straits and Neceſſities, on purpoſe to render them more proper Objects of Scorn and Contempt. But the Fury of ſome could not either abate or alienate her Zeal from them; ſhe well underſtood and knew whoſe Ambaſſadors they are, and what their Work and Office is; and upon this very Account, according to the Apoſtle's Precept, *ſhe eſteem'd them very highly in Love*,[c] and evermore held them in *Reverence* and *Reputation:* Neither was it an Eſteem only of civil Reſpect and Compliment to their Perſons, but alſo of dutiful Obedience and Submiſſion to their Doctrine; bearing always in Mind that Command of the Apoſtle, *Obey them that rule over you, and ſubmit yourſelves to them*; *for they watch for your Souls, as thoſe that muſt give Account.*[d]

And now I might further add her pious and orderly Government of her Family, her great Civility and Hoſpitality both towards Neighbours and Strangers, her exceeding Courteſy and Affability towards all Perſons, with ſuch an equal Temperament of Gravity and Sobriety, as, I think, is hardly to be ſampled in any other; which makes me often call to mind an uſual and familiar Expreſſion of a late Reverend Prelate concerning her, *That of all the Perſons he had ever ſeen, he never ſaw any* become *herſelf ſo well as the good Lady* Capell.

Thus lived this precious Saint, unblemiſh'd in her Life, unſtain'd in her Reputation, in her Diſcourſe affable, in her Behaviour grave and comely: Never yet did I ſee ſo much Gravity temper'd with ſo much Sweetneſs: In her Spirit exceeding meek and humble, tho' her Condition and Quality had placed her in an Orb and Sphere above moſt People, yet had ſhe learnt her Spirit to ſtoop even to the loweſt, and ſubmit to an Entertainment of Friendſhip and Courteſy with the meaneſt Perſons of all.

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[c] 1 *Theſſ.* v. 13.

[d] *Heb.* xiii. 17.

A ſevere Cenſurer ſhe was of herſelf and Actions, ſtill condemning and faulting ſomewhat or other in thoſe very Performances which in the Judgment of Men might juſtly paſs for excellent and exemplary. One Inſtance hereof I ſhall now give you, by which you may judge of the reſt: When, about four Years ago, it pleaſed God to try her with a very ſore and heavy Affliction, the untimely Loſs and Death of her ſecond Son, that gallant and hopeful Gentleman Mr. *Charles Capell*, ſhe ſends for me, (as ſhe would uſually do upon any ſad Accident) and being come to her, ſhe utter'd herſelf to me in theſe Words: *Sir*, (ſaid ſhe) *I pray be free and plain with me, and tell me ſeriouſly and unfeignedly what Sin or Vice did you ever take notice of in my Practice and Converſation; for I am ſure ſomething is amiſs, and ſomething* God *would have amended in me, that he does thus continually ply me with Croſſes.* Now this I ſpeak, to let you ſee what a ſevere Cenſurer ſhe was of herſelf, and ready and forward, upon every Occaſion or ſad Accident, to be ſearching and inquiring into her Actions, and propounding to herſelf that Queſtion of the *Jews* concerning the blind Man in the Goſpel,[e] but to a much better End; Lord, *who have ſinned? What Action of mine have been faulty? Wherein have I offended? In what have I done amiſs?* Having often in her Mouth that Prayer of holy *David, If thou,* Lord, *ſhouldeſt mark Iniquities, O* Lord, *who ſhall ſtand? But there is Forgiveneſs with thee.*[f] She had, it ſeems, well conſider'd and improv'd that Leſſon of the Apoſtle, *If we would judge ourſelves, we ſhould not be judged of the* Lord.[g]

A ſtrict Accomptant ſhe was alſo of her Time, even to Minutes and ſmall Parcels; beſhrewing and grudging every Hour which was otherwiſe ſpent, than either in the actual Service of her God, or at leaſt in ſome Proportion and Tendency thereunto.

For her Conſtancy at her Devotions, ſhe was another *Anna*; for the Unblameableneſs of her Life, another *Elizabeth*; for her frequent and diligent Attendance to the Word of God, another *Mary*; for her Charity to the Poor, another *Dorcas*; for her great Civility and Hoſpitality, another *Martha*; for her Fidelity and Obedience to her Huſband, another *Sarah*; and for her Wiſdom, Gravity, Sobriety, Temperance, Quietneſs, and the like, exactly one of St. *Paul*'s godly *Matrons*.

She was evermore a zealous Abhorrer and Hater of Idleneſs; a Vice grown of late Years the common Faſhion and Diſtinction of too many of her Rank and Quality, who, becauſe the Plenty and Abundance of their Eſtates do advance them above the Neceſſity of working for a Livelihood, do therefore look upon themſelves as privileged and marked out unto a Life of Idleneſs; not conſidering that God Almighty, who hath given Ladies Hands as well as others, doth alſo expect Work and Action from them (in Proportion to their Rank and Quality) as much as from any People.

But our Lady here was none of theſe; ſhe well knew what Miſchief comes of Idleneſs, what great Advantages it gives our ſpiritual Adverſary, whoſe fitteſt Times to caſt in his Tares of ſinful Thoughts and Motions into us is when we are aſleep and idle; and therefore ſhe was careful to be continually buſying herſelf about ſome good Imployment or other, either in her Cloſet, at her Devotions, or in her Family, about her Houſhold-Affairs, or among her Neighbours, in friendly and charitable Viſits; that ſo, in caſe her ſpiritual Enemy ſhould come ſuddenly thruſting upon her at any time with his Temptations, ſhe might have her Anſwer ready, viz. *That ſhe had other Work in hand, and was not at leiſure now to attend him.*

Her Life, as to outward Providences, was not unlike *Joſeph*'s party-colour'd Garment, a Coat of divers Colours; or like the Prophet *Iſaiah*'s Wine mingled with Water: God Almighty thinking it beſt, for the Security of her Graces, to ſauce her Paſſover with ſour Herbs, and to train her up under a conſtant Variety and Viciſſitude of temporal Providences, that neither too many Comforts might at any time make her forgetful of Duty, nor too much Load of Affliction depreſs and weaken her Spirit into Deſpondency; but that one might ſerve as an Allay to the other, and the Sweetneſs of her Comforts help to promote and further the better Digeſtion of her Croſſes: And indeed (for her own Part) ſhe evermore made a moſt Chriſtian Improvement of theſe providential Intermixtures; and would ever and anon be chiding the ſudden Ebullition and Motion of an angry Paſſion in her, with holy *Job*'s calm and pious Reply, *What? ſhall I receive Good at the Hand of the* Lord, *and ſhall I not receive Evil?*[h] Shall I take his Judgments unkindly, and not much rather his Mercies thankfully?

A moſt exact and punctual Obſerver ſhe was evermore of Family-Duties and wholeſome Orders; and tho' in all other Reſpects a moſt gracious and obliging Lady to her Servants, (a pregnant Proof and Teſtimony whereof ſhe hath left behind her to the View of the World, in her Laſt Will and Teſtament) yet herein, if any of her Servants made a Tranſgreſſion, and ſhe perceived them at any time abſent from Prayers, (unleſs upon the juſt Excuſe of neceſſary

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[e] *John* ix. 2. [f] *Pſalm* cxxx. 3. [g] 1 *Cor*. xi. 13. [h] *Job* ii. 10.

Buſineſs) they were ſure to have a ſevere and ſharp Reproof from her: And ſhe would often tell me, that ſhe never *pleaſed* herſelf in her *Family-Duties*, nor thought ſhe did ſerve God *acceptably*, and as was fit, unleſs ſhe had all her Family about her; being of *Joſhua's* pious Reſolution, *As for me and my Houſe, we will ſerve the* Lord.[i]

I have hitherto given you a Character of this moſt excellent Lady's Life during the Time of her Health, I ſhall come now to her laſt Act of all, her moſt Chriſtian Carriage and Deportment, during the whole Time of her Sickneſs; and here I ſhall report nothing more than what mine own Eyes and Ears were Obſervers and Witneſſes of; for as I had the Honour to attend her for many Years together in the Time of her Health, ſo in the whole Time of her Sickneſs I had the Happineſs to miniſter to her ſpiritual Occaſions, in the proper Way and Office of my Function: And ſo, as I had the fitteſt Opportunity of any other, I did in like manner make it my Buſineſs to take as exact an Obſervation of her as I could.

It pleaſed God indeed to viſit her with a long and tedious Sickneſs, and that too, ſharpen'd with many bitter Accents of Pain and Torment, for ſeveral Months together; but her Patience all that whole while continued equal, and no whit inferior to her Pain; ſo that Standers-by could more eaſily gueſs at the Pains and Torments which ſhe muſt needs lie under, by a Conſideration of the Kind and Nature of her Diſeaſe, than by any either repining Language or impatient Complaints from her own Mouth.

One time indeed, (and never but that once) when I was with her, I found her labouring under ſome inward Conflicts and Thoughtfulneſs touching her ſpiritual State and Condition; but thoſe ſuch as right well became the pious Hope and Humility of a Chriſtian: Whereupon, when I deſired her, that if any particular Scruple did trouble her Thoughts, and lay heavy upon her Spirit, ſhe would pleaſe to eaſe her Mind of it, and let me know it, that I might the better fit and order my Applications to her. To which ſhe return'd me this Anſwer: That ſhe had been very faithful in her Examination of her Conſcience, and had deſired God to aſſiſt and direct her in that Search, and yet could not find out any one particular Sin which did afflict her Spirit more than another; but however *confeſs'd herſelf a great Sinner before* God. She was (it ſeems) very deſirous to take as much Shame and Guilt to herſelf as was poſſible, that ſo ſhe might leave the more Glory for the free Grace and Pardon of God.

And accordingly, ſtill as ſhe caſt down one Eye upon Sin at any time, ſhe was ever careful to keep the other firmly and ſtedfaſtly fix'd upon her Saviour; neither could any Clamours of Sin or Temptations of Satan, or Aggravations, and Conſcience of Unworthineſs in herſelf, draw her at any time out of this ſtrong Hold of Faith, or pluck her out of the Arms of her Saviour, or force her to let go her Hold of the Horns of this Altar; reſolving (it ſeems) with holy *Job, Yea, tho' he ſlay me, yet will I truſt in him.*[k] And would very often repeat over to herſelf the Apoſtle's melancholly Queſtion, (but then with his comfortable Reſolution annex'd to it) *O wretched Man that I am, who ſhall deliver me from the Body of this Death! I thank* God *through* Jesus Christ *our* Lord.[l] And this was the right Complexion and Conſtitution of her Piety; an equal Mixture and Temperament of Fear and Hope, of Humility and Confidence; as her Hope was evermore a fearing Hope, ſo was alſo her Fear always a believing hoping Fear. She carried too deep a Senſe of Sin in her Conſcience, to be proud of any Virtue or Worthineſs of her own, and was always (even under her greateſt Conflicts and Agonies) too good a Chriſtian to deſpair of Pardon.

Toward the latter End of her Sickneſs, for the better ſettling and ſtrengthening of her Faith, ſhe twice received that *heavenly Viaticum*, the bleſſed Sacrament of the Body and Blood of Christ, and both times with marvellous Expreſſions and Significations of Devotion and Reverence; and particularly the firſt time, which was ſome while before her Decumbency, when (though her Strength was very much decay'd, and her Pain at the ſame time very fierce and ſharp upon her, yet) would ſhe not otherwiſe be perſuaded, but would needs receive upon her Knees, reſolving (as ſhe told me) ſo long as God lent her the Uſe of her Knees, *to uſe them in that ſolemn Service, as a Teſtimony of her unfeigned Humility and Reverence of the Majeſty and Dreadfulneſs of thoſe ſacred Myſteries.*

During the time of her Decumbency, though ſhe had conſtantly ſent for me before, yet then ſhe more frequently repeated her Meſſages to me: She now ſaw and felt the Time of her Departure drawing nigh, and ſo was very loth and unwilling to loſe any Time, but be continually dreſſing and fitting herſelf for her Change.

Three Days before her Departure, ſhe deſired, and accordingly received, the Church's laſt Comfort and Bleſſing, *the Comfort of Abſolution*; which ſhe took with very great Thankfulneſs and Satisfaction; and I could ſenſibly perceive in her a preſent Return of moſt heavenly Comfort, and perfect Quietneſs of Mind thereupon.

[i] *Joſh.* xxiv. 15. [k] *Job* xiii. 15. [l] *Rom.* vii. 24.

The ſame Day ſhe departed (which was *January* 26, about Three o' Clock in the Afternoon) ſhe ſent for me four ſeveral times to go to Prayers with her, thrice in the Morning, and once in the Afternoon: At which laſt Time, all her Children (one only excepted, which was not in Town) were preſent, and joined in Prayers together with us. Soon after that, I was called to her again, to perform my laſt miniſterial Office, *the Recommendation of her Soul into the Hands of Almighty* God; and then, indeed, (and not before) her Senſes began to fail her; and within a few Minutes after, in much Peace and Sweetneſs, ſhe concluded her laſt Breath.

I do here willingly paſs over many other moſt remarkable Carriages of her's, during the Time of her Sickneſs; as, her moſt Chriſtian Charity, her conſtant Devotion, her ſtupendous Silence and Patience, even to a Miracle, and the Amazement of Beholders, her perfect Weanedneſs from the World, her continual Thoughts and Diſcourſes of the Joys and Happineſs of Heaven; and, indeed, in this latter, God Almighty was exceedingly gracious to her; for ſhe would often wiſh, that, if it might ſtand with the Good-will and Pleaſure of God, as he dealt with his Servant *Moſes*, and gave him (a little before his Death) a Sight and View of the Land of Promiſe, ſo he would alſo (ſome time before her Departure hence) vouchſafe her ſome ſenſible Taſtes and Feelings of the Joys and Happineſs of Heaven: And truly in this ſhe had her Requeſt granted, and God was (in a moſt ſignal Manner) as good to her as her Deſires; for her Soul was full of the Glory of God, and of the Joys and Happineſs of Heaven; and ſhe was, in a manner, caught up into Paradiſe, and ſaw in her Spirit ſtrange Sights, and heard Words of Joy and Peace not to be utter'd; and did ſenſibly feel new Comforts every Day breaking in freſh and more upon her Soul, and lived to ſee all her former Fears vaniſh'd, and Doubts ſatisfy'd, and Objections anſwer'd, and Scruples reſolv'd, and Hopes evidenc'd, and (in a word) her whole Mind moſt ſweetly compoſed and ſettled into a heavenly Poſture of pious Confidence and Aſſurance; ſo that ſhe had now nothing left to do, but to reſolve with Holy *David, To lay down in Peace*,[m] for the Lord had graciouſly made her to dwell in Safety. Accordingly, a few Days before her Death, ſhe was pleaſed to utter herſelf to me in theſe (or, I am ſure, ſuch like) Words: *Oh! Sir, what a gracious* God *have I! How rich in his Mercies towards me! How favourable in his Corrections of me! The thing which I ſo greatly feared* (a painful torturing Death) *he has turned into Eaſe and Comfort; and my worldly Cares and Thoughtfulneſs for the Proviſion of my Children he has alſo (in great meaſure) taken off of my Hand: And now, what do I lingering and tarrying here any longer? All my Work is done, and the World has no farther Need of me. Why may not I forthwith go to my* God? *Is it not much better for me to be diſſolved, and to be with* Christ? Theſe and ſuch like heavenly Sayings were her frequent and uſual Diſcourſes with me: So that it was an exceeding Joy and Comfort to me, when at any time ſhe did ſend for me; neither do I know that I ever went to her, and did not learn ſomewhat remarkable from her; and indeed every Speech and Poſture of her's was a moſt fruitful Sermon to all thoſe who had the Happineſs to attend about her, and to miniſter unto her; and did either hear the one, or obſerve the other; the one a viſible Sermon of Patience, the other an audible Sermon of Devotion. Take all which I ſhall add farther in theſe few Words; and, believe it, they are not the Words of Vanity or Flattery, but of Truth and Soberneſs, and utter'd in the Fear and Preſence of God. I have in my Time been with ſeveral dying Perſons, ſeen their Piety, obſerved their Patience, taken ſpecial notice of their whole Carriage and Behaviour, yet never in all my Life did I ſee *ſuch an uniform Samplar of Piety, nor a whiter Soul return to its Maker.*

Died Jan. 26, 1660, *and buried the 6th of* February *following.*

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[m] *Pſalm* iv. 8.

The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* THOMAS MORTON, *Lord Biſhop of* Durham, *by* JOHN BARWICK, *D.D. firſt Dean of* Durham, *and afterwards Dean of* St. Paul's, London.*

IN what I ſay of him I ſhall keep myſelf to the exact Rule of *Truth*, both for his ſake and my own, and the Reader's, and the End I chiefly aim at, without either flattering his Memory, or omitting thoſe Paſſages of his Life which may chiefly qualify his Example for our Imitation.

His Coat-Armour and Pedigree will ſhew him to be of the ſame Original and Stock with that eminent Prelate and wiſe Stateſman *John Morton*, Biſhop of *Ely*, and Lord Chancellor of *England*, afterward Archbiſhop of *Canterbury*, and *Cardinal*; by whoſe Contrivance and Management the two Houſes of *York* and *Lancaſter* were united, whereby that Iſſue of Blood was ſtopt, which had ſo long and plentifully flow'd within the Bowels of this our native Country.

The Place of his Birth was the ancient and famous City of *York*: His Parents were Mr. *Richard Morton* (Citizen and Mercer of *York*) and Mrs. *Elizabeth Leedale* his Wife, who enriched the World with him the 20th of *March*, 1564; he being the ſixth Child of nineteen, begotten and born of the ſame Parents. His Father was eminent in his Calling, and his Mother alſo was a Gentlewoman of a very good Family, deſcended from the *Valvaſours* by her Mother's Side; and by whom not only the *Valvaſours*, but the *Langdales* alſo, and other Gentlemen of eminent Worth in *Yorkſhire*, acknowledged themſelves to be of his Kindred.

This *Thomas*, by their Care and Providence, was brought up in Piety and Learning; firſt at *York* under Mr. *Pullen*, and afterwards at *Hallifax* under Mr. *Maud*. How well he profited in Learning, both at School and in the Univerſity, will appear by his own Writings, without my Obſervation: And tho' it too be true in him which was written of St. *Remigius*,[a] that *from the Time of his firſt Capacity of Learning he out-ſtript even thoſe that were his Superiors in Age, both in Excellency of Parts, Proficiency in Learning, and Maturity of moral Virtues*; yet was he not (as the Fault is too common) caſt as an Abortive, either out of the School into the Univerſity, or out of the Univerſity into the Church; for he took Root in the Nurſery at *Hallifax* till the eighteenth Year of his Age, before he was tranſplanted into the Garden of the Univerſity.

In the Year 1582, he was ſent to *Cambridge*, and there admitted into *St. John's-College*, wherein were ſo many eminent Scholars at that Time, as he was wont to ſay, *it ſeemed to be a whole Univerſity of itſelf*. In the Beginning of *November*, 1584, he was choſen *Scholar of the Houſe*, into a Place *of Conſtable's Foundation*,[b] (as it is called) peculiar to his own native County of *York*. In the Year 1586, he took his firſt Degree of *Batchelor of Arts*;[c] and three Years and ſome Months after, (in 1590) he took his next Degree of *Maſter of Arts*; having firſt performed all Acts and Exerciſes reſpectively requiſite to each Degree with great Approbation and Applauſe.

He continued his Studies in the College at his Father's Charge after he was *Maſter of Arts* above two Years; and then (*March* 17, 1592) he was admitted *Fellow* into a Place of the Foundation of Dr. *Keyton*,[d] merely for his Worth, againſt eight Competitors for the Place, who were otherwiſe all as capable of it as he, and moſt of them better befriended: And about the ſame time he was choſen *Logick Lecturer* for the Univerſity; which Place he diſcharged with much Art and Diligence.

And now having laid ſo good a Foundation in *Arts* and *Sciences*, we may look upon him in the next place as a *Builder in* GOD's *Church*: And for his qualifying thereunto, he did not (as is now too frequent) run before he was duly called and ſent; but, according to the Method of the Church, was admitted to the ſacred Order, firſt of *Deacon*, in the ſame Year 1592, and the next Year after of *Prieſthood*, by *Richard Howland*, then Lord Biſhop of *Peterborough*.

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* From the Life and Death annex'd to his Funeral-Sermon, printed at *London*, in *Quarto*, 1660.

[a] Hincmar. in Vit. S. Remigii. *Ut primum diſciplinarum capax factus eſt —Non modo natu majores, ingenii felicitate, diſcendique ardore, ſed & morum maturitate ſingulari excelluit.*

[b] Regiſt. Coll.

[c] Regiſt. Academ.

[d] Regiſt. Coll.

In this State he was very ready to aſſiſt others in the way of *Charity*; but not too forward to take upon himſelf a particular *Cure of Souls*: And accordingly we find him, for about five Years after this, continuing in the College, proſecuting his own private Study, and reading to ſuch young Scholars as were committed to his Care and Tuition.

In the Year 1598,[e] he took his Degree of *Batchelor in Divinity*; and about the ſame Year, being preſented, inſtituted and inducted to the Rectory of *Long-Marſton*, four Miles diſtant from his native City of *York*, he betook himſelf wholly to the *Cure of Souls* there committed to him, which he diſcharged with great Care and Diligence; and yet he did not intermit his higher Studies for the general Good of the Church while he attended it. But his great Parts and Worth would not ſuffer him to enjoy his Privacy in a Country Cure; for firſt he was made Choice of by the Earl of *Huntingdon*, then *Lord-Preſident* of the *North*, to be his Chaplain, for his Dexterity and Acuteneſs in diſputing with the *Romiſh* Recuſants; for it was Queen *Elizabeth*'s expreſs Command to him to convince them by Arguments, rather than ſuppreſs them by Force; and this ſhe expreſs'd (as his Lordſhip was wont to ſay) in the Words of the Prophet, *Nolo mortem peccatoris*; i. e. *I will not the Death of a Sinner*. But the Earl dying preſently after, he return'd again to his Privacy at *Marſton*, where he continued not long before the Lord *Sheffield* (who ſucceeded as *Lord-Preſident)* commanded him to hold a publick *Conference* before his Lordſhip and the Council, at the Manour-houſe in *York*, with two *Romiſh* Recuſants; which he perform'd with great Satisfaction to the Auditory, among whom were many of the chief Gentry and Clergy of *Yorkſhire*.

In the Year 1602, began the great Plague at *York*, at which time he carried himſelf with ſo much heroical Charity, as will make the Reader wonder to hear it; for the poorer ſort being removed to the *Peſt-houſe*, he made it his frequent Exerciſe to viſit them with Food, both for their Bodies and Souls. His chief Errand was to inſtruct and comfort them, and pray for them and with them; and to make his coming the more acceptable, he carried uſually a Sack of Proviſion with him for thoſe that wanted it: And becauſe he would have no Man run any Hazard thereby but himſelf, he ſeldom ſuffer'd any of his Servants to come near him, but ſaddled and unſaddled his own Horſe, and had a private Door made on purpoſe into his Houſe and Chamber.

The next Year following, the Lord *Ever*, being ſent Embaſſador-Extraordinary by Queen *Elizabeth* both to the Emperor of *Germany* and King of *Denmark*, he made Choice of him and Mr. *Richard Crakanthorp* (famous alſo for his learned Works in Print) to be his Chaplains; and Mr. *Morton* being deſirous to improve himſelf by ſeeing foreign Kingdoms, Churches and Univerſities, did willingly accept of the Employment; and he improved his Time ſo well, partly in furniſhing his own Library with Books at *Frankfort*, and elſewhere, but chiefly in his Converſation with learned Men, and in his foreign Obſervations, that he always very highly valued that Opportunity.

At his Return he was ſolicited by *Roger* Earl of *Rutland* to be his Domeſtical Chaplain; and about this time alſo the Archbiſhop of *York*, *Toby Matthews* (that moſt exquiſite Preacher) conferred upon him a Prebend in that Metropolitical Church.

In the Year 1606, he took the Degree of *Doctor of Divinity*, with much Applauſe of thoſe that heard him perform his Acts and Exerciſes, and great Approbation of both the *Profeſſors in Divinity*: And about the ſame time he was ſworn *Chaplain in Ordinary* to King *James* I. and by him preſented to the Deanery of *Glouceſter* the ſame Year;[f] and while he was Dean there, the Lord *Ever* above-mention'd, then Lord-Preſident of *Wales*, aſſumed him for one of his Majeſty's *Council for the Marches*.

In his firſt Journey to *Glouceſter*, he went by *Oxford* at the *Act-time*, and was there incorporated and admitted to the ſame Degree he had in *Cambridge*.

He continued not full three Years Dean of *Glouceſter* before King *James* removed him to the Deanery of *Wincheſter* (in 1609.) And while he was Dean there, Dr. *Thomas Bilſon*, then Biſhop of *Wincheſter*, conferred on him the Rectory of *Alesford*. And when he was nominated Biſhop of *Cheſter*, his Brethren of the *Chapter* were very forward to give a Teſtimonial from them, under their Hands and Seals, that he had been one of the beſt Deans that ever had been at *Wincheſter* in their Times, and yet ſome of them[g] were very ancient Men, and had long enjoy'd their Prebends in that Church. And he was the more deſirous of this Teſtimonial, as he hoped thereby to be permitted to refuſe the Office of a Biſhop: And by this I leave the Reader to judge how really he might have ſaid, *Nolo Epiſcopari*. It may be ſaid of him as *Hincmarus* doth of St. *Remigius*, *He was not ſo* properly *choſen*, *as* violently *ſnatched up to this Height of Epiſcopal Dignity.*[h] And (however) I cannot ſay leſs of him, than *venerable Bede* (who lies buried in the Church of *Durham*, where he was laſt Biſhop) ſaid of St. *Wilfrid*, (who was Biſhop of the Church where he was born) *He was forced to take upon him the Office of a Biſhop*.[i]

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[e] Regiſt. Academ. [f] In 1606. [g] Mr. *Brown*, Mr. *Barlow*, Mr. *Hurward*, and others.

[h] Hincmar. in Vit. S. Remig. *Ad pontificii culmen non tam electus, quam violenter raptus fuit.*

Being now raiſed to the Dignity of a Biſhop, he, like a good Shepherd, look'd about to ſee in what Manner he might ſooneſt and beſt gather together and preſerve his Flock; therefore, his firſt Care was to reduce *Diſſenters* to their *Obedience* to the *Church*, wherein he uſed no leſs of *fatherly* Mildneſs towards them, than Strength of *Argument* againſt them. And then he betook himſelf to endeavour the Reducing of the *Popiſh Recuſants*, wherein GOD bleſſed him exceedingly.

I ſhall ſay no more of him while he was Biſhop of *Cheſter*, but only, that the great and unwearied Pains he took in this *Dioceſe*, and the ſmall Revenue of the *Biſhoprick*, and the great Neceſſity there was of advancing *Charity*, and maintaining *Hoſpitality*, (eſpecially in that Place where *good Houſe-keeping* is ſo much valued and practiſed) moved King *James* to beſtow upon him the Rectory of *Stopford*, by way of *Commendam*, for the better Support of his Charge and Dignity, which he held during the Time he was Biſhop of this See.

On *March* 6, 1618, he was tranſlated to the See of *Litchfield and Coventry*; and here his Trouble was not ſo great as at *Cheſter*, though his Dioceſe was larger, becauſe the common ſort of People, for the moſt part, were better principled by the Care and Vigilancy of his Predeceſſor. But yet he abated nothing of his former Pains and Induſtry, both in *Writing*, *Preaching*, and *Conferring* with thoſe that were not wilfully obſtinate; beſides his ordinary Vigilance in viſiting his Dioceſe, and Care in confirming ſuch Children as could give an Account of their Faith.

And now this Reverend Biſhop, having ſo well diſcharged himſelf of his Duty in thoſe Places he had formerly ſuſtained in the Church, it was his Majeſty's Pleaſure to have him tranſlated to the See of *Durham*, in the Year 1632, as to a Place of greater Truſt and Honour, as well as of a greater Emolument, than either of the other Biſhopricks he had formerly enjoy'd.

For, beſides the ſpiritual and eccleſiaſtical Affairs, as before, in his other Dioceſes, he had the Care and Management of all the temporal Affairs within the County Palatine of *Durham*, by virtue of the Palatinate, which for many hundreds of Years had been annexed to this epiſcopal See. In particular, he had the Power of placing and diſplacing all the Judges, Regiſters, Clerks, and other Officers belonging to the Courts of Juſtice; of conſtituting the Sheriff and Under-Sheriff, Eſcheators, Feudaries, Coroners, &c. of commiſſioning all Juſtices of the Peace; and likewiſe of all the Deputy-Lieutenants, Colonels, Captains, and all other Officers of the Train'd Bands, within the ſaid County Palatine of *Durham*. Infine, his Power was ſo great in all temporal Affairs there, as it paſſed for a Maxim, or general Rule, *Quicquid poteſt Rex extra*, [Epiſcopatum] *poteſt Epiſcopus intra*. And yet in the Management of all theſe great Affairs, he carried himſelf with ſo much Juſtice and Equity, for ten Years together, before the Troubles of 1641 put a Diſturbance in the Exerciſe of his Government, that no Complaint was ever made againſt him to the Parliament; which is an Argument of his Integrity beyond all Exception. Therefore, I ſhall here obſerve ſome general Rules which he ſet to himſelf for the good Government of the Palatinate; and they ſhall be ſuch wherein his own particular Profit was concerned, becauſe his Moderation in them will abundantly ſatisfy the Reader concerning his Carriage in other Affairs, where he had not the like Temptations.

You have read, that he was poſſeſſed of *Jura Regalia*, by reaſon of the County Palatine of *Durham* being annexed to his epiſcopal See: And by reaſon of this, beſides his ordinary Rents and Revenues, he had the Diſpoſal of all Wardſhips; and all Wrecks and Deodans, and other Things of like Nature were alſo confiſcated to him: And therein his Moderation was conſpicuous. And firſt, for his Fines at the Renewal of Leaſes, he never intermeddled in ſetting them himſelf, but referr'd the Buſineſs to four Gentlemen of the Neighbourhood to make a moderate Compoſition between him and his Tenants. 2. In Wrecks, he took ſuch a ſmall Sum of the Perſon that had ſuffered them, as was not worthy of the Name of a Compoſition; having no other Aim in taking any thing, than only to preſerve the Right to himſelf and his Succeſſors, and aſſiſt the diſtreſſed Perſon in the Preſervation and Recovery of his Goods from the neighbouring Multitude, who are uſually too ravenous in ſuch Caſes; herein truly imitating that of *Juſtinian*, the Emperor, in the like Caſe: *Nolo fiſcum meum alienâ jacturâ diteſcere*. 3. In *Deodans*, where any Man had made himſelf away, tho' by Law the whole Eſtate was confiſcated *in deteſtationem Criminis*, to deter others from committing the like horrid Offence; yet was he ſo compaſſionate, as not to exceed *a fourth Part* of the Eſtate in his Compoſition after the moſt *moderate Valuation*; not willing to add more Miſery to the Living, who had incurred ſo much Affliction by the Dead. 4. And laſt of all, for Wardſhips, they were managed with that Tenderneſs of Care and Moderation within the Liberties of this Palatinate, as none of the Gentry had ever any Cauſe of Wrong done either to their Perſons or Eſtates during their Minority.

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[i] Bed. Hiſt. gent. Anglor. lib. *Epiſcopatum ſuſcipere fuit coactus.*

By theſe Inſtances of his great Compaſſion and Moderation in adminiſtring the temporal Affairs of the County Palatine, even then when the Laws of the Land would have warranted him to have advanced his own Intereſt much higher than he did; we may meaſure how much greater his fatherly Care was for the ſpiritual Affairs of the Biſhoprick; ſeeing, that by the Law of God, the Loſs of any one Soul which he had committed to his Charge would have been the Hazard of his own. I muſt not enlarge into many Inſtances to illuſtrate this; and I need not alledge more than this one following, becauſe it contains ſo many under it: The Thing I mean, was his pious Endeavours to redreſs that groſs Abuſe which is ſo common, in ſtarving the Souls of the People, for want of a ſufficient Maintenance for the Clergy, by ſettling ſome competent Augmentations upon the ſmaller Benefices within his Dioceſe, whereof the greater Half were Vicarages very meanly endow'd, or (which was far worſe) Stipendiary Cures, ſome of which not above 5 *l. per Ann.* and few above 10 *l.* or 20 Marks.

His Intereſt was ſo great in that Country, as gave him the Advantage above moſt of his Brethren to be a leading Man in ſo good a Work; and he doubted not, but the reſt of the Biſhops might the more eaſily proceed to do the like, when the Ice was once broke. He had given a good Example long before, whilſt he was Biſhop of *Litchfield*, in abating a good Part of his Fine to increaſe the Portion of the Miniſter in the Vicarage of *Pitchley* in *Northamptonſhire*; as a learned Perſon, [k] and exact Obſerver of ſuch Things, hath told us: And if either his own Example or Power could redreſs a Grievance of ſo bad Conſequence, he was reſolved neither of them ſhould be wanting.

And therefore, to lay his Foundation the ſurer, in a Work of ſo great Difficulty as well as Importance, he applied himſelf for Counſel to three of the moſt learned and eminent Perſons that were in *England*, for their Knowledge both of the Common and Civil Law, the Lord-Keeper *Coventry*; Mr. *Noy*, the King's Attorney-General; and Sir *Henry Martin*, Judge of the Prerogative-Court of the Archbiſhop of *Canterbury*; who all of them unanimouſly concurr'd in theſe four Points:

1. That all Abbots, Priors, and other religious Perſons, who had Rectories or Parſonages of Churches, appropriated to their ſeveral Convents, were bound by Law (eſpecially ſince the Time of King *Richard* the Second) upon every Avoidance of the Incumbent, to preſent an able Clerk, ſufficiently endow'd out of the Tythes belonging to the ſaid Rectory, to the Biſhop of the Dioceſe wherein any ſuch Rectory was, to be inſtituted and admitted to the Cure of Souls within the ſaid Pariſh.

2. That in caſe they did not preſent ſuch a Perſon, ſo endowed, within ſix Months after any Vacancy, then the Biſhop of the Dioceſe might collate the ſaid Vicarage *jure de voluto, poſt lapſum temporis*, upon any fit Perſon, and endow it with ſufficient Maintenance, proportionable to the Merit of the Perſon, and Quantity of the Tythes.

3. That at the Diſſolution of Abbies, Priories, and other religious Houſes, all ſuch Rectories appropriate were ſettled upon the Crown no otherwiſe than the ſaid religious Perſons formerly had enjoy'd them. And therefore,

4. That the Biſhop's Authority over Churches appropriate was neither taken away, nor any way infringed, either by the Common or Statute Law; but that he may now as lawfully appoint a competent Augmentation out of the impropriate Tythes, where the Vicarage is not ſufficiently endow'd, as any Biſhop might formerly have done, while Abbies, Priories, and other religious Houſes were in being.

Having thus fully informed himſelf of his juſt Power in a Matter of ſo high Concern, for the Advancement of Chriſtian Religion, and the Good of Souls, he reſolved to put it in practiſe as far as God ſhould enable him, and truſt him with the Event; tho' he knew it would be a Matter of no ſmall Difficulty to revive a Matter of that Nature, that had lain buried in the Rubbiſh of religious Houſes ever ſince their Diſſolution. And becauſe he was willing to ſhew his own good Example as well as his Power, he began (as Charity directed him) at Home, with the Pariſh of *Biſhop-Aukland*, ſo called from one of his Houſes, the Caſtle there, wherein there then was (and great Pity it is not ſtill) a Chapel inferior to none of any Prince in *Chriſtendom*: Here he augmented the Stipend of the Mother Church from 16 *l. per Ann.* to Fourſcore; and the Chapels belonging to it, from about 6 *l. per Ann.* to 30; intending to extend the like epiſcopal Care, in ſome Proportion, over all the reſt of his Dioceſe. But this being ſuch a fatal Blow to the Prince of Darkneſs, was not like to take the wiſhed Effect in the midſt of this crooked and perverſe Generation. And therefore it is no Wonder ſo pious a Work ſhould become abortive by the *Scotch* Invaſion, *&c.* which then immediately follow'd.

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[k] Mr. *Stephens*'s Pref. to Sir *Hen. Spelman*'s larger Work of Tythes.

I have now brought this View of the Life of this Reverend Biſhop to the Precipice of his outward Splendor, tho' neither his Glory nor Happineſs incurr'd the leaſt Diminution by his future Sufferings; for he was never more happy in his own Thoughts, nor more glorious in the Eyes of all good Men, than in being exerciſed in thoſe Troubles, whereof the continued Series of publick Affairs afforded him a perpetual Opportunity from this Time till his Death. Which Point he ſtudied ſo well, as it became a very familiar Saying with him for many Years together before his Death, that he had *Vitam in Patientia*, but *Mortem in Deſiderio*: Till at laſt GOD was pleaſed to crown his Deſires with what he had patiently waited for ſo long a Time. The Knife that cut the Thread of his long Life (beſides old Age, which is an incurable Diſeaſe) was an Infirmity with which he had wreſtled for a long time, tho' it had much exerciſed his Patience, and impaired his Strength. It was an *Hernia* or *Rupture*, which at laſt falling down more violently than ordinary, became ſo painful to him, that he could not endure to have it reduced. Hereupon he was caſt upon his Death-bed for a Month wanting three Days; during which Time, GOD did wonderfully ſupply him with a great Meaſure of Patience, and other Chriſtian Virtues, requiſite for his Condition in that Extremity; till at laſt GOD was graciouſly pleaſed to grant him his laſt and (infinitely) happieſt Tranſlation, from the Vale of Miſery to a Throne of Glory. This he obtained the 22d Day of *September*, 1659, in the 95th Year of his Age, being the 44th of his Epiſcopal Conſecration, and the 28th of his Tranſlation to the See of *Durham*.

And now, to ſay he had no Failings, were to deny he was a Man; and I knew him ſo well, as I could expect but ſmall Thanks from him if he were alive, if I ſhould deify him now he is dead; nor could I hope to find Credit from you in what I ſay of him, if I ſhould ſpeak any thing that might juſtly be interpreted a Flattering of his Memory. But however, this I dare boldly ſay of him, that no Man, I ever knew, was more excuſable in his Failings than he was: For if we reduce them to their true Original, it will prove to be, that he was ſo clear and upright in his own Conſcience, as to think every Man truly conſcientious that pretended to be ſo. He was ſo real a Chriſtian himſelf, as made him unwilling to believe there was ſuch a Thing as an Hypocrite in the World.

When I have ſaid this, I have prevented all that Calumny itſelf can object againſt him. And the whole Courſe of his Life was ſo ſmooth in a godly, righteous and ſober Converſation, as will render him truly one of St. *Paul*'s Diſciples; and Succeſſor in Virtue, as well as in Office, to *Titus*, the firſt Biſhop of *Crete*; whom this great Apoſtle inſtructeth to *live ſoberly, righteouſly, and godly in this preſent World*:[l] 1. *Soberly*, in reſpect of *himſelf*; 2. *Righteouſly*, towards all Men; and, 3. *Godly*, in relation to GOD Almighty. This was the Holy Apoſtle's Precept, and this was the Reverend Biſhop's Practice: I mean the Biſhop of *Durham*, as well as the Biſhop of *Crete*.

1. He lived *ſoberly*, in reſpect of himſelf. His Meat was neither much nor delicate, his Drink neither ſtrong nor plentiful, and never between Meals, till Infirmities of Age made it neceſſary for him. And as for his Cloaths, they were always as mean as were worn by any Man of his Rank and Quality whatſoever; and he ſeldom had any Change, for when he made any new, he uſually gave the old ones away.

In all theſe, he was ſo far from the leaſt Degree of Curioſity, even then when he ſeemed to repreſent the Perſon of *Moſes*, as well as *Aaron*, when his eccleſiaſtical Office was attended with a kind of temporal Principality, that he never troubled his Thoughts either with *what he ſhould eat or drink, or wherewith he ſhould be cloathed*;[m] nor knew what it would be, till ſuch time as his Servants had provided it for him; and then that which was coarſeſt was moſt welcome to himſelf, tho' his hoſpitable Table abounded with all manner of Varieties, when the Quality of the Perſons he entertained did require it.

His ordinary Saying was, that *the beſt Rule for Diet was to obſerve none at all*; but yet the moſt ordinary Courſe which he uſed, was to eat but once a Day. He lived a very great Number of Years, and very few ever huſbanded their Time better, for he was never idle with his Good-Will; ſo that if a Man may be ſaid to *fulfill a long Time*,[n] that improves his Time well tho' he die young; how long may we ſay did he live, that number'd ſo many Years, and miſpent ſo little Time as he did? He was often up at his Devotion and Study before Four o' Clock, even after he had lived above fourſcore Years; and yet very ſeldom went to Bed till after Ten, and then had always a Servant to read ſome Book to him, till ſuch Time as Sleep did ſurpriſe him; and ſo had he always when he travelled in his Coach, that his Journey might not be too great a Hindrance to his Study.

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[l] *Tit.* ii. 12. [m] *Matt.* vi. 32. [n] *Wiſd.* iv. 13.

2. He lived *Righteouſly* towards all Men, without doing the leaſt Wrong to any, even then when the Advantages he had to do it added much Force to the Strength of the Temptation; when his extraordinary Power in temporal as well as eccleſiaſtical Affairs, within the County Palatine of *Durham*, might have afforded him very many Opportunities to be partial to ſome, and oppreſs others. I have often heard him ſpeak it with much Thankfulneſs to God, that he could ſay with *Samuel*, in the Integrity of his Heart, *Whoſe Ox have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe Hand have I received a Bribe to blind mine Eyes therewith?*[o]

And in this we may the more eaſily believe him, when we conſider his great Equity and Liberality; for Equity is a Self-Denial in his own Right, and Liberality is the Giving away his own Eſtate. The former he practiſed ordinarily in Wardſhips, Wrecks and Deodands, and upon ſeveral other Occaſions, as noted before; rather than any Man ſhould think himſelf aggrieved by him, he would be the Loſer himſelf: He never was Plaintiff in any Law-Suit but once, and then let the Action fall when he ſaw the Declaration drawn up ſo far above the Truth. And then again for his Liberality (which implieth his *righteous Dealing*[p] *à fortiore*, and will make it as clear as the Light, without all Diſpute) it was ſo great, as he never cared for Money, but to give away, or do ſome Good with it.

3. He lived godly in this preſent World. His Converſation was ſuch for Piety and Devotion, as well became a Chriſtian and a Biſhop: His Faſting, his Prayers, his Alms, and other Exerciſes of Godlineſs, were both frequent and affectionate. He would often forego, or at leaſt much moderate that one Meal a Day, which he ordinarily allowed himſelf: He would often deny himſelf ſome Part of that Pittance of Time which ſhould have been for his Sleep, to riſe up out of his Bed, and ſpend in Prayer, as I have heard from thoſe that attended him in his Chamber. And as for his Alms-giving, while he was ſuffered to enjoy his Eſtate, he had his Beadſmen in Livery at a conſtant Table, beſides what he gave away at his Gate, and upon other Occaſions. Nay, ſo conſtant was he in this Duty, even then when he had hardly ſo much left as to afford Bread for his own Mouth, that he had always a certain Number of poor impotent Perſons in conſtant Penſion, that came weekly to him for a plentiful Allowance, when he was not able himſelf to go among them to give it.

And then, for his Severity to himſelf, by way of outward Mortification, it was ſo great (tho' much concealed) as few of his Adverſaries (even thoſe[q] that pretend to make it their Work) will be found to go beyond him. It will hardly find a Parallel in this nice and delicate Age, wherein we live, that a Perſon who had lived ſo many Years in ſuch great Plenty and Honour as he did, ſhould die upon his Straw-bed, even then when he was above fourſcore Years of Age; and would not be perſuaded from it, till Cramps, and other Infirmities, compell'd him to it.

In this alſo he was a true Diſciple of St. *Paul*, who had taught him by Precept[r] to *endure Hardneſs as a good Soldier of* JESUS CHRIST; and by his own Example, *to keep under his Body, and bring it into Subjection, leſt when he had preached to others, himſelf ſhould become a Reprobate.*[s] So that hence you may clearly ſee how true a Diſciple of this Great Apoſtle this Reverend Perſon hath been, in all his Actions, both as a Chriſtian and as a Biſhop.

As for his Sufferings, there was never any thing laid to his Charge by thoſe that brought his Sufferings upon him, but only that he was a Biſhop. And whatſoever he ſuffered upon that Account (he well knew) was not for *Evil-doing*,[t] but *for Conſcience towards* God,[u] and conſequently *for Righteouſneſs-ſake*;[x] which made him, with St. *Paul*, *rejoice in his Sufferings*,[y] even then when he ſuffered the Loſs of his Eſtate and Liberty; and, which he valued much more, the Loſs of the free Exerciſe of his Function in the Church: In a Word, *the Loſs of all Things*,[z] his Life only excepted. In the whole Courſe whereof, he was faithful to God, both in his Duty as a Chriſtian, and in his Office as a Biſhop, till the very laſt Gaſp; and gave a full Teſtimony of both, by his Actions, while he had Strength and Power to expreſs either.

Witneſs his great Care and earneſt Prayers, that the ſacred *Order and Succeſſion of Biſhops* might never fail in this poor afflicted and diſtreſſed Church.[a]

Witneſs, likewiſe, his very great and high Eſteem of the ſacred *Liturgy* of the Church of *England*, which I may juſtly ſay attended him to his very Grave, and did not expire with his Breath. For I had an expreſs and particular Command from him, not to omit, or ſo much as tranſpoſe (as he had obſerved too frequently to be done by others) the Reading of the Leſſon (taken out of 1 *Cor.* xv.) which the Church hath preſcribed to be read at the Grave; and which being read there, while the Mouth of the Grave is open upon thoſe that hear it, and while ſuch a Spectacle of Mortality is before their Eyes (he ſaid) could not but have a greater Influence upon their Souls, than any Funeral-Sermon he had ever heard preached.

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[o] 1 *Sam.* xii. 3.

[p] *Pſal.* xxxvii. 6.

[q] The *Papiſts*.

[r] 2 *Tim.* ii. 3.

[s] 1 *Cor.* ix. *ult.*

[t] 1 *Pet.* iii. 17.

[u] 1 *Pet.* ii. 19.

[x] *Mat.* v. 10.

[y] *Col.* i. 24.

[z] *Phil.* iii. 8.

[a] In the Days of the Rebellion.

Witneſs, moreover, his exceeding great *Fervour and Devotion in Prayer*, whereunto he ſeldom anſwer'd with a ſingle *Amen*; and at which Duty he never kneeled upon a Cuſhion (I think) in all his Life, nor ever pray'd but upon his Knees, till he was confined to his Death-bed; and even then would never lie with his Cap on his Head, if he either pray'd himſelf, or any other pray'd by him, while he had Strength to pull it off with his own Hands.

Witneſs, laſtly, that great *Conſolation* and *Devotion* which he had and uſed, in partaking the Comforts of the Church to prepare him for his long Journey. I ſpeak not only in reſpect of the *Holy Euchariſt* itſelf, as his *Viaticum*, but alſo of thoſe Preparatives which he uſed before it, as to the Profeſſion of his *Faith*, the ſtirring up of his *Hope*, and the Exerciſe, *1ſt*, of his *Charity*, in forgiving all that ever had done him any Wrong; *2dly*, Of his *Humility*, in deſiring all Men to forgive him, tho' he could not remember he had wronged any; *3dly*, And laſt of all, of his *Repentance*, wherein he was ſo exact and punctual, as not to neglect that great Benefit and Comfort which every truly pious and humble Soul doth reap from the *Keys of the Church*, in the Miniſtry of *Abſolution* duly perform'd, which he both deſired and received: And when he had been Partaker of theſe Comforts himſelf, he made all thoſe that aſſiſted him in them Partakers of his *Bleſſing* upon them and *Prayers* for them.

It is an infallible Sign the Soil is good, when the *Seed* that is *ſown* doth not only *forthwith ſpring up*, as that did which *fell upon ſtony Places*,[b] but alſo *bringeth forth Fruit with Patience in an honeſt and good Heart*, as that did which *fell upon the good Ground*,[c] and as the Caſe was here: For he did not only *receive the Seed with Joy* for the preſent, but retained it with much *Comfort* in the Time of his greateſt *Temptation*, even to the very laſt Gaſp, which was two Days after; for while he was able to ſpeak, he teſtified the *Fruit* of it by his *Words*, and acknowledged his Thankfulneſs to God for it, and the *unworthy* Inſtrument that reached it to him, and to all that any way aſſiſted him in it; and even after his Speech failed him, he ſignified with his *Hand* his Aſſent to what was ſpoken to him, or pray'd for him; and I doubt not but his *Devotion*, as well as his *Underſtanding*, continued as long as his Breath, tho' neither his Tongue nor Hand could (at laſt) expreſs it.

I have been thus particular for their Sakes, who had not the Happineſs to be then with him, that they may learn, by ſo good an Example, what it is to *have a Soul within them*, and a God *above them*; and with what Care and Courage they ought both to *fight* and to *run*, and with what Conſtancy to *continue* in both, till they alſo obtain that *Crown of Righteouſneſs* which *henceforth is laid up for him* in the Kingdom of Heaven.

Died Sept. 22, 1659, *at* Eaſton-Manduit *in* Northamptonſhire, *and buried there on* Michaelmas-Day *following in the Pariſh-Church of* St. Peter.

The CHARACTER *of* HENRY ST. JOHN, *Eſq;* † *by* LAUR. POWER, *M. A. ſometime Student in* Trinity-College, Dublin, *and afterwards Prebend, and Rector of* Tandrogee, *&c.* *

HE was deſcended from a moſt noble, ancient, and illuſtrious Family, no Gentleman in the Kingdom having ſuch potent Relations, nor ſo ſtrongly ally'd to moſt of the beſt Families in *England* as he was; and he gave Proofs of the Greatneſs of his Birth and honourable Deſcent in the late Civil Wars, by being a Sharer in his Sovereign's Miſeries, Loyalty being inſeparably inherent in him: And, notwithſtanding the Greatneſs of his Birth and mighty Relations, no Man was ſo free from Pride and vain Oſtentation; no Man more righteous, juſt, or honeſt in all his Dealings; no Man more courteous or affable in his Converſation: His ordinary Diſcourſe was innocent and free from that Prophaneneſs and Blaſphemy which others count a Piece of Wit and Gallantry. I have heard him often proteſt, that he abhorred nothing more than the low and mean Practices of thoſe that carped at and back-bited others. He would often repeat this Aphoriſm, *Do not tell me of the Vices of any, not of my very Enemies, leſt I ſhould rejoice at their Folly; but tell me of*

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[b] *Mat.* xiii. 5.

[c] *Luke* viii. 15.

† Who was unfortunately killed in *Ireland* by the Tories, *Sept.* 9, 1679.

* From the Sermon printed at *London*, 1680, in *Quarto.*

their gallant Actions, their virtuous and good Deeds, that I may endeavour to do the like. And tho' he was endued with theſe noble Qualities as it were by a natural Propenſity and Inclination, yet he had another great Motive to hinder him from doing any thing that was baſe or ignoble, and that was the Memory of his renowned Anceſtors; he would not ſully their Glories, by coming ſhort of them in doing any thing that was generous or brave. It is true, he had not the Power, the great and honourable Commands and Employments many of them deſervedly had, by which they were able to leave ſignal Monuments of their Virtue and Generoſity to the World; but certainly he had as great a Will and Inclination; witneſs the Charge and Expence he was at in rebuilding this Church.[a] His Piety and Care of Religion was ſuch, that he built the Houſe of God before his own: And in this he ſhew'd a double Act of Piety, in preſerving the Memory of his illuſtrious Uncle Sir *Oliver St. John*, who was many Years General Governour of this Kingdom, who did not only ſhew the greateſt Courage and Magnanimity in taming and ſuppreſſing a Rebellious People, but alſo the greateſt Wiſdom and Prudence in his Government, and his great Zeal to have God's Worſhip maintained and preſerved, which indeed was the Deſign of all his Actions. Thus, as it were, having a double Title to this Houſe, being built by his Uncle, and after being ruin'd and demoliſh'd to the very Ground in the Time of the Wars, he (without putting the Pariſh or Tenants to any Charge or Expence) rebuilt it; ſo that we may ſay of him as was ſaid of good old *Samuel*, *He is buried in his own Houſe.*[b] And this is ſo great a Demonſtration of his Piety and Charity, that we may ſay he was not only righteous in doing what he was commanded, but alſo good and merciful in doing extraordinary Works of Piety and Liberality which he was not commanded, and therefore the more acceptable both with God and Man.

Neither did he only expreſs his Piety thus to God, but alſo his Love to the Country, both in Acts of Munificence and Magnificence; witneſs that ſumptuous Market-houſe which he built here; a Work ſo noble, that it may better become a great City than a Country Village; but he thought nothing too good for the Conveniency of the Country and Advantage of his Tenants.

His Charity to the Poor was unſpeakable; what he gave in his Houſe and in private no Man knows; for I never ſaw a poor Man go from him but with Prayers and Bleſſings, which was a certain Indication of his Bounty: And this I can teſtify, that every *Lord's-Day* he gave more to the Poor's Box than the whole Congregation beſides. It would be endleſs to ſpeak of his Hoſpitality and Houſe-keeping: He kept a conſtant and plentiful Table, and was not like the Churl that loved to eat his Morſel alone; no Man entertained his Acquaintance and Strangers with greater Freedom and Affability.

And as he exceeded in Acts of this Nature, he had likewiſe a peculiar Nobleneſs of Spirit, which was diſcernable in his generous dealing with his Tenants and Followers, in ſetting them good and eaſy Bargains; for it is well known, that no Man's Tenants in the whole Country lived ſo well, many of them living more like Landlords and Men of Eſtates than Tenants; he loved to ſee them thrive and proſper: And I appeal unto all of them this Day, whether they had a hard Bargain, or that any of them ſat upon a rack'd Rent, or that they had a cruel or extortive Landlord; and I may ſay they had that Bleſſing which *Solomon* pronounces upon a flouriſhing People, *Bleſſed art thou, O Land, when thy King is the Son of Nobles.*[c] They had this peculiar Bleſſing in this renowned Gentleman, that he was no Upſtart, but deſcended by a long Succeſſion from a moſt noble and ancient Family, and this back'd with his Relation to the beſt and moſt illuſtrious Families of *England*. He had one proper and peculiar Quality (which worthily deſerves to be remember'd, and I wiſh every Landlord would follow his Example:) He depiſed that mean and ignoble Way to maintain his Houſe and Family with the Duties got from his Tenants, a Cuſtom in itſelf rude and barbarous; and it is a Shame for *Engliſhmen*, after they have ſubdued and conquer'd a rude and barbarous Nation, to enſlave themſelves to their Cuſtoms and Manners; inſomuch, that if a poor Creature has but any thing that is choice and dainty for himſelf and Family, they muſt part with it to ſtuff the Paunch and ſtop the Mouth of a rapacious and greedy Landlord; and by this Means both Landlord and Tenant are poor and beggarly: But Mr. *St. John* ſcorn'd any thing of that Nature, and therefore God bleſſed him and his both with Riches and Plenty; and I am certain his Name and Memory will be ever had in Honour and Veneration among them. Methinks, I hear his great Soul expoſtulate with all this Day, as the holy *Samuel* did with his People, *Behold, here I am; witneſs againſt me this Day before the* Lord, *whoſe Ox have I taken? or whoſe Aſs have I taken? or whom have I defrauded? or whom have I oppreſſed? or of whoſe Hand have I received a Bribe to blind mine Eyes therewith?*[d] And, I dare anſwer, the Vogue and Suffrage of all that are here preſent, and of the whole Country, will be, *Thou haſt not defrauded, nor oppreſſed, nor taken*

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[a] At *Tandrogee* in *Ireland*.

[b] 1 *Sam.* xxv. 1.

[c] *Eccl.* x. 17.

[d] 1 *Sam.* xii. 3, 4.

Bribes of any of us. No Man ever lived ſo free from Fraud and Malice, from Rapine and Oppreſſion, Hypocriſy and Diſſimulation, as he; and, in ſhort, from any ignoble or diſhoneſt Deſigns, and from Reach or Circumvention, as this honourable and renowned Gentleman: So that we may ſay of him as our Saviour ſaid of *Nathaniel*, *Behold an* Iſraelite *indeed, in whom there is no Guile.* If we look upon him in any Capacity, we ſhall not find many like him: If as a Chriſtian, none a truer Son of the Church; if as a Subject, none more loyal, none more charitable to the Poor, none more generous to his Friends, none a better Landlord to his Tenants, nor a more indulgent Maſter to his Servants; indeed rather a Father than a Maſter, for he never commanded or expected any thing from them that was unjuſt or unreaſonable, and their Obedience was accordingly, more out of Love than Fear; and indeed his Mildneſs and Lenity would work upon the moſt ſtubborn Nature, when others Moroſeneſs and Harſhneſs would harden the ſofteſt Diſpoſition.

In ſhort, the Church hath loſt a bounteous Patron, the King a faithful and loyal Subject, his Servants and Domeſticks a generous and indulgent Maſter, his Tenants and Dependants a gracious Landlord, the Poor a bounteous Benefactor; and, to ſum up all in few Words, his Death is a general Loſs to the whole Country; and I may ſay of him as *David* ſaid of *Abner*, *Know ye not that this Day there is a Prince and a great Man dead in our* Iſrael? I omit here to ſpeak of him as to his Behaviour to his moſt dear Relations, the beſt Huſband, and the tendereſt Father; and I may ſafely proteſt and ſay, if he had any Faults (as no Man can live without) they were his own; for no Man ever ſuffer'd by any thing that either he ſaid or did: And may we not conclude, tho' he died an untimely Death, yet he died not unprepared? So that, as his Name is bleſſed among us, I make no doubt but it is glorious in Heaven; and that as he was a righteous Man upon Earth, ſo he will be in everlaſting Remembrance in the Regions of Bliſs and Immortality.

I ſhall only anſwer two Objections, and then have done; one that may reflect upon this noble Gentleman, and another upon the Country. That concerning him is, That ſome malicious People may aſperſe him as a cowardly and puſillanimous Man. When thoſe Blood-hounds aſſaulted him, there was none with him but myſelf and one of his menial Servants; and truly he had no other Arms but a little Walking-Sword, no manner of Fire-Arms, and riding upon a little Pacing-Nag; ſo that it would be Raſhneſs in him to make Reſiſtance, not Courage or Valour: So that, upon this Account, no Man can juſtly tax him with Cowardice; for it is well known, that double their Number could not take him if he had had but Arms ſuitable to his Courage and Reſolution.

The other is concerning the Country; becauſe ſome have raiſed a Report as if he had been killed by thoſe that came to reſcue him. I can ſay this in their Vindication, That he who was Chief among the Villains did ſolemnly proteſt and ſwear, by the Eternal God, that if the Cry was raiſed, and the Country met them, he would leave him dead upon the Place: And when the Country met us, two of the Rogues that were on Foot, and led Mr. *St. John*'s Horſe, fired at him; ſo that I am confident it was one of them that ſhot him, for he was ſhot in the Forehead with a Brace of Bullets, and both enter'd at one Orifice, which could not happen if the Shot had not been very near.

The CHARACTER *of Mrs.* GRACE BUTLER.*

THIS excellent Perſon was one of the Daughters and Coheirs to *Matthew Caldecot*, Eſq; of *Selmeſton*, Widow of *James Butler*, Eſq; of *Amberley-Caſtle* in *Suſſex*, Mother of *James Butler*, Eſq; Repreſentative of that County in the preſent Parliament, and of the Lady *Blount*, Relict of Sir *Thomas-Pope Blount*, Bart. *Grace* and *Elizabeth* (her two other Daughters) continuing unmarried.

Few in a private Station have left the World more to its Concern, and none to its greater Loſs. The many Years of her Widowhood paſs'd entirely in the Endeavour to make herſelf innocent and uſeful, in Acts of Piety and Beneficence. Agreeable to her Notions of Religion (and they were the pureſt and nobleſt I ever met with) was her Practice of it in every Inſtance; you ſaw its Power in the Mother and Miſtreſs, Friend and Neighbour; the Senſe of Duty govern'd her whole Conduct, made it throughout equal, conſiſtent: Her Seriouſneſs was not occaſional, her Compoſure limited to the Church or Cloſet; ſhe was always the ſame Perſon, always undiſturbed and unruffled, calm and reſigned; free from Humour and Paſſion, from the leaſt Appearance of Frowardneſs and Impatience, of Uneaſineſs and Diſcontent. When ſhe reproved, it was with that Moderation, that Meekneſs, ſuch Expreſſions of Kindneſs and Good-will, that ſhe offended not the proudeſt Spirit, or inflamed the moſt violent. When ſhe adviſed, it was with ſuch a Diſtruſt of her Judgment, ſuch a Deference to others, that ſhe might be thought rather deſirous to know the Sentiments of them to whom ſhe applied, than to offer her own. Perſonal Cenſure never came from her Lips, if the Safety of the Innocent render'd it not neceſſary to be unreſerved on the Character of the Guilty. She ſpoke little, when the Converſation turn'd not on ſome religious or moral Point; but her Obſervations on the ordinary Subjects of Diſcourſe were ſure to be ſuch, that you clearly perceived, where ſhe was ſilent, it was not becauſe ſhe knew not what to ſay, but becauſe ſhe judged rightly what ought not to be ſaid. From the Sobriety and Regularity which ſhe required in her Domeſticks, the Books of Piety ſhe was careful to put into their Hands, the religious Exerciſes on which ſhe obliged them conſtantly to attend, they might be imagined diſſatisfy'd with Reſtraints ſo unuſual, or diſpoſed to ridicule a Zeal ſo ſingular, or ſo devoted to ſpiritual Concerns, as but ill to diſcharge the Part they had to act in temporal. It was the very Reverſe, they loved her as their Friend, they honoured her as their Parent, they mention'd her not but in Terms of the higheſt Reſpect and Veneration; you no where ſaw an Attendance more conformable to the ſtricteſt Rules of Decorum and Civility.

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* Taken from the Publick Prints, *Nov.* 28, 1734.

My Acquaintance with her began fourteen Years ſince, when ſhe lived in the Pariſh of *Fulham*. I never heard of any in Diſtreſs there that ſought in vain her Aſſiſtance; ſhe was not only willing to relieve ſuch as applied to her, but ſhe took the utmoſt Pains to find out ſuch as wanted Relief: You could not give her greater Pleaſure, than in acquainting her where her Alms would be ſeaſonable: There was not, I believe (and ſpeak upon the beſt Authority) the ſingle Perſon in that large Pariſh, helpleſs through Age or Sickneſs, of whoſe Neceſſities ſhe received not Information, and who ſhared not inſtantly her Bounty. The Numbers ſhe aſſiſted, and the Sums ſhe gave, were ſo conſiderable, that you would be apt to imagine the Fund for her Domeſtick Occaſions muſt be very diſproportionate to the Figure proper for her to make; that ſo much diſtributed abroad would ſuffer very little to be ſpent at home; but there you ſaw not leſs Elegance and Plenty than could have been expected, had ſhe conſider'd only her Friends and Family; you never ſurpriſed her; all found a Reception ſuitable to their Rank; her Entertainment of the Great ſhew'd the ſame Generoſity that influenced her Regard to the Indigent. The Praiſe and Reward of Virtue ſhe ſought from Heaven only, as ſolicitous to conceal as practiſe it; her good Works were publiſh'd by thoſe they advantaged; ſhe remember'd no Kindneſs but what ſhe received, and each Trifle of that ſort ſhe never forgot. So eaſy and affable, ſo humble and candid, that had you pronounced of her Worth by any Senſe of it ſhe diſcover'd, the beſt of her Sex had been levelled with the meaneſt.

My Concern for this pious Lady makes me forget myſelf; while I deſign'd but her general Character, I am writing her Life; and could I do it Juſtice, I ſhould be engaged in nothing with greater Pleaſure, except in imitating it. Receive this imperfect Repreſentation of her, haſtily drawn up by one who bears no Relation to her Family, who has no Dependance upon, or any the leaſt Expectations from it: What is here ſaid in her Praiſe is but a very ſmall Part of what might be: Thouſands will confirm the Teſtimony I bear her; and were Truth leſs my Study than I am willing it ſhould be thought, I ſhould certainly be upon my guard, that I offended not againſt it in deſcribing her, whoſe Opinions, Words and Actions, it alone directed.

Died at Rowdell *in* Suſſex, Nov. 11, 1734, *in the* 86*th Year of her Age.*

VERSES to the AUTHOR of the foregoing CHARACTER; ſuppoſed to be ſpoken by the deceas'd Lady, and written by an eminent Hand.

Stript, to the naked Soul, eſcap'd from Clay;
From Doubts unfetter'd, and diſſolv'd in Day;
Unwarm'd by Vanity, unreach'd by Strife;
And all my Hopes, and Fears, thrown off with Life;
Why am I charm'd by Friendſhip's fond Eſſays?
And, tho' unbodied, conſcious of thy Praiſe?
Has Pride a Portion in the parted Soul?
Does Paſſion ſtill the formleſs Mind controul?

Can Gratitude out-pant the ſilent Breath?
Or a Friend's Sorrow pierce the Glooms of Death?
No —— *'tis a Spirit's nobler Taſte of Bliſs,*
That feels the Worth it left, in Proofs like this!
That, not its own Applauſe, but thine approves;
Whoſe Practice praiſes, and whoſe Virtue loves,
Who liv'ſt to crown departed Friends with Fame;
Then, dying, late, ſhalt all thou gav'ſt reclaim.

The CHARACTER *of the Rev^{d} Dr.* JOHN SMITH, *Prebendary of* Durham, *and Rector of* Biſhop-Wearmouth, *in the ſaid Dioceſe.**

THIS excellent and pious Divine was deſcended from a good Family of that Name, in the County of *York*; was Grandſon of Mr. *Matthew Smith*, of *Knaresborough*; and the Son of the Rev. Mr. *William Smith*, a Perſon of great Worth, who was educated at *Clare-Hall* in *Cambridge*, where he took the Degree of A. M. and was afterwards Rector of *Lowther* in *Weſtmoreland*. His Mother was *Elizabeth*, Daughter of *Rowland Wetherall*, of *Stockton* in the County of *Durham*, who had firſt a Daughter, and then nine Sons; of which, *John*, being the eldeſt, was baptiz'd on *Martinmas-Day*, *Nov.* 11, 1659.

When he was fit to receive the Rudiments of Learning, his Father took the Pains to inſtruct him; and he had ſo happy a Genius, that in the fifth Year of his Age he learnt his *Latin* Grammar, and in the ninth his *Greek*. Then, by the unlucky Advice of ſome Friend of his Father, he was ſent to School at *Bradford* in *Yorkſhire*, to one *Chriſtopher Neſſe*, a leading Man among the *Presbyterians*, where he miſpent two Years, having in that Time forgot almoſt all his Grammar-Rules. This Loſs was with ſome Difficulty repaired by the Care of Mr *William Lancaſter*, then Maſter of *Barton-School* near *Lowther*, afterwards Provoſt of *Queen's-College* in *Oxford*. But he going with Mr. *John Lowther* (afterwards Lord *Lonſdale*) to *Oxford*, as his Preceptor, adviſ'd, that this his young Scholar ſhould be committed to the Inſtruction of *Thomas Lawſon*, by Sect a Quaker, but an excellent School-maſter, who grounded him well in the three learned Languages. An early Foundation of claſſical Learning being thus laid, his Father had Thoughts of ſending him to the Univerſity; but to which he could not for ſome Time determine. The Nearneſs and Cheapneſs of the Place, and the Company of a young Student who was going thither, recommended *Glaſgow* in *Scotland*; and the Day was ſet for the Journey. But it prov'd ſo rainy and tempeſtuous a Seaſon for ſome Time, that his Father would not then venture him from Home; which indeed was very providential, for thereby GOD graciouſly deliver'd him from falling into the *Knoxian* Schiſm; which was the Fate of his Companion, who not only fell himſelf, but alſo was a Leader of others into it. Thus the Deſign of a *Scotch* Education being laid aſide, *Queen's-College* in *Oxford*, where generally the Youth of that County are enter'd, ſeem'd to bid fair for him: He was therefore ſent for a ſmall Time to *Appleby-School*, and Application was made to Friends to further his Advancement in that Society. But neither did this Scheme take Effect: For a Neighbour telling his Father, that he was ſending up two of his Sons, the one to take his Degree, the other to be admitted at *St. John's College* in *Cambridge*, which was then, as it is now, famous for ſtrict Diſcipline, and good breeding-up of Youth in all Sorts of Learning; he reſolv'd at laſt, his Son ſhould bear them Company, and ſet him as far as *York* on Horſeback, the reſt of the Journey being to be perform'd on Foot. Here he took his laſt Leave of his Father, being never in this World to ſee him more.

He was admitted in *St. John's*, *June* 11, 1674. From his firſt Entrance, he was much eſteem'd for his Learning, ſtrict and exemplary Life, cloſe Application to his Studies, prudent and diſcreet Management, and Regularity and good Order in all Things: And he made ſo good a Proficiency in the Sciences, that he more than equall'd moſt of his Contemporaries. Before he took the Degree of A. B. his worthy Father died, and left a Widow and ſeven Children, with only about 200 *l.* among them, of which 30 *l.* went to pay his Son *John*'s Univerſity-Expences, and give him his Degree. After which he was obliged to leave *Cambridge*, that he might put himſelf in ſome Way of ſupporting both himſelf and the reſt of the Family. During his Mother's Life, who married one Mr. *Bell*, a Clergyman, he was at no Charge. And ſoon after his coming into the Country, he was made Maſter of the Free-School at *Guisborough*; in *Sept.* 21, 1679, he was ordained a Deacon; and *Sept.* 25, 1681, he being then A. M. was made a Prieſt; both which Orders were conferr'd upon him by *Richard Stern*, Archbiſhop of *York*. Some Time in the laſt mention'd Year happen'd the Death of his Mother, when (tho' he had a very ſmall Fund to undertake ſo great a Charge) began his Care and Expence upon ſeveral of his Brothers; and preſently after, as an Earneſt of future Bleſſings, God call'd him to *Durham*, where he was admitted a Minor Canon, *July* 20; and was collated to the Curacy of *Croxdale*, *July* 29, 1682; and to the Living of *Witton-Gilbert*, *July* 1, 1684. In the mean Time, he left his Brothers under the Management of his good Friend, the Rev. Mr. *John Mawman*, Vicar of *Marton* in *Yorkſhire*, near the *Tees*, where they were boarded at a ſmall Expence; only one of them he carried with him to *Durham*. In 1686, by the Recommendation of Dr. *Dennis Granvill*, Dean of *Durham*, who eſteemed him highly for his excellent Endowments, he went abroad as Chaplain to Lord *Lanſdown*, when his Lordſhip was by King *James* made Ambaſſador to the Court of *Spain*, which gave him an Opportunity of ſaving the Income of his Preferments, and of his Salary as Chaplain. In the Strength of which, upon his Return home ſoon after the *Revolution*, he was enabled to ſend two of his Brothers to the Univerſity, where he maintained them for ſome Years chiefly at his own Expence: *George* he ſent to *St. John*'s in *Cambridge*, where he was afterwards made Fellow; and *Joſeph* went to *Queen's* in *Oxford*, who, after being Fellow, is now the worthy Provoſt of that College, and has been many Years much valued in *London* for being a very elegant and inſtructive Preacher. His youngeſt Brother *Poſthumus* he bred to the Civil Law, in which he became ſo eminent, that he was appointed Surrogate to Dr. *Brookbank* Chancellor, and to Dr. *Booth* Archdeacon, of *Durham*, as alſo Regiſter to the Dean and Chapter; which ſeveral Offices he executed with great Commendation. He was likewiſe very kind and generous to his other Brothers *Matthew*, *William*, and *Benjamin*; but they did not make ſo conſiderable a Figure in the World as thoſe I have mention'd. I have given a particular Account of this his great and charitable Action of providing for his neareſt Relations, becauſe it brought down God's Bleſſing upon him through his whole Life, and gave every body that knew him ſo great an Opinion of his Worth, as that it was undoubtedly the chief Foundation of his gaining higher Preferments in the Church; whereby he was enabled to make a handſome Proviſion for his own Children, which he had by *Mary*, a Daughter of Mr. *William Cooper* of *Scarborough*, who brought him a conſiderable Fortune. About the Year 1694, the Lord *Crew*, Biſhop of *Durham*, who was a very good Judge of Men, and a great Encourager and Patron of Learning, and who had a particular Value and Regard for him, conſtituted him his Domeſtick Chaplain; and ever after had an high Senſe of his Diſcretion and Prudence, inſomuch that he generally conſulted him in all Eccleſiaſtical Affairs of Moment. On the 12th of *June*, 1695, the ſaid Biſhop collated him to the Rectory and Hoſpital of *Gateſhead*, into which he was inducted on the 15th; but being collated to the ſeventh Prebend at *Durham*, the 25th of *September* following, into which he was inſtalled the next Day, he ſoon after reſigned the ſaid Rectory; and in 1696, he was created *Doctor of Divinity* at *Cambridge*.

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* From a Manuſcript, communicated by a near Relation of the Doctor's.

And here it will not be improper to obſerve, that he had in his natural Temper, a great Share of Modeſty and Backwardneſs in ſtirring for his ſecular Intereſt. He endeavour'd to deſerve Favours, rather than ſolicit for them; and he was thankful to God for this happy Diſpoſition, which ſecur'd him great Peace of Mind in the Poſſeſſion of what he enjoy'd in the Church; which Divine Providence alone, and not his Application, had procur'd him. He was, by the ſame Biſhop, *July* 28, 1704, made Rector of *Biſhop-Wearmouth*; where he not only repair'd the Chancel in a handſome and ſubſtantial Manner, but built likewiſe a very large and elegant Parſonage-Houſe entirely at his own Expence, beſides what he laid out at his Prebendal-Houſe, and other Inſtances of Generoſity, which might be mention'd, as he was remarkable for it.

He took great Delight in his Books and his Study, which was the Scene of his moſt exquiſite Pleaſure. He taſted the moſt refin'd Satiſfaction in the Purſuit of Knowledge; and when his Thoughts were lively and lucky in his Compoſitions, he found no Reaſon to envy the moſt voluptuous *Epicure*. His indefatigable Induſtry appears by what he has publiſhed; and might ſtill farther appear, if a great Number of very excellent Sermons in Manuſcript, which fell into the Hands of a younger Son, where not now, ſince his Death, I fear, irrecoverably loſt.

The reading of the Holy Scriptures, and conſidering the Meaning of them, he took great Pleaſure in; and in the Interpretation of them he had always a religious Regard and Veneration for the general Verdict of the primitive Church, preferring Antiquity to Novelty, and the Doctrine of the early Fathers before that of either *Calvin* or *Socinus*. He was likewiſe ſo good an Hiſtorian, that he could talk of the moſt remarkable Paſſages in Hiſtory with great Acuteneſs; was well vers'd in the Septentrional Literature,[a] and was alſo a good Maſter of the *French* and *Spaniſh* Tongues. And he was eſteem'd ſo learned an Antiquarian, that the moſt conſiderable Men both of *England* and *Scotland* courted his Correſpondence. In ſhort, he was, by all that knew him, acknowledged a general Scholar, as well as a Perſon of excellent Parts and Endowments. He was a genteel, courteous, and good-natur'd Man; of a very candid, pleaſant, and chearful Temper: There was nothing of Sourneſs or Moroſeneſs in it. He could ſay as pleaſant Things as any Perſon, when he had a mind to give himſelf the Liberty of any facetious Diſcourſe; but his Mirth was always ſeaſon'd with Innocence and Gravity. He delighted to converſe with Scholars, and was likewiſe of a communicative Temper, the peculiar Excellency of a learned Man. He was a great Encourager of young Divines, ſo obliging to them, ſo ready to aſſiſt them, and ſo willing to reſolve their Doubts and Scruples when propoſed to him, that no one went from him but with Pleaſure and Satisfaction. In any Matters of Diſputation or Argument, no one more free from Paſſion or Poſitiveneſs, no one more happy in delivering himſelf, and in a way of Argument and Speech, that both entertained and convinced.

He was in all Reſpects an Ornament to the Church, a Bleſſing to the Neighbourhood, eſpecially to his Brethren the Clergy; his whole Converſation being ſincere and honeſt, diſcreet and prudent, grave and profitable, and his whole Life one entire Piece and continued Teſtimony of his Piety and Devotion towards God, of his Friendſhip and Charity to Men, and of his Humility and Sobriety towards himſelf. His Labours in Preaching, Catechiſing, and other Duties of his Function, were extraordinary, and beyond moſt Examples; and ſuch a God-like Diſpoſition appeared in every thing he ſaid or did, that it commanded Reſpect and Veneration from every one that heard or ſaw it; and it muſt be own'd, that ſcarce ever was known a better Man, or more ſincere Chriſtian. He was never wanting in any of the Duties and good Offices of Charity, being of a kind and ſympathizing Diſpoſition to all under any Calamity or Neceſſity; and diſtinguiſh'd himſelf for his great Integrity and ſtrict Honour in all his Actions. And as to his Temperance, he was a very rare Example of it, almoſt abſtaining from all ſorts of Drink that are ſtrong, and feeding once a Day upon Fleſh-meats, except on the Faſts and Days of Abſtinence appointed by the Church, which he always thought it his Duty ſtrictly to obſerve. By ſo great Abſtemiouſneſs, which he imagined made his Head clearer, and better prepared for Study, and which he thought too his Conſtitution required from him, tho' in reality he was miſtaken in it, and by ſo aſſiduous and indefatigable Application to his Studies, he too much impaired his Health, and broke the Vigour of his Conſtitution; and, at length, his Body having laboured under a Decline for about two Years, after a Fortnight's Illneſs, occaſioned by a great Weakneſs of Stomach, which was no longer able to do its Office, he departed this Life while he was at *Cambridge*, where he went in order to finiſh the Eccleſiaſtical Hiſtory of *Bede*, which he was then upon, and which is thought a moſt improv'd and accompliſh'd Edition. It was publiſh'd, together with all his other Hiſtorical Works, *Anno* 1722, according to our Editor's own Direction, by his eldeſt Son, *George Smith*, Eſq;[b] tho' it would have been more compleat if he had lived to put the finiſhing Stroke to it.

He alſo publiſh'd three Sermons: The firſt, preach'd at the Cathedral of *Durham*, upon the eleventh *Sunday* after *Trinity*, entitled, *An Apology to Chriſtians for the Goſpel and its Miniſters*; the ſecond, to the Sons of the Clergy, upon their firſt ſolemn Meeting at *St. Nicholas's-Church* in *Newcaſtle upon Tyne*, *Sept.* 10, 1711; the third, at the Conſecration of the New Church at *Stockton* in the County of *Durham*, *Auguſt* 21, 1712. He had ſome Intentions of writing the Antiquities of *Durham*, but made no great Progreſs therein: But he furniſh'd the very Learned and Right Reverend Editor[c] of *Camden's Britannia* with *Additions to the Biſhoprick of Durham*, to be inſerted in the laſt Edition of that great Work.

His Death, which he was well prepared for, was attended with all the Tokens of an humble, devout and penitent Soul, and a Spirit reſigned to the Will of God: And when he had received the Benefit of Abſolution and the bleſſed Sacrament, from the Hands of the Reverend Mr. *Henry Wotton*, Fellow of *St. John's-College*, he a few Hours after expired, (*July* 30, 1715.) to the great Grief of all his Friends, in the 56th Year of his Age; and his Remains were depoſited in the Chappel of the ſaid College, where there is an Inſcription on his Monument.[d]

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[a] See Dr. *Hickes*'s Character of him in his Prefatory Epiſtle to his *Saxon* Grammar, and alſo in his Dedication to his Sermons.

[b] Of *Burn-Hall*, *Durham*.

[c] The preſent Lord Biſhop of *London*.

[d] To be inſerted in the *Appendix*.

The CHARACTER of the R^{t} Worſhipful Sir GEORGE WHITMORE Kt.† by the Rev^{d} ANTHONY FARINDON, B. D. Divinity Reader of the Chapel-Royal at Windſor. *

I MUST now turn your Eyes and Thoughts upon this *Pilgrim* here, this honour'd and worthy Knight, who is now paſſed through the buſy Noiſe and Tumults of this World to his long Home and Reſt. In which Paſſage of his (as I have receiv'd it from Men of Place and Worth and unqueſtion'd Integrity) he hath ſo exactly perform'd the Part and Office of a *Stranger* and *Pilgrim*, that he is followed with the Applauſe of them that knew him. And as in his Death he is become an Argument to prove the Doctrine which I have taught, ſo in his Life he made himſelf a great Enſample for them to look upon, who are now travelling and labouring in the ſame Way.

Look upon him then in every Capacity and Relation, either as a Part of the Commonwealth, or a Member of the City, or a Father of a Family, and you ſhall diſcover the Image and fair Repreſentation of a *Stranger* in every one of theſe Relations.

For the firſt, I may truly ſay, as *Lampridius* did of *Alexander Severus*; *He was a good Man and of neceſſary Uſe in the Commonwealth.* He laid all the Strength he had to uphold it, and prefer'd the Peace and Welfare of it to his own, as well knowing that a private Houſe might ſink and fall to the Ground, and yet the Commonwealth ſtand and flouriſh, but that the Ruin of the Whole muſt neceſſarily draw with it the other Parts, and at laſt bury them in the ſame Grave. And here he found as rough a Paſſage as *Aufidienus Rufus* in *Tacitus* [a] did in that Commotion and Rebellion of *Percennius*, who *was pull'd out of his Chariot, loaden firſt with Scoffs and Reproaches, and then with a Fardel of Stuff, and made to march foremoſt all the Company, and then aſked in Scorn, whether he bore his Burden willingly, or whether ſo long a Journey was not tedious and irkſome to him?* So was this worthy Knight taken from his Wife, whom he entirely lov'd, and from his Children, thoſe Pledges of his Love, and convey'd to Ship, and by Ship to Priſon in a remote City, where he found ſome Friends; and then was brought back from thence to a Priſon nearer home, where, if the Providence of GOD had not gone along with him, and ſhadowed him, he had met the Plague. So in ſome Meaſure that befell him which St. *Paul* ſpeaketh of himſelf, *He was in Journeying often, in Perils of Waters, in Peril of his own Countrymen, in Perils in the City, in Perils on the Sea, in Perils amongſt falſe Brethren.*[b] But it may be ſaid, what Praiſe is it to ſuffer all this, if he *ſuffer as an evil Doer*,[c] and not *for Conſcience towards God?*[d] I come not hither to diſpute that, but am willing to refer it to the great Trial, which ſhall open every Eye to behold that Truth, which now, being dazzled with Fears and Hopes, and even blinded with the Love of the World, it cannot ſee. But if it were an Error, and not Knowledge but Miſtake, that drove him upon theſe Pricks, yet ſure it was an Error of a fair Deſcent, begot in him by looking ſtedfaſtly on the Truth, and by having a ſteady Eye *on the Oath of God.*[e] And if here he fell, he fell like a Chriſtian, who did *exerciſe himſelf to keep a good Conſcience.*[f]

Again, take him in the City. In this he bore the higheſt Honour, and filled the greateſt Place, yet was rather an Ornament to it than that unto him. For he ſate in it as *a Stranger* and *a Pilgrim*, as a Man going out of the World, nor did ſo much conſider his Power as his Duty, which look'd forward, and had reſpect of that which cannot be found in this, but is the Riches and Glory of another World. Therefore this World was never in his Thoughts, never came in to ſower Juſtice, to turn Judgment into Wormwood by corrupting it, or into Vinegar by delaying it. There were no Cries of Orphans, no Tears of the Widow, no loud Complaints of the Oppreſſed to diſquiet him in his Paſſage. How oft hath he been repreſented to me, and that by prudent and judicious Men, as the Honour and Glory of the City? And thus he went on his way, full of Temptations and Troubles, and full of Honours, even of thoſe Honours which he refuſed. For you may remember how he bore that great Office, and you may remember how he refuſed it, and gained as much Honour in the Hearts of Men by the laſt as the firſt, as much Honour by withdrawing himſelf and ſtaying below, as he did formerly in ſitting in the higheſt Place with the Sword in his Hand.

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† Sometime Lord-Mayor of the City of *London*.

* From the Firſt Volume of his Sermons, printed at *London* in *Folio*, 1672.

[a] l. 1. Annal.

[b] 2 *Cor*. ii. 26.

[c] 1 *Pet*. iv. 15.

[d] 2 *Pet*. xix. 20.

[e] *Eccl*. viii. 2.

[f] *Acts* xxiv. 16.

Bring him now from the Publick Stage of Honour to his private Houſe, and thence you might have ſeen him *walking*, as *David* ſpeaketh, *in the midſt of his Houſe* in Innocency, and *with a perfect Heart*,[g] as an Angel or Intelligence moving in his own Sphere, and carrying on every Thing in it with that Order and *Decorum*, which is the Glory of *a Stranger*, whoſe moving in it is but a going out of it to render an Account of every Act and Motion. You might have beheld him looking with a ſettled and unmoveable Eye of Love on his Wife, walking Hand in Hand with her for forty-four Years, and walking with her as his Fellow-Traveller, with that Love, which might bring both at laſt to the ſame Place of Reſt. You might behold him looking on his Children with an Eye of Care as well as of Affection, initiating them into the ſame Fellowſhip of *Pilgrims*; and on his Servants, not as on Slaves, but as his *humble and inferior Friends*, as *Seneca* calleth them, and as his Fellow-Pilgrims too. And thus he was a domeſtick Magiſtrate, a Lover and Example of that Truth which *Socrates* taught, That they who are good Fathers of their Family will make the beſt and wiſeſt Magiſtrates, they who can manage their own Cock-boat well may be fit at laſt to ſit at the Stern of the Common-wealth.

I confeſs I knew him but in his Evening, when he was near his Journey's End, and then too but at ſome Diſtance. But even then, I could diſcover in him that Sweetneſs of Diſpoſition and that courteous Affability, which by St. *Paul* are commended as Virtues, but have loſt that Name with Hypocrites, with proud and ſupercilious Men, who think it a great Part of their Religion to pardon none but themſelves, and then think they have put off the Old Man when they have put off all Humanity. In theſe Homiletick Virtues I could diſcern a fair Proficiency in this Reverend Knight: And what my Knowledge could not reach, was abundantly ſupplied and brought unto me by the joint Teſtimony of thoſe who knew him, and by a Teſtimony, which commendeth him to Heaven and God himſelf, the Mouths of the Poor, which he ſo often filled.

Thus did he walk on as *a Stranger*, comforting and ſupporting his Fellow-pilgrims, and reaching forth his Charity to them as a Staff. Thus he expreſs'd himſelf in his laſt Will; by which he hath bequeath'd a Legacy of Comfort and Supply (a plain Acknowledgement that he was but *a Stranger on the Earth)* to every Priſon, and to many Pariſhes within this City. He *remember'd them who are in Bonds, as one who himſelf was in the Body*, and ſometimes *a Priſoner as they*.[h]

It was this our Honoured Brother's Happineſs to find no Accuſer but himſelf; I may truly ſay, I never yet heard any. Report hath given him an honourable Paſs. The Voice of the Poor was, *He was full of good Works*; the Voice of the City, *He was a good Magiſtrate*; the Voice of his Equals, *He was a true Friend*; the Voice of all that I have heard; *He was a juſt Man*; and then our Charity will ſoon conclude, *He was a good Chriſtian*; for he lived and died a Son of the Church, of the Reformed; and *according to the Way which* ſome *call Hereſy*, ſome *Superſtition, ſo worſhipped he the God of his Fathers*.[i]

Died December 12. 1654. *at his Houſe at* Bawmes *in* Middleſex.

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[g] *Pſalm* ci. 2. [h] *Hebr.* xiii. 3. [i] *Acts* xxiv. 14.

The CHARACTER *of the* R^{t} *Hon*^{ble} FRANCES *Counteſs of* Carbery, *by* JEREMY TAYLOR, *D. D. afterwards Lord Biſhop of* Down and Connor.*

I Chuſe not to declare her Extraction and Genealogy. It was indeed fair and honourable; but having the Bleſſing to be deſcended from worthy and honourable Anceſtors; and herſelf to be adopted and ingrafted into a more noble Family, yet ſhe felt ſuch outward Appendages to be none of hers; but the Purchaſe of the Virtues of others, which although thy did engage her to do noble Things, yet they would upbraid all degenerate and leſs honourable Lives than were thoſe which began and increaſed the Honour of the Families. She did not love her Fortune for making her noble, but thought it would be a Diſhonour if ſhe did not continue her Nobleneſs and Excellency of Virtue, fit to be owned by Perſons related to ſuch Anceſtors. And I myſelf have been a Witneſs of it, how this excellent Lady would by an Act of Humility and Chriſtian Abſtraction, ſtrip herſelf of all that fair Appendage of exterior Honour, which decked her Perſon and her Fortune; and deſired to be owned by nothing but what was her own, that ſhe might only be eſteemed honourable, according to that which is the Honour of a Chriſtian and a wiſe Perſon.

She had a ſtrict and ſevere Education; and it was one of God's Graces and Favours to her. For being the Heireſs of a great Fortune, and living amongſt the Throng of Perſons in the Sight of Vanities and empty Temptations; that is, in that Part of the Kingdom, where Greatneſs is too often expreſſed in great Follies, and great Vices, God had provided a ſevere and angry Education, to chaſtiſe the Forwardneſs of a young Spirit, and a fair Fortune; that ſhe might for ever be ſo far diſtant from Vice, that ſhe might only ſee it and loath it, but never taſte of it, ſo much as to be put to her Choice whether ſhe would be virtuous or no. God intending to ſecure this Soul to himſelf, would not ſuffer the Follies of the World to ſeize upon her by way of too near a Trial, or buſy Temptation.

She was married young, and beſides her Buſineſs of Religion, ſeemed to be ordained in the Providence of God, to bring to this honourable Family a Part of a fair Fortune, and to leave behind her a fairer Iſſue, worth ten thouſand times her Portion; and as if this had been all the publick Buſineſs of her Life, when ſhe had ſo far ſerved God's Ends, God in Mercy would alſo ſerve her's, and take her to an early Bleſſedneſs.

In paſſing through which Line of Providence, ſhe had the Art to ſecure her eternal Intereſt, by turning her Condition into Duty, and expreſſing her Duty in the greateſt Eminency of a virtuous, prudent, and rare Affection, that hath been known in any Example. I will not give her ſo low a Teſtimony, as to ſay only that ſhe was chaſt: She was a Perſon of that Severity, Modeſty and cloſe Religion (as to that Particular) that ſhe was not capable of uncivil Temptations; and you might as well have ſuſpected the Sun to ſmell of the Poppy he looks on, as that ſhe could have been a Perſon apt to be ſullied by the Breath of a foul Queſtion.

But that which I ſhall note in her, is that which I would have to be an Example to all Ladies, and to all Women. She had a Love ſo great for her Lord, ſo intirely given up to a dear Affection, that ſhe thought the ſame Things, and loved the ſame Loves, and hated according to the ſame Enmities, and breathed in his Soul, and lived in his Preſence, and languiſhed in his Abſence: And all that ſhe was or did, was only for and to her deareſt Lord. And although this was a great Enamel to the Beauty of her Soul, yet it might in ſome Degree be alſo a Reward to the Virtue of her Lord: For ſhe would often diſcourſe it to them that converſed with her, that he would improve that Intereſt which he had in her Affection, to the Advantages of God and of Religion: And ſhe would delight to ſay, that he called her to her Devotions, he encouraged her good Inclinations, he directed her Piety, he invited her with good Books; and then ſhe loved Religion, which ſhe ſaw was not only pleaſing to God, and an Act or State of Duty, but pleaſing to her Lord; and an Act alſo of Affection and conjugal Obedience; and what at firſt ſhe loved the more forwardly for his Sake, in the uſing of Religion, left ſuch Reliſhes upon her Spirit, that ſhe found in it Amability enough to make her love it for its own. He only was (under God) the Light of her Eyes, and the Cordial of her Spirits, and the Guide of her Actions, and the Meaſure of her Affections, 'till her Affections ſwelled up into a Religion, and then it could go no higher, but was confederate with thoſe other Duties, which made her dear to God. Which rare Combination of Duty and Religion, I chuſe to expreſs in the Words of *Solomon, She forſook not the Guide of her Youth, nor brake the Covenant of her God.*

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* From the Sermon dedicated to the Right Honourable *Richard* Lord *Vaughan*, Earl of *Carbery*; and printed in the Collection of Sermons in Folio, 1655.

As ſhe was a rare Wife, ſo ſhe was an excellent Mother: For in ſo tender a Conſtitution of Spirit as hers was, and in ſo great a Kindneſs towards her Children, there hath ſeldom been ſeen a ſtricter and more curious Care of their Perſons, their Deportment, their Nature, their Diſpoſition, their Learning, and their Cuſtoms. And if ever Kindneſs and Care did conteſt, and make Parties in her, yet her Care and her Severity was ever victorious; and ſhe knew not how to do an ill Turn to their ſeverer Part, by her more tender and forward Kindneſs. And as her Cuſtom was, ſhe turned this alſo into Love to her Lord. For ſhe was not only diligent to have them bred nobly and religiouſly, but alſo was careful and ſolicitous that they ſhould be taught to obſerve all the Circumſtances and Inclinations, the Deſires and Wiſhes of their Father; as thinking that Virtue to have no good Circumſtances, which was not dreſſed by his Copy, and ruled by his Lines and his Affections.

But if we examine how ſhe demeaned herſelf towards God, there alſo you will find her not of a common, but of an exemplary Piety. She was a great Reader of Scripture, confining herſelf to great Portions every Day; which ſhe read, not to the Purpoſes of Vanity and impertinent Curioſities, not to ſeem knowing, or to become talking, not to expound and rule, but to teach her all her Duty, to inſtruct her in the Knowledge and Love of God and of her Neighbours; to make her more humble, and to teach her to deſpiſe the World and all its gilded Vanities; and that ſhe might entertain Paſſions wholly in deſign and order to Heaven. I have ſeen a female Religion that wholly dwelt upon the Face and Tongue; that like a wanton and undreſſed Tree ſpends all its Juice in Suckers and irregular Branches, in Leaves and Gum; and after all ſuch goodly Outſides, you ſhall never eat an Apple, or be delighted with the Beauties, or the Perfumes of a hopeful Bloſſom. But the Religion of this excellent Lady was of another Conſtitution, it took Root downward in Humility, and brought forth Fruit upward in the ſubſtantial Graces of a Chriſtian, in Charity and Juſtice, in Chaſtity and Modeſty, in fair Friendſhips and Sweetneſs of Society. She had not very much of the Forms and Outſides of Godlineſs; but ſhe was hugely careful for the Power of it, for the moral, eſſential and uſeful Parts; ſuch as would make her be, not ſeem to be, religious.

She was a very conſtant Perſon at her Prayers, and ſpent all her Time, which Nature did permit to her Choice, in her Devotions, and reading and meditating, and the neceſſary Offices of her houſhold Government, every one of which is an Action of Religion, ſome by Nature, ſome by Adoption. To theſe alſo God gave her *a very great Love to hear the Word of God preached*; in which, becauſe I had ſometimes the Honour to miniſter to her, I can give this certain Teſtimony, that ſhe was a diligent, watchful and attentive Hearer; and to this ſhe had ſo excellent a Judgment, that if ever I ſaw a Woman whoſe Judgment was to be revered, it was her's alone: And I have ſometimes thought that the Eminency of her diſcerning Faculties did reward a pious Diſcourſe, and placed it in the Regions of Honour and Uſefulneſs, and gathered it up from the Ground, where commonly ſuch Homilies are ſpilt or ſcattered, in Neglect and Inconſideration. But her Appetite was not ſoon ſatisfied with what was uſeful to her Soul. She was alſo *a conſtant Reader of Sermons*, and ſeldom miſſed to read one every Day; and that ſhe might be full of Inſtruction and holy Principles, ſhe had lately deſigned to have a large Book, in which ſhe purpoſed to have a Stock of Religion tranſcrib'd in ſuch Aſſiſtances as ſhe would chuſe, that ſhe might be *readily furniſhed and inſtructed to every good Work.*

She always lived a Life of much Innocence, free from the Violences of great Sins: Her Perſon, her Breeding, her Modeſty, her Honour, her Religion, her early Marriage, the Guide of her Soul, and the Guide of her Youth, were as ſo many Fountains of reſtraining Grace to her, to keep her from the Diſhonours of a Crime. It is good to bear the Yoak of the Lord from our Youth, and tho' ſhe did ſo, being guarded by a mighty Providence, and a great Favour and Grace of God from ſtaining her fair Soul with the Spots of Hell, yet ſhe had ſtrange Fears and early Cares upon her; but theſe were not only for herſelf, but in order to others, to her neareſt Relatives. For ſhe was ſo great a Lover of this honourable Family of which ſhe now was a Mother, that ſhe deſired to become a Chanel of great Bleſſings to it unto future Ages; and was extremely jealous leſt any Thing ſhould be done, or leſt any Thing

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[1] *Prov.* ii. 17.

had been done, though an Age or two ſince, which ſhould entail a Curſe upon the innocent Poſterity; and therefore (although I do not know that ever ſhe was tempted with an Offer of the Crime) yet ſhe did infinitely remove all Sacrilege *from her Thoughts*, and delighted to ſee her Eſtate of a clear and diſentangled Intereſt: She would have no mingled Rights with it; ſhe would not receive any thing from the Church, but Religion and a Bleſſing; and ſhe never thought a Curſe and a Sin far enough off, but would deſire it to be infinitely diſtant. And that as to this Family God hath given much Honour, and a wiſe Head to govern it, ſo he would alſo for ever give many more Bleſſings; and becauſe ſhe knew that the Sins of Parents deſcend upon Children, ſhe endeavoured by Juſtice and Religion, by Charity and Honour, to ſecure that her Chanel ſhould convey nothing but Health, and a fair Example and a Bleſſing.

And though her Accounts to God were made up of nothing but ſmall Parcels, little Paſſions, and angry Words, and trifling Diſcontents, which are the Allays of the Piety of the moſt holy Perſons, yet ſhe was early at her Repentance; and toward the latter End of her Days, grew ſo faſt in Religion as if ſhe had had a Revelation of her approaching End; and therefore, that ſhe muſt go a great Way in a little Time, her Diſcourſes were more full of Religion, her Prayers more frequent, her Charity increaſing, her Forgiveneſs more forward, her Friendſhips more communicative, her Paſſions more under Diſcipline, and ſo ſhe trimmed her Lamp, not thinking her Night was ſo near, but that it might ſhine alſo in the Day-time in the Temple, and before the Altar of Incenſe.

But in this Courſe of her's, there were ſome Circumſtances and ſome Appendages of Subſtance, which were highly remarkable.

1. In all her Religion, and in all her Actions of Relation towards God, ſhe had a ſtrange Evenneſs and untroubled Paſſage, ſliding toward her Ocean of God and of Infinity, with a certain and ſilent Motion. It dwelt upon her Spirit, and was incorporated with the periodical Work of every Day: She did not believe that Religion was intended to miniſter to Fame and Reputation, but to pardon Sins, to the Pleaſure of God, and the Salvation of Souls.

2. The other Appendage of her Religion, which alſo was a great Ornament to all the Parts of her Life, was a rare Modeſty and Humility of Spirit; a confident deſpiſing and undervaluing of herſelf. For though ſhe had the greateſt Judgment, and the greateſt Experience of Things and Perſons that I ever yet knew in a Perſon of her Youth, and Sex, and Circumſtances; yet, as if ſhe knew nothing of it, ſhe had the meaneſt Opinion of herſelf, and like a fair Taper, when ſhe ſhined to all the Room, yet round about her own Station ſhe had caſt a Shadow and a Cloud, and ſhe ſhined to every Body but herſelf. But the Perfectneſs of her Prudence and excellent Parts could not be hid, and all her Humility, and Arts of Concealment, made the Virtues more amiable and illuſtrious.

I know not by what Inſtrument it happened, but when Death drew near, before it made any Shew upon her Body, or revealed itſelf by a natural Signification, it was conveyed to her Spirit; ſhe had a ſtrange ſecret Perſwaſion that the bringing this Child ſhould be her laſt Scene of Life: For ſo it was, that the Thought of Death dwelt long with her, and grew from the firſt Steps of Fancy and Fear, to a Conſent; from thence to a ſtrange Credulity and Expectation of it; and without the Violence of Sickneſs ſhe died, as if ſhe had done it voluntarily and by Deſign; and for fear her Expectation ſhould have been deceived, or that ſhe ſhould ſeem to have had an unreaſonable Fear or Apprehenſion, or rather (as one ſaid of Cato) *ſhe died, as if ſhe had been glad of the Opportunity.*

And in this I cannot but adore the Providence, and admire the Wiſdom and infinite Mercies of God. For having a tender and ſoft, a delicate and fine Conſtitution and Breeding, ſhe was tender to Pain, and apprehenſive of it, as a Child's Shoulder is of a Load and Burthen: And in her often Diſcourſes of Death, which ſhe would renew willingly and frequently; ſhe would tell, that ſhe feared not Death, but ſhe feared the ſharp Pains of Death. The being dead, and being freed from the Troubles and Dangers of this World, ſhe hoped would be for her Advantage; and therefore that was no Part of her Fear. But ſhe believing the Pangs of Death were great, and the Uſe and Aids of Reaſon little, had Reaſon to fear, leſt they ſhould do Violence to her Spirit, and the Decency of her Reſolution. But God that knew her Fears, and her Jealouſy concerning herſelf, fitted her with a Death ſo eaſy, ſo harmleſs, ſo painleſs, that it did not put her Patience to a ſevere Trial. It was not (in all Appearance) of ſo much Trouble, as two Fits of a common Ague: So careful was God to remonſtrate to all that ſtood in that ſad Attendance, that this Soul was dear to him; and that ſince ſhe had done ſo much of her Duty towards it, he that began would alſo finiſh her Redemption by an Act of a rare Providence and a ſingular Mercy.

She had in her Sickneſs (if I may ſo call it, or rather in the Solemnities and graver Preparations towards Death) ſome curious and well-becoming Fears concerning the final Eſtate of her Soul. But from thence ſhe paſſed into a *Deliquium*, or a kind of Trance, and as ſoon as ſhe came forth of it, as if it had been a Viſion, or that ſhe had converſed with an Angel, and from his Hand had received a Label, or Scroll of the *Book of Life*, and there ſeen her *Name* enrolled, ſhe cried out aloud [*Glory be to God on high: Now I am ſure I ſhall be ſaved.*] Concerning which Manner of diſcourſing we are wholly ignorant, what Judgment can be made; but certainly there are ſtrange Things in the other World, and ſo there are in all the immediate Preparation to it; and a little Glimpſe of Heaven, a Minute's converſing with an Angel, any Ray of God, any Communication extraordinary from the Spirit of Comfort which God gives to his Servants in ſtrange and unknown Manners, are infinitely far from Illuſions; and they ſhall then be underſtood by us, when we feel them, and when our new and ſtrange Needs ſhall be refreſhed by ſuch unuſual Viſitations.

But I muſt be inforced to uſe Summaries and Arts of Abbreviature in the enumerating thoſe Things in which this rare Perſonage was dear to God, and to all her Relatives.

If we conſider her Perſon, ſhe was in the Flower of her Age, of a temperate, plain and natural Diet, without Curioſity or an intemperate Palate; ſhe ſpent leſs Time in Dreſſing, than many Servants; her Recreations were little and ſeldom, her Prayers often, her Reading much: She was of a moſt noble and charitable Soul; a great Lover of honourable Actions, and as great a Deſpiſer of baſe Things; hugely loving to oblige others, and very unwilling to be in Arrear to any upon the Stock of Courteſies and Liberality; ſo free in all Acts of Favour, that ſhe would not ſtay to hear herſelf thanked, as being unwilling that what Good went from her to a needful, or an obliged Perſon, ſhould ever return to her again; ſhe was an excellent Friend, and hugely dear to very many, eſpecially to the beſt and moſt diſcerning Perſons, to all that converſed with her, and could underſtand her great Worth and Sweetneſs: She was of an honourable, a nice and tender Reputation; and of the Pleaſures of this World which were laid before her in Heaps, ſhe took a very ſmall and inconſiderable Share, as not loving to glut herſelf with Vanity, or to take her Portion of good Things here below.

If we look on her as a Wife, ſhe was chaſt and loving, fruitful and diſcreet, humble and pleaſant, witty and compliant, rich and fair, and wanted nothing to the making her a Principal Precedent to the beſt Wives of the World, but a long Life, and a full Age.

If we remember her as a Mother, ſhe was kind and ſevere, careful and prudent, very tender, and not at all fond, a greater Lover of her Childrens Souls, than of their Bodies, and one that would value them more by the ſtrict Rules of Honour and proper Worth, than by their Relation to herſelf.

Her Servants found her prudent, and fit to govern, and yet open-handed and apt to reward: A juſt Exactor of their Duty, and a great Rewarder of their Diligence.

She was in her Houſe a Comfort to her deareſt Lord, a Guide to her Children, a Rule to her Servants, an Example to all.

But as ſhe related to God in the Offices of Religion, ſhe was even and conſtant, ſilent and devout, prudent and material: She loved what ſhe now enjoys, and ſhe feared what ſhe never felt, and God did for her what ſhe never did expect. Her Fears went beyond all her Evil; and yet the Good which ſhe hath received was, and is, and ever ſhall be beyond all her Hopes.

She lived as we all ſhould live, and ſhe died as I fain would die.

Died Oct. 9. 1650. *at her Houſe* Golden Grove *in* Carmarthenſhire.

The CHARACTER of the moſt Revd Dr. JAMES MARGETSON, Archbiſhop of Armagh, by HENRY, Lord Biſhop of Meath.*

HE was born at *Drighlington* in *Yorkſhire*, and educated at *Peterhouſe* in *Cambridge*, and after in the Pariſh of *Watlaſs* in his own Country preferred and beneficed.

There that great *Strafford* (then Lord Viſcount *Wentworth*) deſigned for the chief Government of *Ireland*, taking notice of his Piety and Parts, and of his good Report generally; he brought him over with him,[a] for the ſake of being near him in his Devotions.

Having thereupon given up that his Preferment in *England*, he was afterwards in *Ireland* plentifully provided for, and ſettled in the Deanery of the Cathedral of the *Bleſſed Trinity*, commonly called *Chriſt-Church, Dublin*.

But here after a while was he, as were all, ſurpriſed with that general Calamity and Deluge of Evil, overwhelming the whole Kingdom, *that grand Rebellion* breaking out *on the 23d of October*, 1641, wherein thouſands of poor Proteſtants were cruelly murdered. Thouſands alſo naked and famiſhed *eſcaping but with the Skin of their Teeth* (miſerable *Job*'s ſad Expreſſion of himſelf in his Sufferings.[b]) Theſe came in daily from all Quarters, flocking and ſwarming to *Dublin*, a City of Refuge then for thoſe miſerable Sufferers.

Of thoſe poor Creatures, woeful Objects of Compaſſion, ſo many in freſh Numbers had been continually by this charitable Perſon fed, clad, and relieved, that he was himſelf thereby brought to Streights, the Courſe of his Revenue here being every way ſtopt. By which, and by the Dangers daily drawing nearer even to the very Gates, he was at length enforced from hence into *England* for Security and Subſiſtance.

But there alſo not long after was he (as by ſome Fatality) overtaken with Evils as unexpected, as great and general, by which Church and State were together overturned. *As if one fleeing from a Lion ſhould meet with a Bear, and going into an Houſe and leaning his Hand on a Wall, a Serpent ſhould bite him*;[c] for he was by the diſloyal Party there taken and caſt into *Mancheſter Goal*, where he continued untill he was by exchange of three or four Officers thence delivered.

And having thus weathered that Storm, he conſidered of ſome more private Retirement, and freer from Danger, which he thought might be beſt found in *London*; there *hiding himſelf in his Chamber* (GOD's Advice to his in times of Evil) *untill that Indignation* (alſo read *Tyranny*) were overpaſt.[d]

His Sufferings were of long continuance, from 1641, to 1660; for then was the Face of all Things in Church and State changed gloriouſly, his Majeſty returning to his People and to the Throne of his Royal Anceſtors. *Then were our Judges reſtored as at firſt, and our Counſellors as at the Beginning.*

A Deſcription of happy Times:[e] then was the *Church* out of *Confuſion* and *Deformity* thereby returned to her former *Beauty* and *Order*; and then were the Breaches in GOD's Houſe repaired, its ſcattered Members recalled, and fit Perſons ſought out for ſupplying and filling up thoſe Vacancies, which the Wickedneſs of thoſe diſmal Times had occaſioned.

Among thoſe was this pious Perſon ſought, found, and brought forth, and by his ſacred Majeſty returned into *Ireland*.

Where, *Anno* 1660, he was appointed to ſit as Archbiſhop in the *Metropolitical Chair of this Province of Dublin*. Afterward, *Anno* 1663, on the Deceaſe of that learned and worthy Prelate, *Primate Bramhall*, he was removed and promoted *to the Archbiſhoprick of Armagh and Primacy of all Ireland*.

Nor did his *Honours* there ſtop, but thoſe were after followed with (what he accounted juſtly an Addition to the greateſt) *his being alſo choſen Vice-Chancellor of the Univerſity of Dublin*.

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* From the Sermon preach'd at *Chriſt-Church, Dublin*, *Aug.* 30. 1678. Printed at *London*, 1679. In *Quarto*.

[a] Into *Ireland*. [b] *Job* xix. 20. [c] *Amos* v. 19. [d] *Iſaiah* xxvi. 20. [e] *Iſaiah* i. 26.

Thus we have ſeen him at the *higheſt* that *this Church of Ireland* could raiſe him; ſee him now as to his *Qualifications* thereunto.

In him appears what the great Apoſtle St. *Paul* wiſhes for and requires in a Biſhop, [e] *that he be blameleſs, hoſpitable, ſober, a lover of good Men, juſt, holy, holding faſt the Faith* (Orthodox) theſe I but name only without farther Application as to him, who may rather ſeem to be in that, named or pointed at, from his juſt and owned Character; add his *Learning*, a fit Application for ſuch. His Parts were more in Subſtance, than Shew, ordinarily. His Value was much intrinſick, not overlaid and ſet forth for Oſtentation. He was a Veſſel full of rich Liquor, which muſt be pierced if taſted, and then found fragrant, pleaſing, and refreſhing. This his being as to himſelf reſerved ſeems to be *a natural Diſpoſition* in him, being of a *quiet Spirit* like *Iſaac* among the Patriarchs (*Abraham* and *Jacob*) of leſs Noiſe in the World than they; and as the Pattern to all, our LORD CHRIST, [f] *not ſtriving, nor his Voice heard in the Streets*, ſeeming to be rather blamed by his Friends, as was *our* LORD alſo by his, [g] *go* (ſaid they) *over Jordan, that thy Diſciples may ſee the Works that thou doeſt, for there is no Man that doth any Thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do thoſe Things ſhew thyſelf to the World*; ſo was it with him generally, I *except when the Church came to be concerned.* Then was he up and diſcharged the Duty of a true Prelate, *the Zeal of* GOD's *Houſe eating him up*; he being thereupon ſometimes paſſionately troubled, where any Thing fell ſhort of his Expectation that way. *Careful* he was of his epiſcopal *Charge*; as in what was in his *own Dioceſe of Armagh*, under his ordinary care, ſo throughout his *Province*; that others in like Place ſubordinately ſhould ſee to their Work alſo. He did encourage Well-doing in all the Clergy, exhorting the Backward, and reproving what was amiſs; and that generally in Mildneſs, but ſometimes where Cauſe required, ſharply, yet that oft with Tears.

Not long before his End, being faſtened to his Bed, and a Viſitation then being held by his Surrogate, for his Dioceſe of *Armagh*, he deſired, in the return, to underſtand the State of the Churches there; to which this Accompt was given him, that there was no Church there without an able and learned Miniſter; and that the Duty in every Church was performed duly by a Reſident Miniſter, or an able Reſident Curate with competent Allowance. This I had from a learned Perſon, whoſe that Work was under him principally, which Accompt was by him received with much Satiſfaction, as what was to be ſhortly after given by him to the great Biſhop of Souls.

As to *Charity*, *Piety*, and *Beneficence*, this is a principal *Qualification*, and becoming that ſacred Order above others, concerning which, as to *this pious Prelate*, ſomething hath been already ſpoken. His charitable *relieving thoſe poor ſtript Proteſtants in* Ireland *while he was there*, Anno 1641, *feeding the Hungry, clothing the Naked, and providing all Neceſſaries for the Sick*; and that ſo liberally, and ſo long, as that he was himſelf at length brought near to his Morſel, and thereby inforced to ſeek elſewhere what to eat; of which before alſo *in times of his Retirements in England*, his own Stock and Store being ſhort for helping others as he deſired, *he made it his Work to ſtir up others to that good Work*, for relieving the Neceſſities of poor *Iriſh* Sufferers, flocking daily to *London* for Help; eſpecially for the Diſtreſſed of the Clergy; and thoſe particularly of *England* ſuffering for a good Conſcience. And among others was thereby relieved that worthy and learned Prelate of *Ireland*, Biſhop *Chappel*. After his Return into *Ireland*, GOD having bleſſed him in his Subſtance conſiderably, he would not be unmindful of that Place in *England* where he was born. And at *Drighlington* in *Yorkſhire*, his Native-place and Country, he erected and endowed a *Free School*, endowing that with a large yearly Revenue for ever. And in *Ireland*, beſide what was by him piouſly contributed toward the repairing and adorning the two *Cathedrals* in *Dublin*, *Chriſt's Church* and *St. Patrick's*, there was added his Care and Bounty towards his Cathedral at *Armagh*. As to *Armagh*, that had oft fatally ſuffered almoſt to utter Deſolation; that Place being ſeated in the Province of *Ulſter*, being in troubleſome Times ſubject to frequent Incurſions and Attempts of Enemies. It had ſuffered by Fire and Sword *Anno* 890, 893, and 919, 1166, and 1179, and 1189, and laſtly 1642, when Sir *Phelim O Neil*, at the Head of an Army, detached an Officer, who deſtroyed *Armagh*, and conſumed *that great Cathedral with Fire*, which ſacrilegious Act of that wicked Perſon eſcaped not divine Juſtice, *he ſoon after falling diſtracted and dying miſerably.* The repairing that vaſt Pile and Cathedral of *Armagh*, was a chief Care of this pious Prelate, its Archbiſhop, to the juſt Praiſe of his Piety, Care, and Beneficence.

As to his otherwiſe diſpenſing charitably to the Needy, he reſerved himſelf in that unto himſelf (as in other his great Parts) which were not for common Obſervation; Charity being in that properly ordered, ſo as that *the Left-hand ſhould not know what the Right-hand doth*; yet by that faithful Hand by him in ſuch Occaſions ordinarily employed, I have Aſſurance that he was *full of good Works*, and in that way conſtant and forward, not expecting Solicitations and Addreſſes toward it, but inquiring ſecretly for the Poor and Needy, and ſending them often Help, they knew not whence, and that as Occaſion was for it, liberally. One Perſon being inſtanced (but not named) to whom at one time, out of his own Purſe, he ſent one hundred Pounds.

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[e] *Tit.* i. 7, 8.

[f] *Mat.* xii. 19.

[g] *John* vii. 3, 4.

I ſay, *out of his own Purſe*; to difference what was ſo by him done, from what, *by his honourable Place of his Majeſty's Almoner of Ireland*, he faithfully diſperſed. Faithful he was in that his publick Truſt, not ſuffering any Part of what came in that Way to mix with his private. But depoſiting this in that faithful Hand that received it, to be forthwith diſpoſed to its proper Uſe, as the Comings in, which were ſlow, would allow it. I have peruſed thoſe Accompts, and found the Comings in to be ſometimes twenty Shillings, or ſuch ſmall Sums at a time, ſometimes more, but never above twenty-three Pounds, and that but once, thoſe Comings in alſo being uncertain, and but as Occaſions were for it, by its double Branches of *Fines* and *Deodands*, the whole Sum of both put together making up but 169*l.* 18 *s.* 1 *d.* and that in fifteen Years from 1663 to 1678. Yet was this, whatſoever it was in common Eſteem, ſufficient to cloud his private Charity, all by him done, being commonly interpreted only on the publick Accompt, which was no Trouble to him, but well anſwering his Deſire of being in that Work as to himſelf private and unobſerved.

As to his private Eſtate and Fortunes, God bleſſed him in that abundantly. A Bleſſing promiſed to the Charitable, yet is not that always ſo in this Life: God reſerving his Retributions from ſome, and giving the greater to another; here alſo Providence ordering commonly, that *all Things be alike to good and bad*; [h] and that *Love* or *Hatred* (of God to Men in their ſeveral States of Good and Evil) appear not by *any Thing before them*, *Proſperity* or *Adverſity*, [i] ſince there are *Wicked proſperous*, and *Good ſuffering*; *the Good often abounding in outward Happineſs*, and *the Wicked in Miſery*. *Abraham*, *Iſaac* and *Jacob*, among the *Patriarchs*, had the Bleſſing of Abundance. But it is to be obſerved, that *the Proſperity of the Good is more ſubject to Envy and Detraction, than is that of the Wicked commonly*; ſo was it with *Iſaac*. He was proſperous, and was therefore maligned and troubled, altho' peaceable and quiet, and thruſt away by his ill Neighbours the *Philiſtines*, which being by him expoſtulated with them, the *Anſwer* was, *becauſe we ſaw certainly that the Lord was with thee.* [k]

This ſeems the Condition of this Patriarch alſo (for in that Rank of a Patriarch in the Church, is the Primate of *Armagh* alſo eſteemed) God thus bleſſing him; if it be not a Trouble to ſome, yet there is from that what is objected for a Crime, that *in England he had laid out what he had acquired in Ireland*, and *not there rather where he had it*. This is obſerved.

But to the contrary it is well known, that even *in Ireland* he laid out for a Settlement for one of his Children, *no leſs than four Thouſand Pounds at once*. And the like *Sum of four thouſand* more towards the Settlement there of another of his Children. He was alſo on purchaſing not far off, an Eſtate, ſold after for ſix thouſand Pound, which he might have had cheaper, but refuſed to deal in it, underſtanding Part of it to be Abbey-Land. For in all his Layings out whereſoever, he was ever careful not to meddle with any Concern of the Church, nor with Tithes, nor with what did belong to Abbeys, having often obſerved the Evil of that to their Poſſeſſors.

That therefore of *his not laying out of his Subſtance in Ireland*, is a cauſeleſs Detraction, the contrary appearing conſiderably.

But, *wherein is the Evil of his providing a Settlement alſo in England, as in Ireland*; and whether in that were not his Conſiderations prudent and provident?

He had *in Ireland ſeen and felt* the prodigious Evils of that *fatal Year* 1641. How it was then with *others*, and with *himſelf* alſo; and that holding twenty Years after.

He might have remembered that the Year 1641 *was not the firſt of that kind in this Kingdom*; that being but a repeating over and over again what was often before; altho' never in ſo high a Degree of Miſchief in any Age till then.

He might have conſidered, *that it might be ſo again, as then and before*; the ſame Effects likely following where the ſame Cauſes are in being. *Solomon*'s Obſervation of Times generally, may be ſo here: *The Thing that hath been, is what ſhall be, and that which is done, is that which ſhall be done.* [l] May it not therefore be thought adviſeable and convenient on ſuch Conſiderations, that there ſhould be a laying up in Store, where is more Security to anſwer ſuch Accidents; but now to come from this great Prelate's Life to his End.

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[h] *Eccl.* ix. 2.

[i] *Eccl.* ix. 1.

[k] *Gen.* xxvi. 27, 28.

[l] *Eccl.* i. 9.

A little before his laſt Diſtemper *he found* (as he ſaid) *his Heart filled with Joys and Comforts in* GOD, *extraordinary above all that could be imagined.* Such are found in GOD's Children *ſometimes after great Trials and Sufferings, to refreſh. Sometimes under ſuch Sufferings to ſupport, as an Angel ſent to Chriſt in his Agony,* [m] after which we hear him not complain any more, *as thrice before of his Cup.* [n] And *ſometimes* this is *before* and *introductory to ſome great Change, preparing for it.*

The 5th of *May* laſt, a Sacrament Day in this Church, he would be then a publick Communicant, and tho' his Diſtemper had already gotten ſome hold of him, he preferred GOD's Service to his private Condition. For as he was always a conſtant Frequenter, above others, of the publick Service of GOD, he would omit no Occaſion for that, where any Competency of Health would permit. After that, and from thenceforth, *he was confined to his Houſe* by his Indiſpoſition increaſing.

But, *there he found the Church; the Church at his Houſe*; his *Houſe* being an *Oratory* for conſtant and frequent Devotions; *publick* in the Uſe of Church Offices, and in *private* Prayers alſo; many reſorting thither principally for ſerving God. And when *he ſeemed to be confined to his Chamber*; yet then (altho' not well able) would he ſtep out to be in the Company of thoſe worſhipping GOD in the next Room, parting from them with a Bleſſing to that Meeting. After a while that Liberty was denied him, not to *be reſtrained only to his Chamber, but to be alſo faſtened to his Bed.* Then notwithſtanding ſome Hopes given by his Phyſicians, he gave himſelf to prepare carefully for that Change which he did foreſee more than others. This he did by Prayer, and for the Church was his Prayers particularly; and deſired others Prayers alſo with him and for him. Alſo by private Meditation, in which he was frequent, complaining ſometimes of being in that diſturbed by ſome not obſerving it. He deſired alſo the Sacrament, which he received together with the Church Abſolution, being exceedingly ſatisfied and comforted with *both*.

His *Pains* increaſing, his Patience alſo increaſed, and appeared to Admiration, hardly complaining otherwiſe, than by a Groan now and then ſtealing from him, and being once obſerved by ſome Geſtures to be troubled, he was aſked, *where his Pain was? Where,* (ſaid he) *even from Fingers ends to my Toes ends,* and yet ſhewing in all, little Trouble, only turning to me, he ſaid (*Credo reſurrectionem Carnis* [o]) as if not willing others ſhould underſtand his Pain, and ſhewing how he found in that, Support under all Sufferings, *his Faith and Hope of the Reſurrection.* Some wiſhing *him Eaſe,* he *deſired* (he ſaid) *Patience rather,* that *being a Grace and from* GOD's *Spirit, Eaſe* being *natural*; often he had in his Mouth that of the Apoſtle, [p] *I deſire to diſſolve and be with Chriſt*; *to diſſolve,* not (commonly) *to be diſſolved,* this ſignifying *Obedience* and *Submiſſion* (which is well) but the other Willingneſs and Deſire to be with CHRIST. This alſo he had ſometimes, *I am not aſhamed to live nor fear to die.*

And in that his laſt; his Lips were much for Bleſſing; and he had the Happineſs of being ſenſible to the laſt. And his End was with the Bleſſing of *a good old Age,* the 78th Year of his Age, [q] *then carried to his Grave in a full Age, like as a Shock of Corn cometh in, in his Seaſon,* ſo to be laid up till the Reſurrection.

Died in Auguſt 1678, *and buried the 30th of the ſame Month in* Chriſt-Church, Dublin.

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[m] *Luke* xxii. 43. [n] *Heb.* v. 7. [o] I believe that there ſhall be a Reſurrection of the Dead. [p] *Phil.*
[q] *Job* v. 26.

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The CHARACTER *of the Hon^{ble} Sir* RICHARD HOGHTON, *of* Hoghton, *Bar^{t}, by* SETH BUSHELL, D. D. *

IT has pleaſed Almighty God, the wiſe Diſpenſer of all his Providences, by a ſud- Stroke to make a ſad Breach in a worthy Family, in taking away the chief Head thereof; a Perſon of great Worth and Honour, of an honourable Extraction, of a generous Diſpoſition, and of a courteous, kind and affable Temper, whoſe high Degree was ſo ſeaſoned with an humble Carriage toward all Inferiors, as laid upon them a juſt Obligation for true Honour and Service.

And that I may give you no other Character of him, but what is juſt and due, and becoming this Place, I may truly tell you, and your Teſtimony goes along with me herein, that he was free and hoſpitable in the Entertainment of his Friends, and moſt pleaſed with their kind and chearful Viſits. His Comportments at home and abroad were like himſelf, ever beſpeaking a generous and worthy Mind; and ſuitable to that Eminency of Intereſt and Repute, which upon juſt Accounts he held in his Country.

'Twas his great and deſerved Commendation, that he was free from thoſe Vices, which are the grand Stains of true Honour: I mean Intemperance, Debaucheries, Revelling, diſſolute Practices, profligate Courſes, and the like, with which theſe evil Times, and Days of Iniquity do ſo much abound.

That he was a profeſs'd Proteſtant, I need not tell you; 'tis well known to thoſe that knew him, how real and forward he was that Way, and his publick receiving the Holy Sacrament of the Lord's Supper by my Miniſtration in this Place, and in this Congregation, according to the Uſage of the Church of *England*, as you can teſtify, bears Witneſs for him.

He was a Perſon of many moral Virtues, and divine Graces too. That Expreſſion of his to one of his Friends not long before he died, *That* God *accepts of a little Grace, if true and ſaving; and that none knew what had paſſed between* God *and his own Soul in ſecret*; argued more than an ordinary Stamp of Grace upon him, which might be evidenced in divers Particulars, were time convenient for it.

He had ſome Fore-thoughts and previous Apprehenſions of his Death approaching, or at leaſt that he ſhould not live long; which may be hence inferr'd, in that not long before the Diſtemper ſeiz'd him, whereof he ſhortly died, and when he ſeem'd to be well in Health, as to his bodily State, yet then he diſcourſed of his Death and latter End, as coming on, and of ſeveral Particulars, which he foreſaw would be incident thereupon (as repreſenting that State to himſelf in his own Thought by a previous Survey) and ſo was proceeding to give divers Directions and Monitions, which the Love, his dear Relations had to him, would not ſuffer them to hear uttered upon ſuch an Occaſion.

In a word, I may truly ſay, that the Country has loſt a good Patriot, the Gentry an eminent Perſon in their Number, the poor Neighbourhood a conſtant and charitable Supporter, his Friends an hoſpitable Receiver, Kindred an honourable and reſpective Relation, Servants have loſt a good Maſter, myſelf a worthy Patron, Children an indulgent Father, an honourable and virtuous Lady a dear Conſort; but tho' the Loſs be great in theſe Reſpects on Earth, yet the Gain is more exceeding and weighty to him in Heaven.

Died in Febr. 1677; *and buried the* 14*th of the ſame Month at* Preſton *in* Amounderneſs *in* Lancaſhire.

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* From the Sermon preach'd at *Preſton* in *Amounderneſs* in *Lancaſhire*, *Febr.* 14. 1677; Dedicated to the Hon. Sir *Charles Hoghton*, Bart. and the Lady *Sarah Hoghton*, his Mother; and printed at *London* in 1678. In *Quarto*

The

The CHARACTER *of the* R^{t} *Hon*^{ble} *the Lady* MARY, *Daughter to* Ferdinando *late Earl of* Huntingdon, † *by* SAMUEL WILLES, M. A. *and Preacher at* All-hallows *in* Derby. *

THIS excellent Lady, in her higheſt and moſt raviſhing Meditations of Heaven, could but conjecture only, and that very imperfectly, what GOD hath prepared for her, and for all thoſe that love him. But ſhe underſtood and felt ſo much, as ſerved to engage and animate her in all the Exerciſes of holy Living. And ſhe never thought thoſe Conditions hard, which GOD requires to *make us meet to be Partakers of the Inheritance of the Saints in Light.*[a] And this I ſhall endeavour to make appear in the following Accounts of her; which I have collected from the happy Opportunities I have had for many Years, to make Obſervation of her holy Life, and from ſome Memorials, which thoſe who beſt knew her have communicated to me. And if any can be ſo invidious, as to think the Character I ſhall give can exceed the Subject, I ſhall ſay nothing, but that of the admirable *Pliny:*[b] *That thoſe who neglect the doing praiſe-worthy Things, look upon all Commendations as Flattery.* Nor ſhall I fear any Miſconſtructions, it being an excellent Service to Virtue and Piety, when thoſe Perſons who have been the greateſt Examples of it, are commended to Imitation. For an hundred Sermons and Advices of Religion are not ſo perſuaſive as a ſingle Example, eſpecially ſo illuſtrious an one, as this moſt incomparable Perſon was.

She was born within few Miles of this Place,[c] being the fifth Daughter of her great and virtuous Parents, of whoſe Blood and Deſcent it is not my Deſign to give any Account. Nor can it be needful to any, that have the leaſt Acquaintance with the Hiſtory or Heraldry of the Kingdom. She was educated under the Care, Precepts, and Example of her excellent Mother: And her great and capacious Soul received and improved thoſe happy Advantages to ſuch a Degree, that (beſides other Qualifications proper to a Perſon of her Age, Sex, and Quality) ſhe had very early attained to great Meaſures of Prudence, and of grave and wiſe Conduct; and (in the Prophet's Words) *the Child was an hundred Years old.*[d] And this was no Defect of Wit or Spirit. Her Compoſedneſs of Mind proceeded not from Phlegm: Nor was Dulneſs excuſed and concealed under the Name of Gravity. She underſtood well, and (in its proper Seaſon) could entertain herſelf and others with all the innocent Ingenuities, and Sprightlineſs of Converſation. But her great Soul aſpired to more ſuitable Entertainments, to Things ſolid, improving and rational. She had then ſo little of the Levity, Heats, and Indiſcretions common in that time of Life, that ſhe became an Example to her Sex, even in her very young Years; and had thereby the mighty Advantages of ſetting out at firſt in a right Courſe, gaining Habits of Virtue, and exalting her Mind with the nobleſt Images and Rules of it.

To the gaining theſe Attainments, ſhe had the Aſſiſtance of a quick and ſharp Underſtanding, and deep Apprehenſion, with a Judgment ſo diſcerning, as happily determined her the right Way, when ſhe was at any time to conclude what was true or falſe, good or evil. For having ſubmitted her innocent and unprejudiced Soul to the Conduct of Virtue, and continually begging of Almighty GOD the Illumination and Guidance of the Holy Spirit; ſhe was by this Means preſerved from thoſe Errors, into which Pride and Confidence have ſeduced many others. Nor was it an inconſiderable Safeguard, that ſhe always had upon her Spirit ſo great a Senſe of Honour. By which I mean not any immoderate Remembrance of her noble Extraction, nor any inſolent or haughty Behaviour towards others (for none could be more humble and obliging) but I mean a continual Regard to Things naturally Great and Honourable, a Circumſpection to avoid all that is baſe and vile, and unſuitable to the Dignity of Nature, and the Principles of Virtue, and to that Condition of Men from whom the Laws and Rules of Demeanour are expected.

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† And Wife to *William Jolife* of *Caverſwell-Caſtle* in the County of *Stafford*, Eſq;

* From the Sermon preach'd at *Aſhby-de-la-Zouch, December* 12. 1678; dedicated to the Rt. Hon. *Theophilus* then Earl of *Huntingdon*, her Ladyſhip's Brother; and printed at *London* in 1679, in *Quarto.*

[a] *Col.* i. 12.

[b] Lib. 3. Epiſt. 21.

[c] *Aſhby-de-la-Zouch.*

[d] *Iſaiah* lxv. 20.

Her Paſſions and Affections (as is uſual in the moſt elevated Souls) were great and quick; but under ſuch admirable Reſtraint and Command, that one would have thought it had been Conſtitution in her, and not Diſcipline: And that ſhe had been the Miſtreſs of her Paſſions by the Benevolence of Nature, and not by Care and Labour. But this latter was manifeſt. For ſhe was far from being inſenſible: And as ſhe underſtood, as well as any, all the Offices of Friendſhip; ſo would her generous Mind reſent them. She had none of that Meanneſs in her, to ſtudy Diminutions of any Act of Kindneſs, or to ſuſpect a Deſign in it; but magnify'd it to others, and to herſelf too. She readily ſuppoſed every Thing that could greaten the Teſtimonies of Friendſhip to her; and her Recompences always bore Proportion to this Generoſity. She was always jealous her Returns had not been ſufficient, and that ſhe had come ſhort of the juſt Performances of a Friend.

But in caſe of any Neglect or Failure towards her, of any Unkindneſs or Diſſervice (in what meaſure ſoever ſhe might apprehend it) all her Reſentments were ſealed up. Not that ſhe kept any black Regiſters of Injuries, or *Memento's* againſt an Opportunity of Retaliation: But ſhe conſider'd all that could leſſen the Offence, and where it could not be defended, ſhe made ſure to forgive it. And if any expreſs'd a Concernment that ſhe was injured, ſhe labour'd to appeaſe them, by alledging all imaginable Excuſes and Extenuations of the Offender's Fault: Not eſteeming any Intereſt of her own worthy the Paſſion of a Friend's Vindication.

She bore ſo perfect a Hatred to all Vice and Immorality, that the leaſt Approaches towards it in any Perſon, received from her the Reprehenſion of a Bluſh, or a Frown, or (if ſhe judg'd it expedient) a more direct and open Confutation. But ſhe had few Occaſions to exerciſe this Part of her Virtue: For her Preſence was awful; and 'tis a Torment to vain and extravagant Perſons, to be under the Limitation and Confinement which virtuous Company puts upon them. It is poſſible nevertheleſs, that in many Perſons far inferior to her in Goodneſs, ſome Actions and Behaviours of a reſembling Nature may be obſerved. But then they are commonly but the Oſtentations of a counterfeit Virtue; little Devices and Ambuſhes to get Fame and Commendation. In her they were grown to Cuſtom: So habitual and familiar, that ſhe never expected any Obſervation ought to be made of them.

To all theſe Qualities of a cultivated and enlarg'd Mind, excellent Underſtanding, and a commanding Reaſon, ſhe ſuperadded a holy, pure, and even angelical Life. To know God, and to be like him, was her firſt and great Endeavour. She lived always in Proſpect of Heaven, and thither did her devout Spirit evermore aſpire. This made thoſe Temptations, which prevail ſo fatally upon others, prove only Moleſtations to her. This World (as it was to *Monica*,[e] diſcourſing of Heaven with her holy Son) was vile and deſpicable in her Eye, whoſe Contemplations and Longings were directed to Things eternal. She wiſely concluded, that a meek and quiet Spirit, a true Devotion and ſevere Virtue, were more excellent Acquiſitions, and more lovely Ornaments, than any of the gaudy Vanities, wherewith vulgar and narrow Souls are ſo unreaſonably tranſported. Nor did ſhe only approve the Things that are excellent, but ſhe practiſed them alſo, to ſuch a Degree, that in her, primitive Chriſtianity was revived; and ſhe lived as thoſe firſt Chriſtians did, and as we ſhould. And this (by the Grace of God) preſerved her from thoſe low Conceptions of Religion, which many have taken up: Who would make it to conſiſt in the little Badges and Cognizances of a Party; in angry Diſputings, and fooliſh Wranglings; in bringing all Things into queſtion, and projecting eternal Amendments in ſpiritual Affairs; in zealous contending about *Words* and *Names*, &c. Talk and Pretence ſhe never eſteem'd worthy her Conſideration; and was not to be impos'd upon by the Slights and Oſtentation of the Factors for other Churches. But having, upon Principles of Judgment and Conviction, fully ſatisfied herſelf, ſhe conſcienciouſly and devoutly adhered to the Doctrine, Worſhip, and Diſcipline of the Church of *England*. And tho' (like *Mary* in the Goſpel) ſhe had thus *choſen the better Part*, making Religion her great Buſineſs and Employment, yet ſhe was ſenſibly offended when ſhe found it taken notice of, unleſs it were by Imitation: Her Deſign being to provoke others to good Works, not to flattering Attributions. Not that ſhe was aſhamed of being thought religious, but ſhe dreaded the Hypocriſy of a deſigned Publication that ſhe was ſo.

And as a further Evidence that ſhe ſtudied the *Power* of Godlineſs, not the *Form* of it, ſhe labour'd moſt in the retired Intimacies of true Religion. This appear'd in the conſtant Frequency of her private Devotions, which ſhe perform'd three times a Day at the leaſt: Uſing to that Purpoſe the moſt private Concealments, not only to avoid Diſturbance, but (what ſhe more ſhun'd) Diſcovery. And to aſſiſt, enlarge, and enforce her Devotions, ſhe added to them frequent Faſts. Wherein ſhe held herſelf to our Saviour's Rule, *When ye faſt, be not as the Hypocrites, of a ſad Countenance: For they disfigure their Faces, that they may appear unto Men to faſt. But when thou faſteſt, anoint thy Head, and waſh thy Face, that thou appear not unto Men to faſt, but unto thy Father, which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly.* [f] Thus upon ſuch Occaſions ſhe would ſeem to eat, and to take her uſual Repaſt, that ſhe might eſcape Obſervation: Nor would any thing more diſcompoſe her, than an Inquiſition into her Abſtinence.

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[e] The Mother of St. *Auguſtine* Biſhop of *Hippo* in *Africa*. See his *Confeſſ.* lib. 9. c. 10.

To her Prayers and Faſting, ſhe added (as a neceſſary Concomitant) Alms to the Poor, in diſpenſing whereof ſhe was extremely kind and bountiful, and was ſomewhat ſevere to herſelf oftentimes, that ſhe might be the more charitable to them that were in need. And her Liberality in this kind was always accompanied with ſuch a condeſcending and obliging Compaſſion, as render'd her Reliefs of the Diſtreſſed doubly comforting to them. But in theſe pious Diſtributions ſhe uſed ſuch Means of Secrecy, that no more particular Accounts can be given, than ſuch as can be gathered from thoſe Perſons, who, to manifeſt their Gratitude, have made Treſpaſs upon their Promiſes of Concealment.

To ſuſtain and nouriſh this conſtant Courſe of Piety and Devotion, ſhe daily drew Succours from the Holy Scriptures, beginning and concluding every Day with ſome Portion of them. And this not as a Taſk, and to maintain a Cuſtom, but as a peculiar Delight, and the moſt agreeable Entertainment of her Mind. Which appeared in her youthful Time, when, about twenty Years ſince, ſhe reſided here in this Town, the Bell at Four in the Morning (even in the Winter Seaſon) was her certain Summons to her Devotions, which were ſeconded by diligent reading and meditating upon the holy Word of GOD. Wherein ſhe aſſiſted herſelf, not only by publick Sermons, but by the beſt and ſoundeſt Expoſitors which our Church affords. And all this, not to give herſelf a mere intellectual Improvement and Satisfaction; but ſhe ſuffer'd the divine Law to paſs into Government: It ruled and commanded her in all her Actions; and ſhe adorned the Doctrine of GOD our Saviour by a ſuitable Converſation.

But it is not to be omitted, that the Principal of all her Joys was the bleſſed Sacrament; Her devout Soul finding the moſt ſatisfying Refreſhments in the ſpiritual Feaſt of the moſt precious Body and Blood of her Saviour; which made her moſt earneſtly embrace every Opportunity ſhe could lay hold on to partake of that holy Myſtery. Accordingly ſhe communicated once every Month, ſince her Reſidence in *London*; fitting herſelf beforehand with all poſſible Preparations due to the Dignity of that divine Celebration. And herein ſhe exerciſed ſuch Acts of Devotion, and religious Auſterity to herſelf, as if it had been the laſt Act of her Life: And that ſhe were to paſs from the Altar to the Tribunal, from the Table of our LORD to his Judgment-Seat. Neither was this with the Neglect of other Duties. For ſhe loved to draw nigh to GOD, in all the Ways of approaching him. She attended the Church upon all Occaſions, with a Zeal like that of holy *Anna*, who *departed not from the Temple, but ſerved God with Faſtings and Prayers Night and Day.* [g] And ſo much was her Mind fixed upon the Offices of Religion, that as ſoon as ever ſhe could obtain Releaſe from Buſineſs, or from Company, ſhe took up ſome Work of Devotion, and returned to thoſe ſpiritual Fruitions, with new Appetites and impatient Deſires.

Yet did not all this Retirement, and the devotional Employments of it, contract any Moroſeneſs of Humour in her. Herein ſhe alſo imitated her Saviour: Who tho' he ſpent whole Nights in Prayer, and lived as became the Son of GOD, and the Redeemer of the World, yet was pleaſed to converſe with infinite Benignity and Condeſcenſion, even to the meaneſt People. For her Religion was of ſuch a Complexion, that ſhe never look'd upon rigid Sourneſs, and cenſorious Auſterity, to be any Ornament to it. The Holy Spirit (ſhe well knew) produces Fruits of another kind, namely, *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs,* &c. [h] Which Fruits were eminently viſible in her Life and Actions.

Thus perpetually exerciſing upon herſelf ſo wiſe and holy a Diſcipline, ſhe arrived to ſo noble an Elevation of Mind, that the Aſſaults of Paſſion could not move her. For certainly none ever had a greater Evenneſs of Mind, and Calmneſs of Spirit, in all Events. Some Occaſions ſhe met with, that put to trial her Patience and Contentment: But in her they produced no viſible Alteration. She ſtill preſerved her wonted Conſtancy and Serenity of Soul. Not that ſhe was *inſenſible*, but ſhe was *content*. Her Philoſophy was not *Stoical*, but *Chriſtian*; it was not *Apathy*, but *Reſignation*.

In ſhort: So uniform was ſhe in the Practice of all Chriſtian Virtue, that ſhe adorned and illuſtrated every Relation wherein ſhe ſtood. A *Friend* ſhe was even to Supererogation, beyond what could be expected, or without Reluctancy (ſometimes) admitted. A moſt dutiful

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[f] *Matth.* vi. 16. [g] *Luke* iii. 27. [h] *Gal.* v. 22.

Daughter even to the higheſt Degree and Example. A *Wife* preciſely obſervant, from the ſmalleſt Things to the greateſt; provident and careful in all the Concerns of her worthy Huſband; ſtudying and contriving his Intereſts and Satisfaction in every thing. She was ſuch a Wife, in whom the *Heart of her Huſband did ſafely truſt:*[1] In whom he had all Joy and Delight.

In the midſt of this excellent Lady's Preparation for communicating at the Lord's Table, ſhe was ſeized with that Diſeaſe, which ſoon after became mortal to her; and thenceforth diſmiſs'd all worldly Thoughts and Cares, and every Thing that might give Impediment to her in her Preparations for another World. Then it was (when ſhe had before her the mighty Proſpect of Eternity) that ſhe ſeverely arraign'd and judg'd herſelf: examining her Life paſt with the ſtricteſt and moſt accurate Scrutiny. What paſs'd between God and her own Soul, we cannot pretend to know. But ſhe diſcover'd a Trouble, not without bemoaning herſelf, that ſhe had not improved her time as ſhe ought to have done.

One Thing more did (it ſeems) touch her Thoughts, which was this, that ſhe had ſet her Heart too much upon her little Child: So jealous was ſhe, leſt a juſt natural Affection ſhould grow ſo immoderate, as to become criminal, and her Love to God ſuffer any Abatements by her Kindneſs to an only Child. Self-accuſations of this ſort were Indications of a very tender Conſcience, and of a very innocent Soul.

Nor was any Thing of this to be aſcribed to her Diſtemper. Sickneſs, 'tis true, does often ſtupify the Mind; and the Oppreſſion of the Spirits may be ſometimes miſtaken for an undiſturbed and unſettled Soul. But in her it was manifeſtly the Aſſurance of Faith, and Chriſtian Confidence in the Merits and Interceſſion of her dear Lord and Saviour. For God continued to her in all the Time of her Sickneſs, the great Mercy of a clear Underſtanding, and perfect Senſe and Memory to the laſt: Which ſhe moſt piouſly made uſe of in humble Reſignations, devout Prayers, heavenly Meditations, holy Diſcourſes, and Advices, and in all ſuitable Entertainments of a departing Soul.

At laſt, without Agonies, or any great Pains, without frightful Accidents, without Fears and Horrors, without the Diſturbance of Temptations; but in a ſweet calm of Conſcience, in ſtedfaſt Faith, and perfect Charity, in joyful Expectation of eternal Life, ſhe quietly gave up her Soul into the Hands of her moſt merciful Redeemer.

Thus liv'd, and thus dy'd this excellent Perſon, in Peace with God, in Communion with his Church, in Charity with all the World; leaving the Memorial and Example of her holy Life, to the Imitation of all that deſire to excell in Virtue.

Died in 1678; and buried the 12th of December, *at* Aſhby-de-la-Zouch,

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The Character *of the Rev^{d} Dr.* AMBROSE ATFIELD, *Miniſter of* St. Leonard Shoreditch; *by* Richard Pearson, *Rector of* St. Michael Crooked-Lane, London. *

HE was a *Perſon* generally well-known, and had the *Happineſs* as well as *Merit*, to be as generally well-beloved and reſpected; and the Loſs of him now will, I am confident, be no leſs univerſally lamented.

For indeed, how can it be expected, that he, who was ſo dear and ſingularly uſeful, in all his ſeveral Relations and Capacities, both private and publick; that he, who was ſo excellent and agreeable a Huſband, ſo ſweet and tender a Father, ſo affectionate and beneficial a Kinſman, ſo ſincere and faithful a Friend, ſo conſtant a Reliever of, and ſo many Ways a Benefactor to the Poor; and in a word, ſo innocently pleaſant, ſo admirably courteous and obliging in his Converſation, and (to his Power) ſo really beneficial unto all; how can ſuch a Perſon, who was all this, and much more, be now ſnatch'd away from us, and not leave many a heavy Heart and weeping Eye behind him?

And what Reaſon have you of this Pariſh to deplore the Loſs of ſo diligent, pious, and faithful a Miniſter? And may I not alſo ſay, the whole City in general, in that they are deprived of the Benefit of ſo conſtant and frequent, ſo ready and very uſeful a Preacher.

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[1] *Prov.* xxxiii. 11.

* From the Sermon preach'd in *March* 1683-4, and printed at *London* 1687, in *Quarto.*

Could he at all need it, or had I any Talent at giving *Characters*, I might certainly have a ſafe and fruitful Opportunity to exerciſe the ſame, at preſent; but yet, as it would be more eaſy, ſo 'tis withal leſs neceſſary, to be large in the Commendations of ſuch a Perſon, whom every Body elſe alſo has been ſo ready to value and commend, that, perhaps, ſcarce any honeſt regular Clergyman of his Times in *England*, ever came nearer, than himſelf has done, towards the making a happy Exception to that general Woe denounced againſt thoſe of whom all Men ſhall ſpeak well.

The only Inſtance of any Thing like an Ill Reflection, that I could ever hear ſo much as attempted to be caſt upon him (and which to do right to his Memory, I think it not inconvenient, at this time, to take notice of) was ſuch a Thing, as, when thoroughly underſtood, will, I make no queſtion, tend rather every way to his deſerved Commendation.

Now ſome have been ready to object it, as an Argument of ſomething of a greedy Temper, that he ſhould hold ſeveral Lectures, in the City, and more eſpecially his *Sunday*-night Lecture.

But God forbid, that his triple Pains and Diligence in preaching ſhould, in itſelf, be look'd upon, by any, as a Fault in him. And that he was far from doing this, out of any ſuch ſordid Motive, there needs no other Argument or Demonſtration than this, that he did not put up any thing of the Money, but conſtantly gave away the whole *forty Pounds per Ann.* towards the Uſes of a *generous Charity*. And he afterwards as readily deſiſted from that Employment, as ſoon as he underſtood, that Authority thought it not ſo convenient, in ſome Reſpects, that it ſhould be, at that Time and Place, any longer continued.

But I need not have ſaid any thing of this, had it not been for the ſake of ſome, who may happen to have been leſs acquainted with him.

As for thoſe of this Pariſh, they know full well, and, I hope, will always gratefully remember, how ready he was both to give and forgive ſo much commonly every Year as amounted to no inconſiderable Sum. To ſay nothing of how chearfully he, at all times, beſtowed his charitable Pains among the poorer Sort, not only forgiving them his Dues, but frequently alſo, as he ſaw Occaſion, adding more out of his own Pocket, inſtead of receiving from them. I ſpare to add much more of what was highly commendable in him, and might evidence him to have been a Perſon truly faithful in his ſeveral Relations, and eminently ſerviceable in his Generation; ſince the Conſideration of theſe Things does, in itſelf, naturally tend only to aggravate our Sorrow for the Loſs of him: Yet one Conſideration more, I cannot well tell how to forbear; ſince it ſo naturally offers itſelf from the peculiar Temper, and moſt remarkable Example of the Perſon himſelf deceaſed; in which indeed, he has left us all, who were well acquainted with him (if we do but take Care, not to deprive ourſelves of it, by want of Endeavour to imitate) a very rare and moſt valuable Legacy.

For he was a Man, whoſe Mind was always ſo calm and even, of a Temper ſo ſerene and well-compoſed, his Heart ſo Chriſtianly reſign'd to Providence, and ſo admirably fortify'd againſt all the uſual croſs Occurrences of human Life, that, as I much queſtion whether any one can ſay, that ever he obſerv'd him tranſported with the Paſſion of Anger, ſo I ſcarcely believe, that ever he was ſeen oppreſs'd with any thing of exceſſive Grief, upon any Occaſion.

He had learn'd to bear the Death of other Friends with ſuch wonderful Patience, and would ſo familiarly and reconciledly talk of his own, that I am bound to be a grateful Acknowledger, of how excellent Influence his very Converſation was, towards the Satisfaction and compoſing the Minds of others, in the like Caſes.

Nor was his Temper or Behaviour, in the leaſt, altered, when he came to be actually exerciſed, by his laſt and moſt painful Sickneſs: But tho' he had before enjoy'd conſtant good Health for a great while together, which uſually makes Men leſs able to bear the Trial of ſuch Pains; yet I cannot remember that ever I beheld any Inſtance of a more exemplary Patience. Perfectly reſign'd he was, either for Life or Death, as God ſhould ſee fit to diſpoſe of him; and when at laſt he perceiv'd his Time drawing near, took his laſt Farewell of his Relations, with moſt pious Exhortations to them, and uſeful Counſels; and then, meekly reſign'd up his Spirit, into the Hand of him that gave it.

Died in March 168$\frac{3}{4}$, *and buried at* St. Leonard Shoreditch, London.

The CHARACTER *of the Hon^{ble} Sir* ROBERT LEICESTER, *of* Tabley, *Bar^{t}*, *by* E. FORENESS, *Preſbyter of the* Church of England.*

COULD *Wiſdom* or *Strength*, or *Uſefulneſs* have preſerv'd, or prolong'd Life, we had not met now to have bemoan'd the Death of this *great Man*, who had all theſe in the ampleſt Meaſure.

He was a Man ſo every way *uſeful* to his *Church*, his *King*, his *Country*, his *Relations*, *Neighbours*, and indeed *all* that came near him; that if ever any one may be ſaid to have *ſerv'd his Generation*, he may; and he did it with that *Readineſs* and *Activity*, with that conſtant and unwearied Diligence, as if he had foreſeen *the Shortneſs* of his *Life*, and was reſolved to do the Buſineſs of *forty Years*, in the Space *of three or four*; and in this reſpect, tho' it muſt be acknowledged in *an infinitely inferior Degree*, he was like our *Saviour* himſelf, in that *he went about doing Good*. He was wholly for the *Publick*; no *private Intereſt* or *Concerns* could in the leaſt biaſs him from what he in Conſcience judg'd to be for the Good of the *Publick*.

He was a *true* and *legitimate Son of the Church of England*, he always expreſs'd a mighty Zeal and Tenderneſs for it, he received the *Sacrament* with the greateſt Devotion, and attended the *publick Prayers* with the greateſt Affection, and was *in good earneſt* with GOD Almighty, when he appeared before him. In a word, he had always a deep Concern for our *Religion*; and why? He underſtood it; for the *Church of England* has *no greater Enemies* than *Atheiſm* and *Ignorance*. And, I ſuppoſe, *his greateſt Enemies* won't charge him with either of theſe. His *Knowledge* was *large* and *comprehenſive*, he had a very good Senſe, and knew a great deal about *Religion*; and as an Inſtance of which, let it be known, that he has expreſs'd his Zeal as well againſt *Popery* on one hand, as *Fanaticiſm* on the other. During his Life, in that remarkable *Act of Charity* of his to *Peover*, he has taken expreſs Care, that it ſhall continue no longer, than whilſt the *Miniſter* ſhall perform *Divine Service*, according to the *Offices now by Law eſtabliſhed*. And at his Death, ſome of his laſt Words were, that *he dy'd in the Faith of the Church of England*; and accordingly he was always ready to *ſupport* and *encourage* the *Clergy*: No Man had a greater Kindneſs for their *Perſons* and *Office*, and then was his Kindneſs the greateſt, when both met together, and *Perſons* did their *Office*.

I cannot forbear adding one Thing further, as an eminent Inſtance of his Religion, and that was his *Meekneſs*, and *Gentleneſs*, his *Candour*, and *Charity*, and *Readineſs to forgive*; for he has oft told me, with the greateſt Senſe and Seriouſneſs, *that tho'*, not very long ago, *he knew of no Enemy he had in the World, but now was ſenſible he had a great many*; *yet he thanked* GOD *he had not the leaſt Grudging of Mind againſt them, did heartily forgive them, and not*, as his own Words were, *wiſh ſo much as their little Finger to ake*; *nay, was ready to do them all the Kindneſs and good Offices he could, but ſtill with a Reſervation to his King and his Conſcience.*

His *Loyalty* was *plain*, and is *undeniable*: He was one of thoſe *brave* and *generous* Souls, that *ſtem'd* up againſt the *Torrent* of *Faction* and *Rebellion*, and *ſerv'd his Generation* in *ſerving his King*. He was frighted with no Man's Greatneſs or *Threatnings*, but his *Courage* was *rational*, *ſolid*, and *undaunted*. Never any one paid a *greater Reverence* and *Duty* to his *Prince*, and withal never any one had a greater *Kindneſs* and *Love* for his *Country*, which he made ſufficiently appear by his *Care* over, and *Service* of it; no Labour too great, no Journey too long, no Expence too much, provided he could but any way be uſeful to his *Generation*. He acted out of a *pure Principle* of *Honour* and *Conſcience*, and us'd often to mention that of old *Ariſtotle*, that Juſtice was Ἀλλότριον Ἀγαθὸν, it was another Man's Right and Due; and to deny it any Man, let him be who he would, was no better than *Theft* and *Robbery*. He made the *Law* his *Rule*, and no Man ever was deny'd that from Sir

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* From the Sermon preach'd at *Great Budworth* in the County Palatine of *Cheſter*, *July* 11. 1684; dedicated to the Lady *Leiceſter*, his Relict; and printed the ſame Year at *London*, in *Quarto*.

Robert Leiceſter. In ſhort, he was a truly *honeſt, juſt* and *publick ſpirited* Man, he had all the *Virtues* and *Ornaments* belonging to a *Magiſtrate*, he had *Wiſdom* and *Underſtanding*, he had *Calmneſs* and *Patience* and *Seriouſneſs*, he had *Port* and *Authority*, and he had an undaunted *Courage* and *Fortitude*, and in all the *publick Actions* of his Life did *demonſtrate* the ſame.

As for his *Homiletick* and more private Virtues, never any Man was poſſeſs'd with a greater *Pleaſantneſs of Converſation*, with a more *ingenious, free,* and *candid* Temper; there was nothing of *Sourneſs* and *Ruggedneſs* in him, but all *ſweet, ſmooth* and *calm* as the *Evening Waters*; the greateſt *Storms* and *Tempeſts* could not raiſe ſo much as one *Wave* upon his Soul: At leaſt, his *Paſſion* was ſo far under command, that it will be no eaſy Matter to produce ſo much as *one Inſtance* of his *Anger*. Inſine, he was a moſt *loving Huſband*, a *tender Father*, a *kind Maſter*, a *good Landlord*, and a *true Friend*.

And now it may be expected, that as I have ſpoke ſomething of the *Life*, ſo I ſhould ſpeak ſomething of the *Death* of this *Great Man*; and of this laſt I can give you the beſt and trueſt Account, for I was with him for ſome time before and at his Death, and he died *like a Man* and like a *Chriſtian*. A little after I came to him he deſired *Prayers*, which accordingly we had, and a little after that he expreſſing a true and ſincere Repentance for all his Sins, deſir'd to have *Abſolution*. His Pain ſtill continuing, he was pleaſed *voluntarily* to declare, that he *died in the Faith of the Church of* England, *as it was now by Law eſtabliſh'd, truſting in the alone Merits and Mediation of the Bleſſed* JESUS *his Saviour*; after which having ſent up ſome few *Ejaculations*, he ſhrunk up himſelf, and with a little Groan fell into my Arms upon the Bed, where I received his lateſt Gaſp, clos'd his Eyes, and *laid him aſleep*. Thus he died, and in this reſpect he died as he lived, with the ſame *Calmneſs* and *Evenneſs* of Temper; there was no *Emotion* of Spirit, or *Diſturbance* of Mind, but a perfect *Contentedneſs* and *Submiſſion* to the Will of GOD.

Died in July 1684; *and buried the* 11*th of the ſame Month, at* Great Budworth *in* Cheſhire.

The CHARACTER *of the Lady* NEWLAND, *by* JOHN SCOTT, D. D.*

I NOW crave Leave to conclude with a few Words upon this ſorrowful Occaſion, the Funeral of my Lady *Newland*; with whom I never had the Happineſs to be otherwiſe acquainted, than by the frequent Reports I have heard of her exemplary Piety and Virtue; which was ſuch as I think myſelf bound in Juſtice, both to her and to you, not to bury them with her, but ſo far as in me lies, to embalm her Memory with them, and to repreſent them, as an excellent Pattern to you, her Survivors.

And what I ſhall ſay of her, I have under the Hand of her reverend Paſtor, who intimately knew her while ſhe was living, and who attended her through her Sickneſs to the Gates of Eternity.

She had a Mind fairly prepared for the eternal Exerciſe, and Joy of the Saints and Angels; which is to adore and praiſe the Fountain of their Being and Happineſs; as appeared by the Conſtancy of her Devotions, both in private and publick; in private her Devotion was always the firſt Buſineſs in the Morning, near two Hours of which ſhe continually ſpent in Prayer, and Reading and Meditation; and how late ſoever ſhe happened to be detained at Night, whether by Buſineſs or innocent Diverſion, ſhe always ſeparated at leaſt one Hour from her Reſt, for the ſame divine and heavenly Exerciſes; after which ſhe conſtantly attended the Family Devotions, not ſuffering one Duty to interfere with another. And then as for her Attendance upon the publick Prayers of the Church, it was ſo remarkably conſtant, that whenever ſhe abſented from them, one might certainly conclude, either ſhe was detain'd by Sickneſs, or ſome very extraordinary Occaſion: Yea, ſo very exact and punctual was ſhe in this Matter, that ſhe always took Care, ſo to contrive her Buſineſs, and Diverſion, as that they might comport with her Attendance on the publick Service; ſo as that whenever it did ſo happen, as that ſhe could not be preſent, either Morning or Evening, in her own Pariſh Church, ſhe might be ſure not to miſs of it in ſome other. And as for the Holy Sacrament, that beſt Repaſt and Banquet of devout Souls, ſhe was a conſtant Gueſt at it once a Month at leaſt, and as for the moſt Part oftener, as ſhe found Opportunity; her Hunger and Thirſt after that Righteouſneſs, therein ſealed and conveyed, being too eager to be ſatisfied with the common Stint of twice or thrice a Year's participation of it.

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* From the Sermon preach'd at *Alhallows Barkin, London*, printed in 1690, in *Quarto*.

Thus did this divine and heavenly Soul ſpend the much greater Part of her Life in Heaven, and this in ſo great a Plenty of worldly Enjoyments, as was ſufficient to have corrupted an ordinary Piety, and to have vitiated its Reliſh of the Enjoyments of the World to come. And which is very remarkable, this ſevere and abſtracted kind of Life, which ſhe led, and which in others is too commonly attended with ſome very bad Conſequence, with Moroſeneſs and Peeviſhneſs, Pride and Cenſoriouſneſs; was ſo far from producing theſe bad Effects in her, that they produced the quite contrary: For as for her Converſation, it was always free and open, charming and obliging, and as my Author expreſſes it, *carried ſuch an amiable Air about it, as ſufficiently demonſtrated the Excellency of the Temper, from whence it did proceed:* And ſo remote was ſhe from any Thing that look'd like Pride and Self-conceit, that I am very apt to think, there is no Perſon in the World could think ſo meanly of her as ſhe did of herſelf; none that ſhe found ſo much Fault with, as ſhe did with herſelf. She was a very ſevere, and truly, I believe, a too ſevere Animadverter on her own Actions: For tho' ſhe was ſo punctual in her Attendance upon the Worſhip of God, both in private and publick; yet when in the Opinion of others, the Condition of her Health made her Abſence from the Publick neceſſary, ſhe could hardly allow herſelf to be thereby excuſed; *fearing* as ſhe often expreſſed herſelf (out of the Tenderneſs of her Piety) *that her Indiſpoſition was not to that Degree, as to excuſe or juſtify her Omiſſions before God.* She would often acknowledge, in the moſt ſenſible Manner, her own great Unworthineſs; the Senſe of which would ſtill raiſe up her Soul to the higheſt Strains of Praiſe and Thankſgiving to God, for his manifold Mercies towards her; and particularly for preſerving her, by his Grace, from falling into the greateſt Impieties.

And as for the many temporal Bleſſings which God had heaped upon her, with ſo liberal a Hand, ſhe took great Care, by her Works of Charity, to make her a ſure Friend of the *Mammon* of Unrighteouſneſs, and to convert and improve them into everlaſting Advantages.

And ſo far was the Severity of her Piety from rendering her cenſorious of others, that ſhe always took Care to make the moſt charitable Conſtructions of Men, and to put the beſt Comments ſhe could, even upon the worſt Actions; ſuch as would not bear a fair Senſe, ſhe was always ready to vindicate from foul Imputations, and ſuch as ſhe could not excuſe, ſhe would endeavour to extenuate.

And then, if you conſider her as to her relative Virtues, ſhe was a great Pattern in them all: As a Child, to her Father, who dy'd not long ago, ſhe was remarkable for her Piety and Obedience; as a Wife, for her Love, Reſpect and Obſervance to her Huſband; as a Mother, for her tender Care of, and good Counſels to, and prudent Authority over her Children; as a Miſtreſs, for her Condeſcenſions, Meekneſs and Gentleneſs to her Servants; and in a word, as a Friend, for her Fidelity, Openneſs, and Obligingneſs to her Friend.

Thus did this bleſſed Lady run a glorious Courſe, through all the Virtues of Religion, and ſtill as ſhe moved ſhe ſhone, inſomuch, that in Deſpight of that modeſt Vail ſhe caſt over herſelf, her Light did ſo diſplay itſelf before all that knew her, that they ſaw enough of her good Works to oblige them to glorify her Father which is in Heaven.

And being now entered upon the laſt Scene of her Life, and by the Increaſe of her Diſeaſe finding herſelf arrived to the Borders of Eternity, ſhe here exemplified another Sort of Virtue, to a very high Degree, *viz. Patience, Submiſſion* and *Reſignation* to the Will of God; which, as it was her Guide while ſhe lived, ſo it was her Reſt and Repoſitory when ſhe died; to which ſhe chearfully ſurrendered up her white and heavenly Soul, as into the Hands of a faithful Creator and Redeemer.

Seeing therefore while ſhe lived in the Communion of the Saints and Angels above, and did partake with them of their bleſſed Temper and Nature, and join with them in their bleſſed Exerciſe and Employments, and ſeeing Likeneſs doth naturally congregate Beings, and cauſe them to flock to thoſe of their own Father; we have all Manner of Reaſon to conclude that now ſhe hath left this World, ſhe is aſſociated with thoſe bleſſed Beings above, to whom ſhe was here ſo nearly allied by Nature: And that in their bleſſed Quire, ſhe is now offering up far more ſprightly and chearful Songs of Praiſe, than ever ſhe was able to breathe while incumbered with Fleſh, and with the Remains of a ſinful Nature.

Died in 1690, *and buried in the Church of* Alhallows Barkin, London.

The CHARACTER *of the Revd* Dr. RICHARD MEGGOT, *Dean of* Wincheſter, *by* WILLIAM SHERLOCK, D. D. *Dean of* St. Paul's, London. *

WE of this Church have great Reaſon to bleſs GOD, that he has ſent forth ſo many able and painful Labourers into his Harveſt, and that it is not the Loſs of every good Man that can much affect us at ordinary times: For there are great Numbers of wiſe and good Men to perpetuate a Succeſſion of able and faithful Guides; but a St. *Paul* is at any time, and in any Age of the Church, a great Loſs: Nay, Men who are much inferior to St. *Paul*, but yet fitted with peculiar Abilities to ſerve the Church at ſome certain Seaſons, and in ſome difficult Circumſtances, are a very ſenſible Loſs at ſuch a Time, when their Service is moſt needful.

A Man of Council and Conduct, who is fit to ſit at the Helm, and knows how to ſteer in a Storm, is a great Loſs, in Times of Difficulty and Trouble, when the Church is aſſaulted on all hands, and it is hard to avoid one Miſchief or Inconvenience without running into another.

A Man of Goodneſs and Temper, who knows how to govern his own Paſſions, and how to ſoften and manage the Paſſions of other Men, is a very ſenſible Loſs, when the Paſſions of Men are broke looſe, and diſturb the Peace of the Church, and even threaten the Ruin of it.

A Man of Learning and ſound Judgment, who can diſtinguiſh between Truth and Error in all its moſt artificial and flattering Diſguiſes, is a great Loſs, when old Errors are revived, and new ones broached, when we muſt diſpute over again the very Being of a GOD, the Truth of the Scriptures, and Articles of the Chriſtian Faith.

A Man of great Diligence and Induſtry, Courage and Reſolution, to defend the Truth, to oppoſe Hereſies and Schiſms, to preſerve the Unity of the Church, and the Integrity of the Chriſtian Faith, is a very great Loſs, when the Church is encompaſſed and aſſaulted with buſy and reſtleſs Enemies.

A Man of an exemplary Life, and untainted Virtue, who ſhines like a Light in the midſt of a crooked and perverſe Generation, who maintains the declining Honour and Reputation of Religion and true Virtue, is a mighty Loſs in a profligate Age, when Men are grown ſuch Strangers to the ſincere Practice of Virtue and Religion, that they begin to think there is no ſuch Thing.

But not to go any farther, the very mention of theſe Things brings the freſh Idea of our deceaſed Brother to mind, and the afflicting Senſe of that great Loſs, which we ſuffer by his Death. It becomes us to reverence and adore the Wiſdom of the Divine Providence, even when we cannot underſtand the Reaſons of it. We are certain GOD is never wanting in his Care of his Church, and yet had we been made Judges of this Caſe, we ſhould have thought it a very ill Time to have ſpared him.

He was abundantly furniſhed with all good Learning, both for Uſe and Ornament; he was an accompliſhed Scholar, and a well ſtudied Divine; he knew Books and read them, and judged of them: He was a Scribe inſtructed unto the Kingdom of Heaven, *who like a Houſholder could bring forth out of his Treaſure Things new and old.*[a] He had carefully peruſed the ancient Philoſophers, Orators, and Poets, to diſcover what Nature taught, which gave him a truer Knowledge and greater Value for the Excellency and Perfection of the Goſpel-Revelation.

He had true and clear Notions of Religion, and he was Maſter of them; he knew why he believed any thing, and was neither prejudiced nor impoſed on by popular Opinions; he was a hearty and zealous Aſſertor of the Doctrine, Worſhip, Government and Diſcipline of the Church of *England*; he ſaw nothing material, which could be changed for the better, which made him jealous of Innovations, as not knowing where they would end. He was a

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* From the Sermon preach'd at *Twickenham*, *December* 10. 1692; and printed at *London* 1693, in *Quarto*.

[a] *Matt.* xiii. 52.

Friend to all ſincere Chriſtians, pity'd their Miſtakes, and bore with their Frowardneſs, but did not think that Chriſtian Charity required him to ſacrifice Truth, or good Order, and Government, to the Pretences of Peace and Unity.

He was for ſeveral Years a very diligent and conſtant Preacher to a numerous Auditory, till his own Dioceſan, [b] who knew his Worth, and the Weakneſs of his Conſtitution, and was deſirous to preſerve him for the Service of the Church, provided this Place where we now are, for his Eaſe and Health, and Retirement; where he lived many Years a conſtant Preacher, tho' his Labours were then divided between his two Cures, which did not leſſen his Preaching, but made the Benefit of it the more diffuſive. For indeed he was an admirable Preacher, not for Noiſe and Lungs, but for well-digeſted uſeful pious Diſcourſes, delivered with all that becoming Gravity, Seriouſneſs, and a commanding Elocution, as made them ſink deep into the Minds of his Hearers, and made them hear. This I ſpeak with Aſſurance and Confidence in this Place, which was ſo long bleſſed with his Labours, with what Fineneſs of Thought, Perſpicuity and Eaſineſs of Expreſſion, inſtructing and entertaining Images of Things, he expounded the Doctrines, and inculcated the Laws of our Saviour; how plainly he taught, with what Vehemence and Paſſion he exhorted, with what tender Sharpneſs he reproved: Remember how he uſed both to pleaſe and inſtruct, to chide and ſhame you without making you angry, how he has warmed and chaffed your Minds into the moſt pious and ſerious Reſolutions, and ſent you home from this Place wiſer and better than you came; and if you grew cold, and ſuffered your good Reſolutions to die again, conſider, I beſeech you, what Account you have to give.

As he grew in Years, it was neceſſary by Degrees to eaſe his Labours, he could not preach ſo often, but yet continued to preach. And yet had he not preached at all, or much leſs than he did, he had not ceaſed to be a very uſeful Paſtor to the Church; for he was a Man of great Experience, and great Prudence and Foreſight; fit for Government and Counſel; who knew Men and Things; was dexterous in his Applications, zealous without Paſſion or Peeviſhneſs, ſteady and reſolved without violent Oppoſitions, and needleſs Provocations; who ſerved the Church and the Truth with little Noiſe, and without making many Enemies: And I am ſure at ſuch a Time as this, there is more need of ſuch Men, and a much greater Scarcity of them, than of good Preachers.

But he was not only a good Preacher and a prudent Guide, but a very good Man: He preached continually by his Life and Example: His Converſation was innocent, entertaining, and uſeful: He was a true ſincere Friend, very courteous, affable, civil to all Men, but never pretended Friendſhip where he had none: He was ready to do all good Offices, was Liberal, Generous, and Charitable; a Man of a true publick Spirit, who ſcorned to ſerve himſelf to the Injury of others, who hated little Arts and Tricks, mean and ſervile Compliances: He was an open and generous Enemy, if we may ever call him an Enemy, who never wiſhed, never intended any Hurt to any Man; but my Meaning is, that when any Diſpute and Quarrel happened, as ſuch Things will ſometimes happen, he was open and undiſguiſed, any Man might know what he diſliked, and had no Reaſon to fear any Thing worſe from him, than what he would tell them. In a word, he was a very good Chriſtian, and that made him good in all Relations, and that crowned all his other Labours; he took Care, as St. *Paul* did, *Leſt while he preached to others, he himſelf ſhould become a Caſt-away.*

Died in December 1692; *and buried the* 10th *of the ſame Month at* Twickenham *in* Middleſex.

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[b] Dr. *Henry Compton*, Lord Biſhop of *London*.

The Character *of* CLOPTON HAVERS, M.D. *by* Lilly Butler, D.D. *Miniſter of* St. Mary Alermanbury.*

I Confeſs I have not accuſtom'd myſelf to Funeral Encomiums. They are not always ſafe either for us, or them that hear us. But I think it very well becomes us to *mark*, and *ſhew forth the Virtues* of ſuch excellent Chriſtians, *who walk ſo as we had him for an Example*, and to celebrate their Memory with Praiſe and Bleſſing, for the Glory of the Grace of God, for the Honour of that moſt holy Religion they profeſs'd, and for the exciting and encouraging of others to *follow their Steps*. For theſe Ends I ſhall endeavour to give a true Relation of what I have learnt of the Life and Death of our worthy deceaſed Friend, both from my own Obſervation, and the Information of thoſe, who for many Years have had the moſt near and intimate Acquaintance with him. To give a juſt Character of him, is to deſcribe a *perfect and upright Man*, one of the brighteſt Examples in his Sphere, of all the Graces and Virtues of our moſt holy Religion.

He manifeſtly appear'd *in all his Ways to acknowledge* God, and gave all the moſt convincing Teſtimonies of a great and conſtant Senſe of him upon his Mind. His Day was always begun and ended with God, with Prayer and Praiſe to him. *At Evening, and Morning, and at Noon he prayed.* Theſe were his conſtant Seaſons of *entering into his Cloſet, and praying to his Father who ſeeth in ſecret.* And no leſs conſtant was he in daily calling his Houſe and Family to ſerve the Lord with him; *God Almighty expecting*, as he hath expreſs'd it, *ſome Acknowledgments and Homage from theſe leſſer Societies, which may diſtinguiſh them from Herds of Beaſts.* He was a ſtrict and religious Obſerver of the Lord's-Day, daily attending upon the Publick Worſhip. And when the Buſineſs of his Calling did neceſſarily engage him, at the common Hours of Divine Service, his conſtant Cuſtom was to take the Advantage of the later Hour at St. *Paul*'s. So far was he from *defrauding his Maker of that religious Reſpect, and publick Adoration which we owe to him*, under Colour of purſuing the merciful Deſigns of his Calling. *God*, ſaith he, writing upon his Head, *will not be mocked by any of his Creatures, but will one Day judge us for the Omiſſion of theſe religious Duties, tho' we were then adminiſtring to the Sick, could it have been convenient and conſiſtent with their Safety to attend upon them at ſome other Hour. Let us not think we can be ſo eaſily excuſed, who are continually admoniſhed and preſs'd to be religious, ſo often put in Mind of the great Argument to Piety, another Life, who ſtand upon the Shore of Time, and ſee ſo many launch out into the Ocean of Eternity.*

On this Day his private Devotions were doubled. At every Return from the Houſe of God, he was wont to retire himſelf for Meditation and Prayer, and induſtriouſly avoided all Converſation which did not ſavour of God and Religion.

He had well ſtudy'd and throughly underſtood the Conſtitution of our Church, of which he was a Member, communicating with her in all her Offices, with a becoming unaffected Reverence and Devotion. He had a due Regard to all her Rites, together with the *weightier Matters* of her *Laws*, and by a ſtrict Obſervation of theſe, did abundantly teſtify his Sincerity in conforming to the other.

He was a moſt reſpectful dutiful Son to his aged Father, frequent and liberal in making his Acknowledgments to him for his ingenuous and chargeable Education, and in a late Fit of Sickneſs readily left all his other Buſineſs, to his own conſiderable Loſs, and attended upon him for three Weeks together in the Country, with the Care, and Service, and Affection of a Phyſician, and Nurſe, and Child. He was certainly in all Reſpects one of the beſt of Huſbands a tender prudent Father, a kind and gentle Maſter, and indeed in every Relation ſtrictly complying with all the Obligations of Nature and Religion.

Having engag'd himſelf in an honourable and uſeful Calling, he faithfully purſued the Deſigns of it, as one who remember'd the Account he muſt give to the Maker of thoſe Bodies he had undertaken the Care of, and truly *watched for their Lives.* He took a great deal of Pains to improve himſelf in that Knowledge, which was neceſſary to qualify him for a laudable Diſcharge of ſo great a Truſt. And ſo happily ſucceſsful was he in theſe Studies, that I find the Learned of the Faculty, both Natives and Foreigners, moſt highly applauded thoſe early and ſingular Fruits of them publiſh'd in his *Oſteologia*. Out of this Book, Dr. *Baglivi*, when he ſtood for Anatomy Profeſſor in the *Sapienza* at *Rome*, took his Lecture. This, after he was choſen out of the ſeventeen Candidates, he publick own'd before the Cardinals and other Electors, and wrote a Letter of Thanks to our learned Author for his Chair when he ſent him his *Praxis*. And indeed it is not to be wonder'd at, that he made ſuch great Improvements in his Knowledge and Skill, when we conſider not only his great Induſtry, but alſo his conſtant imploring the Divine Aſſiſtance, and the Reſpect he had to the Glory of God, and the Benefit of Mankind in every Thing he apply'd himſelf to.[a] I may call him as St. *Paul* did St. *Luke*, *The beloved Phyſician*. For he was not only eſteem'd by his Patients for his great Abilities, and Care, and Diligence, but exceedingly beloved too for his amiable Temper, his obliging Tenderneſs, and his moſt winning and excellent Virtues.

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* From the Sermon preach'd at *Willingale-Doe* in *Eſſex*, *April* 29. 1702; dedicated to Mrs. *Dorcas Havers*, his Widow, and printed the ſame Year at *London*, in *Quarto*.

He had all the Appearances of a true *Nathanael*, *an Iſraelite indeed, in whom there was no Guile*, of one that believed as he profeſs'd, thought as he ſpoke, meant all that he pretended, and really was whatever he ſeemed to be.

He was nicely juſt in all his Dealings, in divers Inſtances neglecting his own Advantage, becauſe of ſome Doubts and Scruples about Right and Equity, which few Men would have entertain'd. He could not bear Strife and Contention, but often choſe rather to *take Wrong, and to ſuffer himſelf to be defrauded.*

I cannot think that any Man, who knew him, would willingly have been thought his Enemy, juſtly fearing he ſhould be condemned by all for *hating* or being *angry without a Cauſe.* For there was not only nothing provoking, but every thing that was engaging and obliging in his Converſation. Amongſt all, *whatſoever Things are true, whatſoever Things are honeſt, whatſoever Things are juſt, whatſoever Things are pure, whatſoever Things are lovely, whatſoever Things are of good Report*, I know not any *you* might not *have ſeen* in him. His Countenance was grave and ſerious, without any Lines of Sourneſs or Affectation; his Speech was ſoft and obliging, without any Air of Conceit or Flattery; his Behaviour gentile and courteous, without any Appearance of Art or Deſign.

He had learnt of his bleſſed Saviour, whoſe Example he always profeſs'd a great Regard to, *to be meek and lowly in Heart*, to a very eminent Degree. There was nothing ſeemed to be more offenſive to him than his own Praiſe, and other Men's Frowardneſs and Paſſion. Theſe he would often bewail as a moſt ſhameful Contradiction to the Genius and Temper of the Goſpel of Christ.

He was always ready to put the faireſt Conſtruction upon the Actions of other Men, even then, when they were hard upon himſelf, and would ever find ſomething to plead for the leſſening of their Offence.

He was nicely careful to *ſpeak Evil of no Man*, often ſaying, *That an Injury done to a Man's Reputation could never be repaired.* And made Conſcience of ſhewing the leaſt Roughneſs or Incivility in Word or Action, becauſe, as he was wont to ſay, *it was Sin.*

Mercy and Charity he was always forward to extend to every deſerving Object, and never ſeemed to act with ſo much Pleaſure and Satisfaction to himſelf, as when he was ſhewing Kindneſs, and doing Good to others. It was his common Saying, *That God Almighty made Mankind to do Good to one another.* Mercy and Charity were indeed his darling Virtues, which he was more eſpecially careful to cheriſh in his Life, and more particularly recommended on his Death-Bed to the Care and Practice of his ſurviving Friends.

It pleaſed God to viſit him with a very malignant Fever; which, notwithſtanding all the Care of many able Phyſicians, his dear Friends, put a Period to his Life. His Behaviour all along in his Sickneſs, was ſuch as became ſo good a Man, and ſo good a Life it was to conclude, exceeding devout, humble, reſigned and eaſy. He declared his Belief of all the Articles of the Chriſtian Faith, and often profeſſed that he *intirely rely'd upon the Blood of Chriſt.* He joined with the Miniſter of the Pariſh, in the Prayers for the *Viſitation of the Sick*, with great Attention and Fervency, heartily thanking him for his kind Aſſiſtance, which, he ſaid, *was very comfortable*, and praiſing God for *allowing his poor Creatures the great Privilege of approaching the Throne of Grace.* He was continually lifting up his Heart to God, even in his ſhorteſt Intervals, calling upon him untill his Speech failed him, and concluding at laſt with repeating that heavenly Anthem *Allelujah*, ending this Life as he was to begin and ſpend the next, in giving Honour, and Bleſſing, and Glory to God.

Died in April *1702: and buried the 29th of the ſame Month, at* Willingdale-Doe *in* Eſſex.

[a] The following Prayer I find before a *Latin* Manuſcript of his own writing, *Deus Pater, Deus Fili, Deus Spiritus Sancte, Une & Æterne Jehovah, adjuva me, ut hunc librum in gloriam tuam, & humani generis rem Scribam, Legam, & Utar.*

The CHARACTER *of Mrs.* ANN BAYNARD,[†] *by* JOHN PRUDE, *A. M. Curate of* St. Clement's Danes in Middleſex.[*]

AS I profeſs my ſelf no friend to Funeral-pomp and Panegyricks; (except ſomething extraordinary does appear) ſo I confeſs my own Inability for ſuch an undertaking: Yet it is not good manners to withhold Praiſes where they are due; and *tho' Favour be deceitful, and Beauty be vain, yet the Woman that feareth the Lord, ſhe ſhall be praiſed*, [a] ſays our Royal Preacher.

But when this is done, much Skill and Rhetorick is required, leſt like ſome ſorry Painter, we mar that Face that we pretend to delineate.

But all that can be ſaid for this rough Draught that you meet with here, is only this; that as the Learned and Ingenious young Gentlewoman, did never make a ſhew of any Fondneſs or Affectation in her outward Dreſs, when living; ſo a plain and ordinary one may the better be excus'd now ſhe is dead.

No! She had buſineſs that lay upon her hands of another Nature; ſhe had many Books to read, many Doubts and Difficulties to clear up to her underſtanding, and much Time to lay out in devout and ſerious Meditation. And ſhould I attempt to open the Treaſury of her Virtues, and acquaint you with the particulars, the Task would be too tedious, and ſome might hold it ſuperfluous; eſpecially in this ill natur'd and cenſorious Age, when we cannot endure to hear that aſcribed to others, which is wanting in our ſelves.

Yet for their ſake who knew her not, or not ſo well as my ſelf, tho' it was my great misfortune that I knew her ſo late, for I ſhould otherwiſe have learned much more from her; I ſhould as the wiſe Man ſpeaks of Wiſdom in general, I ſhould have *attended to her Wiſdom, and bowed mine Ear unto her Underſtanding*. [b]

And therefore, I ſay, for their ſake that knew her not, I will ſingle out ſome few of thoſe many Virtues ſhe was endowed with, and preſent them to your Memory and Practice, and by which I believe, I ſhall not grieve or vex your Patience.

But that I may not ſeem tedious, I will reduce them to theſe Three.

Her *Learning*, her *Piety*, and her *Charity*.

Theſe are Cardinal Virtues on which all others hang and depend; and I ſhould be injurious to her Memory, ſhould I conceal her Excellency herein.

And Firſt, what I am to ſay as to her *Learning*, perhaps may find but indifferent Entertainment in this Age, when it is become a Faſhion more than ever for young Women to ſpend the greateſt Portion of their time in Ornamentals, in preparing modiſh and accompliſh'd Dreſſes for the Body; whilſt little or no time is laid aſide, to adorn the Soul with decent and uſeful knowledge.

But ſhe had found out a better way to employ her time, that according to the Pſalmiſt ſhe might become *like the King's Daughter all glorious within*, [c] and whilſt ſome others with *Martha are cumber'd about many things, ſhe like* Mary *had choſen the better part, which ſhall not be taken away from her*. [d]

The Apoſtle St. *Paul* indeed acquaints us with certain Women in his time, who were always learning, and never able to come to the knowledge of the Truth. But ſhe was none of thoſe Women, but ſhe rather might truly ſay with Holy *David*, *I have more underſtanding than my Teachers, I underſtand more than the Antients*. [f]

Which moſt evidently appear'd to any one that had the leaſt Converſation with her.

[†] Daughter and only Child of Dr. *Edward Baynard*, *Fellow of the Colledge of Phyſicians*, *London*.

[*] From the *Sermon*, preach'd at the Pariſh-Church of *Barnes*, in the County of *Surry*, *June* 16 1697. Printed in the ſame Year, and Dedicated to the Lady *Mary Fane*; the Lady *Catherine Longuvil*; the Lady *Rachel Delves*; Madam *Mary Bampfield*; Madam *Diana Montague*; Madam *Mary Ewer*; Madam *Catharine Broncker*; the Three laſt related to, and all Admirers of the Deceas'd, and eqnally admir'd by her.

[a] *Prov.* xxxi. 30. [b] *Prov.* 5. 1. [c] *Pſal.* 45. 13. [d] *Luke* 10. 41, 42. [e] 2 *Tim.* 3. 7. [f] *Pſal.* 119. 100

For, as for Learning, whether it be to underſtand natural Cauſes and Events, to know the Courſes of the Sun Moon and Stars; the qualities of Herbs and Plants; to be acquainted with the demonſtrable Verities of the Mathematicks; the ſtudy of Philoſophy; the Writings of the Antients, and that in their own proper Language, without the help of an Interpreter: Theſe and the like are the moſt noble Accompliſhments of a human Soul, and accordingly do bring great delight and ſatisfaction along with them; and theſe things ſhe was not only converſant in, but Miſtreſs of; and that to ſuch a Degree, that very few of her Sex did ever arrive at.

She had from her Infancy been train'd up in the knowledge of theſe things, and had made a great Progreſs therein; and even in her green years, at the Age of twenty three, was arrived to the knowledge of a bearded Philoſopher.

But that which is moſt our wonder is; that one ſo young, of an infirm Conſtitution, and the tendereſt Sex, not accuſtomed to the advantages of the Philoſophick Schools, ſhould in the hard knotty Arguments of Metaphyſical Learning, be a moſt nervous and ſubtle Diſputant. And therefore, let none Deſpair or complain of the roughneſs of the Path, or the acclivity of Virtue's hill, for ſhe was a clear and lively inſtance that neither the Crabbedneſs of Languages, nor the Abſtruſeneſs of Arts and Sciences can be too hard for Diligence and Application.

It is not long ſince that ſhe took great Pains to perfect her knowledge in the Greek Tongue, that ſhe might with greater Pleaſure read that elegant Father St *Chryſoſtome* in his own pure and native Style. Her being very well acquainted with the Greek Teſtament in which ſhe was much converſant, was a great help to improve her Skill in that Language. She was not only ſatisfied with reading, but having an Eye to that ſaying of the Great Poet, *Semper ego Auditor tantum*, ſhe ſet her ſelf to the Compoſing of many things in the Latine Tongue, which were rare and Uſeful in their kind and which I have ſeen with abundance of delight and ſatisfaction. Wherein it does appear ſhe had a Beauty in her Style, as well as in her Countenance, and if they ſhall be made publick, will be the Admiration, as well as the Entertainment of the thinking part of Mankind. She had indeed a vaſt and comprehenſive Knowledge, a large and exalted Mind, a ſtrong and capacious Memory, ſtill coveting more and more Knowledge; and in this Particular alone ſhe would often ſay, *It was a ſin to be contented with but a little.*

But after all this, with what profound Humility, with what Proſtration of Mind would ſhe cry out with St. *Paul*, *I count all things but loſs, for the Excellency of the knowledge of Chriſt Jeſus my Lord.* [g]

In which ſtudy ſhe was no ſmall Proficient and has often by her nervous Arguments, and by the Grace of God which was in her, put to ſilence ſome of thoſe bold Men, who have attempted (even in theſe our days, when the light of the Goſpel is ſo clearly ſhining among us) to revive that old baffl'd Hereſie of *Socinus:* And ſhe did much lament that ſuch lewd Opinions ſhould gain any Footing, or the leaſt Entertainment among thoſe that profeſs the Religion of the Crucify'd Jeſus.

I have heard her ſay, That human Learning was worth nothing, unleſs as a Handmaid it lead to the knowledge of Chriſt revealed in the Goſpel, *as our only Jeſus, our Lord and Saviour.*

And would Diſcourſe very finely after this manner.

What availeth Solomon's *Skill in all the works of Nature, if by them we be not brought to ſee the God of Nature?*

What is it, ſaith ſhe, *to be ſo Skilful in Aſtronomy, as that by the Motions of the Heavens, we can foretel things here below, if we never ſtudy by our Holy Practices to come thither?*

What is it to be ſo Skilful in Arithmetick, as that we can divide, and ſubdivide to the ſmalleſt Fractions; if (*as God hath revealed unto us in his Holy Word*) We do not ſo learn to number our days, that we may apply our hearts unto Wiſdom. [h]

What is it (ſays ſhe) *for a Phyſician to be skilful in foreſeeing and preventing the Diſeaſes of the Body, if (as God hath revealed unto him) he knoweth not where to find that* Balm of Gilead, *the Wine and Oyl of that* Samaritan, *the Lord Jeſus, to pour into the feſter'd Wounds of his own Soul and Conſcience.* [i]

Such as this was her frequent Diſcourſe, and will well enough lead me to the ſecond Grace that did ſhine in her moſt brightly, and that was her *Piety*.

And that as it branches it ſelf out into theſe two known Duties, Publick and Private.

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[g] *Philip.* 3. 8. [h] *Pſal.* 90. 12. [i] *Jerem.* 96. 11.

As for the Publick, ſhe was a conſtant frequenter of the Word and Sacrament, and the Prayers of the Church, which call for our daily attendance: She never miſs'd, unleſs hinder'd by ſome bodily Infirmity, to which of late ſhe had been too ſubject.

Her Private Piety and Devotion was no leſs, by which ſhe dieted her Soul; and in her Chamber, with holy *David*, *ſhe communed with her own heart*, privately examining the State and Condition of her Soul, that *ſhe might ſtand in awe, and not ſin.*

She greedily catch'd at all opportunities of Retirement, that ſhe might have the better entercourſe with Heaven; as knowing the ſureſt way of overcoming the World, and living above it, was to ſequeſter her ſelf from it; and the beſt Preparatory for Death, was dying daily in holy Solitude and Privacy: By which ſhe had ſo diſpos'd her Mind for the time of her Diſſolution, that it pleaſed God to give her ſome diſtant preſages of it.

For it is two years ſince her Meditations leading her in her ſolitary Walks into this Church-yard; and reſting her ſelf here in the Porch, and no doubt ruminating on her Mortality, which the place ſuggeſted to her, a ſudden Thought, a ſtrong Impulſe broke in upon her Mind, that in a ſhort time ſhe ſhould die, and be buried in this very Church-yard; which was ſo far from caſting any Horror or Melancholy upon her Spirits, that on the contrary, it made her in love with the place, and did ever after deſire to retire hither, and did accordingly chooſe it for her Burial-place.

The third thing that I mentioned, was her *Charity*, which perhaps you will think, under her Circumſtances, could not be very extraordinary as to the Sums, yet was it ſo as to the Chearfulneſs and Conſtancy of her giving; for whatever her Allowance was, ſhe duly laid aſide a certain Portion of it to charitable and pious Uſes: Neither did her Charity reſt here, but raiſed itſelf to a higher degree of Spirituality, and beyond the Scene of this World: She had a great Love for the Souls of Men; and was heartily afflicted with the Errors, Follies, and Vices of this preſent Age, to ſee that thoſe who called themſelves Chriſtians ſhould by bad Principles and worſe Practice, diſhonour their Profeſſion, and not only hazard their own Salvation, but that of their weak Brother too, for whom Chriſt dy'd: And this Temper of Mind made her not only importunate in her Interceſſions for the Good of the World, but gave her Courage and Diſcretion above her Years or Sex, to benefit the Souls of thoſe ſhe converſed with, by friendly Reproof, good Counſel, or ſome learned or pious Diſcourſe.

In the Exerciſe of this Chriſtian Love ſhe liv'd, in this ſhe died; and here that I may not be thought to flouriſh only in this Matter, be pleaſed to underſtand, that ſhe deſir'd me on her Death-Bed, that I would exhort all young People to the Study of Wiſdom and Knowledge, as the Means to improve their Virtues and bring them to the trueſt Happineſs: And this, I think, I cannot do better than in the Words which were taken from her own Mouth, juſt upon her Departure, when her Soul was hovering upon her Lips, ready to take the Wing for that other World.

Her Words were theſe, which were faithfully Pen'd down and deliver'd into my own Hands.

I deſire (ſays ſhe) *that all young People may be exhorted to the Practice of Virtue, and to encreaſe their Knowledge by the Study of Philoſophy, and more eſpecially to read the great Book of Nature, wherein they may ſee the Wiſdom and Power of the Great Creator, in the Order of the Univerſe, and in the Production, and Preſervation of all Things; For* Quælibet herba Deum: This was a Language that was very familiar to her, and if you would know the Engliſh of it, ſhe would have you to underſtand thus much by it; that the leaſt Spire of Graſs, as well as the Lilies of the Field do demonſtrate the Being of a God. She proceeds, *It will fix in their Minds a Love to ſo much Perfection, frame a Divine Idea, and an awfull Regard of God, which will heighten Devotion, and lower the Spirit of Pride, and give a Habit and Diſpoſition to his Service; it will make us tremble at Folly and Profaneneſs, and command Reverence and Proſtration to his Great and Holy Name.*

That Women, (ſays ſhe) *are capable of ſuch Improvements, which will better their Judgments and Underſtandings, is paſt all doubt; would they but ſet to it in earneſt, and ſpend but half of that Time in Study and Thinking, which they do in Viſits, Vanity, and Toys. 'Twou'd introduce a Compoſure of Mind, and lay a ſound Baſis, and Ground-work for Wiſdom and Knowledge; by which they would be better enabled to ſerve God, and help their Neighbours.*

The Time would fail me to tell of her Meekneſs and Patience, Temperance and Chaſtity, Modeſty and Humility; theſe are moral Virtues, and in the Practice of which ſhe was very exact; and this brings into my Mind, what I heard from her, when we were diſcourſing of moral Virtues, ſome few Weeks before her Departure: *Morality* (ſays ſhe) *is the Life of Religion; but our moral Actions, unleſs influenc'd by our Religion, are of no Uſe.*

Much more I might repeat to you to the ſame Purpoſe; excellent Sayings that proceeded out of her Mouth, and worthy to be recorded from Generation to Generation. The nearer ſhe drew to her End, ſhe manifeſted to all that came to ſee her, the great Contentment that ſhe had in her approaching Death, declaring that to her, it did appear no other than the putting off her Clothes; a Diſrobeing; that this Mortal Part might put on Immortality. By all which it does appear, that ſhe has ſet before you a moſt excellent Example, and that in an Age expos'd to the greateſt Temptations.

Died in June 1697; *and buried the 26th of the ſame Month, at* Barnes *in* Surrey.

The CHARACTER *of the Rev^{d} Dr.* THO. JEKYLL, *by the Rt. Rev^{d} Dr.* JOHN WILLIAMS, *Lord Biſhop of* Chicheſter.[†]

IT was in St. *Paul*'s Phraſe, *His Heart's Deſire, and Prayer to God, that ye might be ſaved*,[a] This was the Theme and Subject he continually inſiſted upon, and made it his reaſtleſs Endeavour to promote: This he taught in his Pulpit; and this he again taught out of it, and confirmed by the Regularity of his Life. Of whom I have many Things to ſay, and might ſpeak of him in his ſecular Capacity; as to his Friendſhip, in which he was ſincere, intire and ſteadfaſt; as to his Converſation, in which he was free, without Levity; grave, without Moroſeneſs; inſtructive, without Impoſition; and not without ſuch a Competency of Skill, even in Matters relating to this preſent Life, as did render him uſefull to others, and capable of adviſing them that wanted it.

I might ſpeak of him, as to the Government of himſelf, in his exact Temperance and Sobriety; as to his Family, in his affectionate Tenderneſs as a Husband and a Father; and in the Care he took of the meaneſt of thoſe that were about him; and the Exerciſes of Family Devotion.

But that which I at this Time ſhall principally reſpect, is the Diſcharge of his Miniſterial Office; in which he took a ſpecial Delight, and made it the principal Buſineſs of his Life; laying hold of all Opportunities of doing Good, in private and in publick.

In publick, how conſtant and diligent, uſefull and practical was he in preaching! preaching with that Plainneſs, as might be ſuitable to the meaneſt Capacity, and deſigned to the moſt uſefull Purpoſes of ſound Doctrine, and unblameable Life; preaching as one that was in earneſt himſelf, and endeavouring to perſuade others ſo to be. What Care did he, again, take to inſtruct the Youth! what Pains in the little School, that by his Induſtry, and the pious Contributions of well-diſpos'd Perſons, was erected in the Neighbourhood! which I hope will not die with him; but by the ſame, or the like good and charitable Hands, be ſupported and continued.

In private, how many did he lend his helping Hand to, encouraging them in the Way of Religion, reſolving their Doubts, comforting them in their Sorrows, directing their Endeavours; and this he did with Sweetneſs and Tenderneſs, giving an eaſy Acceſs and Admittance even to the meaneſt, and hearing them with Patience.

And in the mean Time, like a good *Samaritan*, he was pouring Oyl into the Wounds of others, and adminiſtring ſuch ſeaſonable Reliefs, as their Caſe did require; he himſelf ſhew'd, by the Chearfulneſs and Livelineſs of his Spirit, that Religion was no ſadning or uncomfortable Thing; but that however it might appear to drooping, melancholy Minds; whatever it might appear to ſuch as look'd but little into it, or had little or no Experience of it; it was indeed the moſt comfortable State in the World to thoſe that were intimately acquainted with it.

To this let me add, the Care he took of the Sick, viſiting them with great Application; Sparing no Pains to prepare ſuch for another State; of which his laſt Sickneſs, and the Occaſion of it, was too deplorable an Inſtance: That whilſt thus exceeding ſollicitous about others, he was careleſs of himſelf; and whilſt the dying Patient receiv'd ſpiritual Conſolation from him, he in all Probability drew what prov'd a mortal Infection to himſelf.

[†] From the Sermon preach'd at the *New-Chapel, Weſtminſter, Octob.* 7. 1698. and Printed at *London* in the ſame Year, in *Quarto*.

[a] *Rom.* 12. 1.

Which brings me to his laſt Hours: It pleas'd God to give him ſome Premonitions and Warnings of his approaching End; I mean, not only by the dangerous Diſeaſe he labour'd under the former Part of the Year; but alſo by ſuch Impreſſions upon his Mind, as ſeem'd to carry in them the Finger of God. So that for ſome Months paſt he would be often ſpeaking, and I may ſay, preaching to his Wife, Submiſſion to the Will of God, if he ſhould think fit to take him out of this Life into a better.

For this Reaſon, it may be ſuppos'd, that he was very deſirous to ſee ſome of his Relations, that liv'd remote from hence; and tho' newly come from one Journey, immediately made another, to pay them a Viſit (where he had not been for ſome Years) or rather, as he told them, to take his laſt Farewell.

And accordingly he ſet his Houſe and Affairs in Order, made his Will; and if I may take Notice of ſo ſmall a Matter, among the greater, he compos'd his own Epitaph; which tho' plain (as he intended) is very expreſſive of his Piety, and of the Care he took of the People committed to his Charge.

And then it is no Wonder, when all this was done, to find him compos'd at his approaching End; and to behave himſelf, as he had liv'd; ſhewing an excellent Temper of Mind, heartily reſigning himſelf up thro' *Jeſus Chriſt* to GOD, the Father of Spirits, and the Father of Mercies; whom, in that Condition, he entirely depended upon, and found the greateſt, I may ſay, the only Support from.

With what Submiſſion did he recieve the Sentence of his Diſſolution! with what Tranſport and Joy did he ſpeak of our Bleſſed Saviour, and the Happineſs he hop'd for, or rather doubted not to be made Partaker of, by him!

With what Tenderneſs, did he bewail our Differences, and that Spirit of cenſuring, reviling, and dividing, that ſo much prevails; and eſpecially, when after all, ſuch muſt come (if ever they be happy) to joyn in the Church Triumphant, with thoſe whom too often they refuſe to converſe and communicate with here in the Church-Militant!

With what Comfort did he take Leave of his Friends, of his Wife and Children, calling them one by one, in his laſt Interval, to him; and giving them ſuch Advice, as a dying Friend, Huſband and Father, and a dying Chriſtian, would give to thoſe whom he affectionately lov'd!

Died in 1698, *and buried* October 7, *at the New Chapel*, Weſtminſter.

The CHARACTER *of* ANDREW BARKER, *Eſq; by* JOHN PINSENT, *A. M. and Vicar of* Colſhill, *in* Berks. *

THE Exemplary Lives of Good Men ſhould never be forgotten; we ſhould depoſit them in our Hearts as in immortal Urns; Your Tongues ſhould be their Epitaphs, our Lives Tranſcripts of their Virtues, Copies of Originals, without any black Line, or dark Shade drawn over them.

His Moral Accompliſhments command our Regard and Imitation.

Juſtice and *Honeſty* were written in the Tables of his Heart in Capital Letters: You might have read, *Do as you would be done unto*, in every Page of his Life.

His Integrity was firm and clear like Marble, without Stain or Flaw: You might as ſoon divert the Needle from its Natural Propenſity to the attracting Influence of the Loadſtone, as turn his Hand againſt the Dictates of his Mind. The many great Truſts repoſed in Him, and executed by Him without Clamour or Complaint, are Living Monuments of his Faithfulneſs and Sincerity.

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* From the Epiſtle Dedicatory to *Samuel Barker* of *Fairford* in *Glouceſterſhire*, Eſq. prefix'd to the Funeral Sermon on Mrs *Barker*, his Mother; and Printed in 1705, in *Octavo*.

His Charity, which is the Enamel and Beauty of the Soul, was not confin'd within the Verge and narrow Limits of the Place he liv'd in; but where-ever an Object preſented itſelf, whether far or near, at Home or Abroad, he did, like the Sun in its Courſe, diſpenſe Warmth and Refreſhment.

His Charity did not conſiſt in Compliments, in ſoft and tender Expreſſions, like St. *James's* Almoners, *Depart in Peace, be you warmed and filled and filled*; but the actual Relief of the Poor and Neceſſitous.

If Youremember him as a *Subject*, he was a Perſon of a ſteady and unſhaken Loyalty; like the Houſe built on the Rock, in St. *Matthew*, He ſtood out the Storms and Tempeſts, the Rage and Fury of an Un-natural and Bloody War: No Turn of Government could Turn Him from His Duty; He gave *unto Cæſar the things that are Cæſar's*; and He was a Friend unto *Cæſar's* Friends, even in their moſt deſperate Circumſtances, when it was a Crime, (not to be expiated but by loſs of Fortune or Life,) to own the Royal Cauſe.

If You remember Him as a *Member of the Publick*, he encourag'd Induſtry, diſcountenanc'd Idleneſs. He look'd on the Idle Perſon as a Canke-rworm, or Caterpillar that devours the Fruits of the Earth. He knew *it is the diligent Hand that maketh Rich.* The Poor had Work and Wages: The *Hire of the Labourers never cried in the Ears of the Lord.*

If a Workman, on whoſe Service his whole Family depended, were on any Ill Accident, as Fall, or Bruiſe, or Wounds, &c. diſabled for Labour, like the Good *Samaritan* in the Goſpel, *He had compaſſion on him, and took care of him*; Medicines and Nurſes were Provided for him; the Wants and Neceſſities of his Family were ſupplied, and his Pay went on every Day. Here was the Spirit and Life of *Chriſtianity!* This ought to be written with the Point of a Diamond, graven with a Pen of Iron, on Metal that may laſt as long as the Sun and Moon endure: *With God it will be had in everlaſting Remembrance:* And as the *Roman* Emperor order'd the Golden Rule to be written on the Walls of his Palace, and upon all his Publick Buildings, ſo ſhould this Generous, this Noble, this Heroick Piece of Chriſtian Religion, be writen over the Doors, and on the Fronts of Great Men's Houſes, that they may Remember the Poor, whom God regards as much as the Rich.

If You remember him as a *Neighbour*, beſides his Kind and courteous Temper, in Readineſs to do Good Offices to thoſe that wanted his Aſſiſtance, of which already; he was of a Peaceable and Quiet Diſpoſition. He was not of *Iſhmael's* Race, he drank not of the Waters of *Meribah*. Strife and Contention, Envy and Hatred, Malice and Revenge, found no room in his Calm Breaſt, which was ſmooth as the Surface of the Water, clear as the Sun in its Mid-day Exaltation. He knew *the Wiſdom from above is firſt pure, then peaceable*; he had learned of his Bleſſed Maſter, the Prince of Peace, to *follow Peace with all Men*; and in order to it, *He ſtudied to be quiet, and to do his own Buſineſs.* He was in every Relation an Excellent Pattern and Preſident for your Imitation Should I ſay, with *Elihu, He was one of a Thouſand*, 'twould fall ſhort of his Character.

He loved his neareſt Relative, as he loved himſelf, with a Love pure as the Eye of Heaven, ſacred as the Sanctuary: He drank Waters out of his own Ciſtern; he *forgat not the Covenant of his God, but kept his Bed honourable and undefiled.*

His Love to her was ſweet and refreſhing as the Smoke of the Holy Incenſe of the Altar; the Smell of it was like *the Smell of Lebanon*, like the precious Ointment on Aaraon's Head: It adminiſtred Comfort and Delight, Relief and Refreſhment in all the Lines of Providence ſhe paſt through, in all the Occurrences of her Life.

His Children were his Care and his Comfort too: Beſides the Common Education Perſons of Quality Give their Children, to accompliſh them with Mien and Deportment, with Knowledge and Underſtanding, with Diſcourſe and Converſation for their ſeveral Poſts and Stations their Birth may call them to, which he did with all the Solicitude and Exactneſs of a Wiſe and Prudent Father: He endeavour'd with a particular Care and Application of Mind, by Reaſoning, by Repeated Inſtructions, to excite and raiſe up in them their Innate Ideas, their Natural Notions of *God* and *Good*; which became clear and ſhining by the Reflection of his Good Life; lovely and amiable by the Example of a kind and tender Father: He did not fail of his End; he had joy and Comfort of his Care: His Children were in the moſt large and comprehenſive Senſe a Bleſſing to him, and to his Deareſt Wife. If ever Grace were Hereditary, it was in them: If ever the Virtues of Parents did deſcend by a Natural Intail, they did to them. But I muſt impute all this to the Exemplary Lives of the Parents, and the Pious Education of their Children and to the Particular Favours and Mercies God hath in Store for the Children of Good Parents. *The Juſt Man walketh in his Integrity; his Children are bleſſed after him.*

His Servants found him a Maſter, not a Tyrant; he did not pay them with hard Words, and harder Blows; but as he required their Labour, ſo he rewarded their Care, and encouraged their Diligence.

He knew the Souls of his Servants were as precious as his own in the Sight of God, and therefore took care, by his good Example, by good Inſtructions in Publick and Private, that his Accounts ſhould ſtand fair before his Great Maſter at the Great Day.

This is a Copious Subject. Should I lay before you his *Sobriety* and *Temperance*, his *Truth* and *Veracity*, his perfect *Abhorrence* of all manner of *Debauchery*; the Horrour and Trembling that ſeiz'd him when he heard the moſt *Sacred and Reverend Name* of the Great God *prophan'd by Oaths and Curſes*, and *Imprecations*; Common, but Tremendous Sins! I ſhould exceed the Bounds of an *Epiſtle*; and yet in ſuch Plenty and Variety of Excellent Matter, who can forbear?

If you remember his Life towards God, he was ſo great an Example of *True Piety*, of an *Hearty and Unaffected Devotion*, that his Name ought to be enroll'd in the Calendar of the Primitive Saints. 'Tis true, many of them were purified by Fiery Tryals; their Graces became reſplendent by the Flames of Torment: And this happy Soul ſtood firm againſt all the Shocks, and Snares, and Temptations of Eaſe, Plenty, and Proſperity. To deny himſelf, to mortifie his Luſts, to ſubdue his Appetites and Deſires, when there was ſo much Fewel to kindle Paſſion, ſuch Provocation to Senſe and Natural Inclination; and all this in Obedience to *Him, whoſe Kingdom is not of this World*; ſhews the Perfection of his Mind, its Elevation above all the Pomps and Glories, above all the Luxuries and Pleaſures of a Vain and Sinful World.

The Intercourſe between God and his Soul was as conſtant and periodical as the Riſing and Setting of the Great Luminary of Heaven; and whileſt the Sun was running of its Courſe, he withdrew into his Retirement, as into a Refectory, where his Mind was ſolaced and refreſh'd with all the Delicacies of pure Thoughts, and pious Meditations: His Prayers aſcended on the Wings of Love, to the Mercy-Seat of the God of Love, and returned like the Dew of *Hermon* on *Mount-Sion*, with all the needful Supplies of Grace and Mercy. He looked on the *Holy Scriptures* as the *Oracles of God*: He heard, he read them, as the Rule by which he was to walk, and by which he ſhould be Judged.

The *Holy Euchariſt* was to him an Antepaſt to Heaven: The wonderful Mercies of a Crucified Saviour exhibited in the Bread broken, and Wine poured forth, raviſh'd his Heart, and made him ſick of Love.

Thus Liv'd this Worthy Perſon: His Life was a Common Good: His Death was a Common Loſs.

He had many Notices and Warnings of his Departure hence, having the Sentence of Death in himſelf long before he died; which no way diſcompos'd his Duty, or diſturb'd his Patience; but he bore them with all the Courage and Conſtancy, with all the Meekneſs and Reſignation of a True Diſciple of the Bleſſed Jeſus.

How bright and glorious, how ſweet and raviſhing, how comforting and Inſtructing, the laſt Efforts of his Soul would have been, had God been pleaſed to continue the Uſe of his Reaſon, and of his Senſes, (of both he was deprived ſome Hours before he died) we may judge by the Rich Odours and Perfumes, which his Good Name (acquired by a ſtrict Performance of his Duty to God and Man) had, like a Box of Spikenard when opened and ſhed abroad, ſcatter'd round about his Habitation. In ſhort; He lived and died a good Chriſtian in the Communion of the Church of *England*, for which he always had the greateſt Honour and Veneration.

The CHARACTER *of Mrs.* BARKER, † *by* JOHN PINSENT, *A. M. and Vicar of* Colſhill *in* Berks. *

SINCE Examples have greater Influence, and make deeper Impreſſions on the Mind than plain Inſtructions, I will give you a ſhort *Narrative* of the Life of that Excellent Perſon that was lately Interred.

If you remember her with Reſpect to God, her *Piety* was ſo bright and ſhining, it gave ſuch Life and Luſtre to all that were round about her, and eſpecially to thoſe that had the Happineſs of her daily Converſe, that it could not but kindle in their Hearts a Zeal for God, and all that's Good, as if they had been touch'd with a Coal from the Altar.

Her *Piety* was as even and as Regular as the Viciſſitudes of Day and Night; it was the Work of every Day: A Work ſo eaſie, and ſo Pleaſant, ſo refreſhing to her, that I cannot but impute the Strength and Vigor of her Mind, in ſo tender, ſo weak, ſo feeble a Body, to the Influences of his Spirit, at whoſe Throne of Grace her Soul made daily Applications in pious Thoughts, and Holy Ejaculations.

Her Piety was ſolid and ſubſtantial; it did not evaporate into Forms, and Shews, and Outſides in Religion: But in her Life, as in a Mirror, you might have ſeen the Beauty and Excellency, the Power and Prevalency of her moſt holy Profeſſion.

The Service of God was not only her Duty, but Delight: She was glad when ſhe cou'd go to the *Houſe of God*, where ſhe prayed with ſuch Fervour, heard with ſuch Reverence, received the Sacramental Bread and Wine, the Pledges of Chriſt's Love, with ſuch Devotion, that you might have ſeen Primitive Chriſtianity revived in her. She underſtood the Church of *England*, and therefore was an Ornament to it, and the Glory of it.

If you went from the Church to *her Houſe*, you came into a *Bethel*, another Houſe of God, where the Morning and Evening Sacrifice of Prayer and Praiſe were offer'd up in the Service of the Church.

If you follow'd her into her *Retirement*, you found her a Saint, not only in the Church, but in her *Cloſet* too: There, as on *Jacob's* Ladder, her Soul aſcended unto God in fervent Deſires, and God deſcended into her Soul in the ſweet Refreſhing Influences of his Holy Spirit.

Her Piety took deep Root in the Love of God, and ſprang up in all manner of Chriſtian Graces and Virtues: Among which, her Humility, Meekneſs, her Charity were very conſpicuous.

Her Soul was not ſullied with Pride, but clothed with *Humility*. Tho' God had diſtinguiſh'd her from others by a large and plentifull Fortune, yet ſhe treated thoſe of the meaneſt Rank with all the Condeſcendency, with all the Gentleneſs of a true Chriſtian Temper; the Poor as well as the Rich had Acceſs to her.

Her Mind was not ruffl'd with the Turbulent Paſſions: Under any ſad Accident, or ill Uſage, ſhe had ſuch a ſweet Calmneſs, ſuch Compoſedneſs, ſuch Tranquillity within her, that you would not diſcern the leaſt Diſperſion of Spirits, or Wildneſs of Thought; you could not hear any Ill Language, any Angry Word. She had the *Ornament of a Meek and Quiet Spirit, which in the Sight of God is of great Price.*

She had a Compaſſionate Heart and Liberal Hand towards thoſe that labour'd under Straits and Difficulties; ſhe had a Simpathy of their Sorrows and their Griefs; ſhe *wept with thoſe that wept:* Not that her *Charity* was confined to a few Tears, and Sighs, and Moans; her Bowels yearn'd towards them, and her Heart open'd her Hand to Acts of Bounty and Beneficence for them.

Her Charity was diffuſive, of a large Extent: Upon Publick Occaſions ſhe gave many Rare Inſtances of the Largeneſs of her Soul. She diſtributed according to her Ability, and that was plentifully, for God had given her all *Things richly to enjoy*.

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† Widow and Relict of *Andrew Barker*, Eſq;

* From the Sermon refer'd to in the preceeding Character.

She was an eminent Example of a free and chearful Giver.

Her private Charities were without Number; many of you that hear me have felt them to your Comfort and Relief.

Her Houſe was a Sanctuary for the Poor, a Refuge for the Diſtreſſed.

If the Poor were Hungry, here was Meat: If the Poor were Thirſty, here was Drink: If the Poor were Naked, here were Cloaths: If the Poor were Sick, here was Phyſick; many Pounds did ſhe lay out every Year in Medicines, for thoſe that could not conſult the Phyſician, nor reach the Price of Drugs.

I ſhall now conſider this excellent Perſon in a relative Capacity.

If you remember her as a *Wife*, ſhe had ſo great, ſo entire Love for her dear Huſband, who had ſo tender, ſuch an affectionate Regard for her, that if ever there were an Union of Souls, here it was: They had the ſame Thoughts, the ſame Deſires, the ſame Delights; they partook of one anothers Cares, of one anothers Comforts. This was the firſt End of Marriage; the next was Children: And we may remember her as a Mother, for ſhe had the Bleſſings of the Womb.

A moſt Tender, and moſt Affectionate *Mother*; kind, but not fond: She had the Art of Government; ſhe knew how to keep up the Dignity of a Parent, even in her moſt open, and free, and familiar Converſation with her Children. Her Converſation was not vain and trifling, but hugely profitable; hallowed with Reflections on the Vanities of the World; ſanctified with the Diſcourſes of the Certainty of Death; and the Account that muſt be given at the *Great Day*; of the Rewards of good Men in the World to come. Her great Buſineſs, her main Deſign was, by her good Example, and good Inſtructions, to make her Houſe an Holy Houſe, a Houſe of Joy from Age to Age; while others, by their Ill Lives, make their Families Scene of Sorrows.

If you remember her as a *Miſtreſs*, ſhe was a Perſon of great Judgement, of great Experience: She did not think herſelf above the Concerns of her Family; ſhe knew the Station God had put her in; and ſhe govern'd her Houſe with that Prudence and Diſcretion, there was no Hurry, no Noiſe, no Uneaſineſs; every one knew his Buſineſs, and what muſt be acounted for: And ſhe did it with that Sweetneſs and Mildneſs of Temper, that ſhe was ſerv'd out of Love, not out of Fear. A kind Miſtreſs! If a Servant were ſick, he had the Charge, the Attendance of a Child of the Family; no Care, no Pains, no Coſt were ſpar'd for his Recovery.

But for the Souls of Servants, how great was her Concern! Beſides the daily Devotions in her Family, already mentioned, ſhe took particular Care that the Lord's Day ſhould be obſerved, with a Strictneſs becoming that Day. Her Servants muſt attend the Publick Worſhip of God, and when they returned, allowing time for their Refreſhment, they were called together, and ſome practical Sermons were read unto them: So that here *Joſhua*'s Reſolution was put in practice; *As for me and my Houſe we will ſerve the Lord.* And that her Houſe might be a Temple for the *Holy Ghoſt* to dwell in, that the Bleſſings of Heaven might deſcend upon her Habitation, no Perſon muſt be entertain'd in it, that ſhould *grieve the Spirit of God*, or ſtop the Current of his Graces and Mercies from running down in a full Stream on her Family, and her Poſterity. The *Wicked muſt not dwell in her Houſe, nor tarry in her Sight.*

Thus lived this rare, this excellent Perſon, who having attain'd to that Age that few arrive at, ſunk under Senſible Decays of Nature; her Light which had ſhined bright and clear, began to burn faint and dim, when it was my great Unhappineſs to be from her.

At the Approach of Death, which was no Surprize unto her, ſhe having told me, and others, ſhe could not laſt long, ſhe was leaving of this World; I ſay, at the Approach of Death, her Soul, (that had waited long to be diſentangled from her Body, to converſe with Spirits in the Paradiſe of God,) was ready to go forth and meet the *Bridegroom*, the *Bleſſed Jeſus*, into whoſe Boſom ſhe breath'd out her Spirit, having firſt recomended her Soul to *his Care*, and to *his Mercies*, in her own Prayers, and in the Prayers of thoſe that miniſtred unto her.

Died in December, 1704; *and Buried the* 10*th of the ſame Month, at* Fairford *in* Glouceſterſhire.

The CHARACTER *of the* R^{t} *Rev*^{d} *Dr.* ARTHUR LAKE, *Lord Biſhop of* Bath *and* Wells. *

THIS Holy Man was nourſed up from his tender Age in the Exerciſes of true Piety, and in the Studies of various and exquiſite Learning; and in his riper Years advanced to divers eminent Places of Dignity in the Church, not by any ambitious ſuit or ſeeking of his own, but by the ſpecial Providence of God, beyond his Expectation or Deſire, raiſed to the Height of Epiſcopal Dignity.

He was firſt placed a Child in the famous School of *Wincheſter*, and thence elected Fellow in New Colledge in *Oxford*, and after Fellow in the Colledge near *Wincheſter:* Thence, again recalled by the conſpiring Votes of that numerous Society to the Warden-ſhip of New Colledge. Afterward, preferred firſt to the Prefecture of the Hoſpital of S. *Croſſe*'s near *Wincheſter*, then to the Deanry of the Cathedral Church of *Worceſter*. And laſtly, to the Biſhoprick of *Bath* and *Wells*, where he died.

He continued the ſame in his Rochet which he had been in his Scholar's Gown, having ſo well ſtudied *Humility* (the Baſis of all Virtue) in his younger Years, that in the whole Courſe of his Life there was no Tumour of Pride appeared, but as well in his Actinos as in his Speeches, equalling himſelf with the Loweſt; notwithſtanding the many Temptations he had from the Eminency of his Place, and Excellency of his Parts, to do and ſpeak otherwiſe. From this did proceed that ſingular *Affability* and *Eaſineſs of Acceſs*, which he ever retained to all Sorts of Men, and to thoſe of his own Coat eſpecially. So that no Man can ſay, he was ever ſlighted, or ſuperciliouſly uſed by him.

Add hereunto his rare *Tranquillity and Contentedneſs of Mind.* He retained the ſame Temper in all the Alterations of his Eſtate; ſo that whatſoever outwardly beſell him, either to the better or the worſe Part, he ſeem'd very little to be affected, ſurely nothing diſquieted therewithall. A ſtrange Serenity of Mind in him; whereof I take it alſo to have been a good Argument, that (as I have heard him often ſay) ſo long as he was in perfect Health of Body, he did never Dream.

His *Temperance* was ſuch, that at the greateſt and beſt furniſhed Tables, whereat the Condition of his Place required his Preſence, his Feeding was commonly upon one Diſh, and that none of the daintieſt. And when he was not hindred by Reſort of Strangers unto him, he faſted uſually four times in a Week from his Supper, and ſpent that Time in framing ſome Meditation or other upon a *Piece of Holy Scripture*.

Unleſs it were in the Company of Schollars, and in ſuch ingenious and pleaſant Diſcourſes as are incident thereto (wherein he would ſometimes Expreſs much Freedom of innocent Mirth) a Man could not obſerve, that he took much Delight in any worldly Thing whatſoever: An evident Argument, that his intellectual Part had the Predominancy over his ſenſual, or rather indeed that Grace ruled them both, and that the *Man* in him was ſubordinate to the *Chriſtian*.

As he had been always *liberal*, from the Time he had any thing to give; ſo upon the Increaſe of his Fortunes he improved that Virtue, even to a kind of *Magnificence*. And tho' his Forwardneſs in giving never let him ſtay till his Purſe was full, ſo that he attained not to the doing any pompous Work: Yet his ordinary Largeſs to the Poor at his Gate and in the Streets; his Contributions to *Pious Works of all Sorts*; his Exhibitions to *Poor Scholars* both Abroad and in the Univerſity; his encreaſing the Allowance of the Poor Brethren of of *S. Croſs*; his maintaining of Two Lectures in the New Colledge in *Oxford*, one for the *Hebrew* Tongue; another for the *Mathematicks*: (A great Part of his Books, he diſpoſed to the Library of *New Colledge* by a Deed of Gift, divers Years before his Death, reſerving the Uſe of them onely for his Life time.) His leading the Way to the founding of a Library at *Worceſter*, and another at *Wells*, are ſufficient Inſtances of his exceeding Bounty.

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* From the Preface to his Sermons, &c. Printed at *London*, 1629, in *Folio*.

His Contempt of Wealth, I may reckon as a *Part of his Magnanimity*. For I dare ſay, That in all Elections of Scholars, Collation of Orders, and Benefices, Diſpoſitions of Offices, and Grants of Colledge and Church Leaſes, that paſſed through his Hands (as there paſſed in his Time very many) he never fouled them with the leaſt Touch of a *Gehazi's* Reward; which Integrity of his, together with his Open-hand-dedneſs and Houſe-keeping, were the only cauſes that he left no greater Eſtate behind him.

His Ability to Teach, as it was very Great, ſo it did never appear more, than after he was a Biſhop. For though the Acts of Government alone may ſeem ſufficient to take up a Man in that Place; yet he never ceas'd to *adorn the Pulpit* with his no leſs frequent and aſſiduous, than learned and pious Labours. Witneſs his ordinary Preaching in the Cathedral Church of *Wells*; his *frequent Excurſions into the Pariſhes adjoyning*; and indeed, *His leaving of no Place where he came, if it were a fit time of Preaching, unſupplyed.* Beſides all which, his *Ordinary Diſcourſes* were in one kind or other as good as Lectures to thoſe that heard them.

Beſides his *Ordinary Chapel Hours*, which he ſaw duely, and by all frequented; he cauſed many of *his Houſhold* to aſſiſt every Morning at the *Six a Clock Prayers in the Cathedral Church* adjoining: He never ſat down at his Meals, but he had, according to the ancient Faſhion of Biſhops, a *Chapter of the Bible* read by one whom he kept for that Purpoſe. Laſtly, at the Cloſe of the Night, he called his whole Family into his *ordinary Dining Room*, and there, in his *own Perſon*, moſt devoutly commended them, by his Prayers, to Almighty God.

He never conferred *Holy Orders* upon any one Perſon, whom he did not firſt examine ſtrictly according to the *Canons of the Church*; neither did he truſt herein any Chaplain or other Deputy, but himſelf perſonally perform'd the Office. As he was provident to plant a *Good Miniſtry* in his Dioceſs, ſo was he no leſs carefull to *Cheriſh thoſe who were already planted.* The moſt eminent among them for *Piety and Learning*, he did not only uſe moſt familliarly, but ſtudied to draw them neareſt to himſelf by providing them of Prebends in his Church: And to the weaker Sort of them he ſpared not to give his Advice and Directions upon all Occaſions, how they might enable themſelves for the better Diſcharge of their Calling.

In the Exerciſe of the Diſcipline of the Church, he carried himſelf ſo, that by his own Practice he wrought a great Reverence thereof, even in thoſe that were otherwiſe, not well affected there unto. For when any enormous Offender was cenſured in his Conſiſtory, whoſe Puniſhment and Penance was fit to be performed in his *Cathedral Church*, as *Inceſtuous Perſons*, *notorious Adulterers*, *notorious Schiſmaticks*, or the like; himſelf was uſually the Preacher at ſuch Times; and this he did often, and upon divers Occaſions; and in ſuch his Sermons did ſo open the Grievouſneſs of thoſe Offences, and the Authority of the Cenſurers and Diſcipline of the Church, as for the moſt Part wrought great Contrition in the Parties puniſhed; and after Sermon before the whole Congregation, himſelf gave them Abſolution. All which he performed with that Gravity, Learning, and Power, as gave great Comfort to all, and bred, no doubt, a general Reverence and Awe of the Cenſures and Authority of the Church.

His *Triennial Viſitations*, he always kept in his own Perſon; and he kept them ſo, that (to ſay no more) he was ever Welcome where he came. They reſorted and flockt to him in every Place; yea, they brought their Children and whole Families to receive his Bleſſing, and to be Confirmed by him. Which Act he performed, not in a tumultuary manner, and as we uſe to ſay, *Hand over Head*, but with adviſed Deliberation and Choice, admitting only thoſe, whom either by the Certificate of their Miniſter, or the Examination of his own Chaplains he found to be ſufficiently inſtructed in the Principles of Religion, and ſo by the Intention of our Church capable of the Benefit of that ſacred Action.

In the Cathedral Church of *Wells*, whether it were ſo that himſelf preach'd or no, after the Sermon done, and the *Pſalm* ſung as the manner is, Himſelf ſtanding up in the Epiſcopal Seat gave the Benediction to the People, after the Example of the High Prieſt in the *Old Teſtament*, 1 *Num.* 6. 23. which thing as he performed like himſelf, *i. e.* In a moſt grave and Father-like Manner; ſo any Man that had but ſeen, with what attentive and devout Geſtures all the People received it, what *apparent Comfort they took in it*, and how carefull every particular Man was, not to depart the Church without it, could not but conclude, that there is a Secret Virtue in the *Prayers and Bleſſings*, as of *Natural*, ſo of *Spiritual Parents.*

In his *Laſt Teſtament*, amongſt other *pious Recomendations of his Soul to God*, he hath theſe Words: *I deſire to end my Life in that Faith, which is now eſtabliſhed in the Church of* England, *whereof I am a Member, and have been by God's Bleſſing well nigh Thirty Years a Preacher. And my Soul's unfained deſire is, that it may ever Flouriſh and Fructifie in this Kingdome and in all his Majeſties Dominions, and from thence be propagated to other Countries, which ſit in Darkneſs and in the Shadow of Death, whether Infidels or Hereticks.* Amen.

Having ſome few Hours before his Departure, made *zealous* and *devout Confeſſion both of his Faith and Sins* to the Biſhop of *Ely* there preſent, from whom alſo he received *Abſolution*, according to the *Order of our Church*; and being aſſiſted to the laſt Gaſp with the comfortable and heavenly Prayer of that Divine Prelate; after he had taken particular Leave of all about him, and given them reſpectively both his Council and Benediction, he ſpeedily yielded up his Soul to God.

Died in May, 1626, *aged* 59; *and Buried in the Cathedral of* Wells.

The CHARACTER *of Sir* WILLm COKAYNE, *Kt. and Alderman of* London, *by* JOHN DONNE, D. D. *and Dean of St.* Paul's. *

THOUGH he were of Parents of a good, and great Eſtate, yet his Poſſibility and his Expectation from them did not ſlaken his own Induſtry. God imprinted in him an induſtrious Diſpoſition, tho' ſuch Hopes from his Parents might have excuſed ſome Slackneſs; and God proſpered his Induſtry ſo, as that when his Father's Eſtate came to a Diſtribution by Death, he needed it not.

God gave him a large and comprehenſive Underſtanding, and with it a publick Heart: and ſuch, as perchance in the Way of Education, and in our *narrow and contracted Times*, in which every Man determines himſelf in himſelf, and ſcarce looks farther, it would be hard to find many Examples of ſuch Largeneſs.

You have, I think, a Phraſe of *driving a Trade*; and you have, I know, a Practiſe *of driving away Trade*, by other Uſe of Money: And you have loſt a Man, that drove a great Trade the right Way, in making the beſt Uſe of our Home-Commodity. To fetch in Wine, and Spice, and Silk, is but a drawing of Trade; the right driving of Trade, is to vent our own outward. And yet for the drawing in of that, which might ſeem juſty moſt behooveſull, *i. e.* of Arts and Manufacture, to be employ'd upon our own Commodity, within the Kingdom, he did his Part diligently, at leaſt, if not vehemently, if not paſſionately.

This City is a great *Theatre*, and he acted great and various Parts in it; and all well. And when he went higher (as he was often heat'd in Parliaments, at Council-Tables, and in more private Acceſſes to the late King [a] of ever-bleſſed Memory) as, for the Comprehenſion of thoſe Buſineſſes, which he pretended to underſtand, no Man doubts (for no Man lacks Arguments and Evidences of his Abilities therein.) So, for his Manner of expreſſing his Intentions, and digeſting and uttering his Purpoſes, I have ſometimes hear'd the greateſt Maſter of Language and Judgment, which theſe Times, or any other did, or do, or ſhall give, (that good and great King of ours) ſay of him, *That he never hear'd any Man of his Breeding, handle Buſineſs more rationally, more pertinently, more elegantly, more perſuaſively.* And when his Purpoſe was, to do a Grace to a Preacher of very good Abilities, and good Note in his own Chappel, I have hear'd him ſay, *That his Language and Accent, and Manner of delivering himſelf was like this Man.*

God multiplied his Eſtate ſo, as was fit to endow many and great Children; and he multiplied his Children ſo, both in their Number and in their Quality, as they were fit to receive a great Eſtate. God was with him all the Way; *in a Pillar of Fire*, in the

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* From the Sermon preach'd at *St. Paul's, December* 12, 1626; and printed with his other Sermons, in *Folio.*

[a] *James* I.

Brightneſs of Proſperity; and in the *Pillar of Clouds* too, in many dark, and ſad, and heavy Croſſes. So great a Ship required a great Ballaſt; ſo many Bleſſings, many Croſſes; And he had them, and ſailed on his Courſe the ſteadier for them. The *Cloud* as well as the *Fire* was a *Pillar* to him: His Croſſes as well as his Bleſſings eſtabliſhed his Aſſurance in God.

The Lord was with him at his Death too. He was ſerved with the proceſs here in the City, but his Cauſe was heard in the Country. Here he ſickned, there he languiſhed, and died there. In his Sickneſs there, thoſe that aſſiſted him are Witneſſes of his expreſſings of a religious and a conſtant Heart towards God, and of his pious joining with them, even in the holy Declaration of Kneeling; then, when they, in favour of his Weakneſs, would diſſuade him from kneeling. I muſt not defraud him of this Teſtimony from my ſelf, that into this Place where we are now met, I have obſerved him to enter with much Reverence, and compoſe himſelf in this Place with much *Declaration of Devotion.*

In his Sickneſshe had but one Days Labour, and all the reſt were Sabboths: *One Day he converted to Buſineſs,* thus; *He called his Family and his Friends together; thankfully he acknowledged God's manifold Bleſſings, and his own Sins as Penitentialy.* And then, to thoſe who were to have the diſpoſing of his Eſtate, jointly with his Children, he recommended his Servants, and the Poor, and the Hoſpitals, and the Priſons; which according to his purpoſe, have been all taken into Conſideration. And after this *(which was his Valediction to the World)* he ſeemed always loath to return to any worldly Buſineſs.

His laſt Commandment to Wife and Children, was Chriſt's laſt Commandment to his Spouſe the Church, in the Apoſtles, *To love one another.* He bleſt them, and the Eſtate devolved upon them, unto them; and by God's Grace ſhall prove as true a Prophet to them in that Bleſſing, as he was to himſelf, when entering his laſt Bed, two Days before his Death, he ſaid, *Help me off with my Earthly Habit, and let me go to my laſt Bed.* Where, in the Second Night after, he ſaid, *Little know ye what Pain I feel this Night, yet I know I ſhall have Joy in the Morning:* And in the Morning he died.

The Form in which he implored his Saviour, was evermore towards his End, this; *Chriſt Jeſus, which died on the Croſs, forgive me my Sins! He, have Mercy upon me!* And his laſt dying Words were the Repetition of the Name *Jeſus.* And when he had not Strength to utter the Name diſtinctly and perfectly, they might hear it from within him, as from a Man a far off; even then, when his hollow and remote nameing of *Jeſus,* was rather a a certifying of them, that he was his *Jeſus,* than a Prayer that he might come unto him.

Died in December, 1626; and *Buried the 12th of the ſame Month,* in St. Paul's *Cathedral.*

The CHARACTER *of the R.t Worſhipful the Lady* STRODE, *by* JOHN BARLOW.*

I Perſwade my ſelf, it will be expected that I ſhould ſay ſomething in the Praiſe of her, whoſe Funeral we now celebrate; the which I am unwilling, yet willing to do; unwilling, becauſe it hath not been my uſual Cuſtom upon the like Occaſion; and therefore I may give Offence to ſome of the Congregation: Again, it is to be feared, that ſome Preachers imitate bad Lawyers, who for a Fee, will plead and commend any Cauſe, ſpeaking Good of Evil, Evil of Good; making the Heavens to lower, and grow dark, and ſhroud themſelves in a Vale of Blackneſs more like to Weeds of Mourning, than the Perſons attired with their Suites of Sorrow, in the preſent Aſſembly.

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* From the *Sermon* preach'd at *Plympton-Mary* in *Devon*; Dedicated to the Right Worſhipfull *Sir William Strode,* of *New ngham* in the ſame County; printed at *London,* 1619, in *Quarto.*

Yet I am willing to ſay ſomewhat; *Firſt*, Becauſe I know for whom I am to ſpeak, it's either God, or his Servant departed. God (I aſſure my ſelf) as he wou'd have the Name *of the Wicked to Rot*; ſo would he, that *The Memorial of the Righteous ſhould remain for ever*: And, a true Teſtimony is a good Action, unto which he hath (tho' not by way of Merit) annexed a Reward: Why then ſhould I in this thing be ſilent, if my Heart be upright?

Now for the Perſon departed, I know in part with whom I have to deal; and all that I will ſay, is either what I have heard by the Report of credible Perſons, or have known by my own Experience; which is, either concerning her Publick Carriage, or Private Converſation; of both which I have not much (though much might be ſaid) to utter.

She, in reſpect of her Birth and Pedigree, ſhall of me receive no Praiſe (tho' for any thing I know, in that commendable:) we are all of one Blood; God little reſpects to commend that in any: And they are moſt honourably (as I perſwade my ſelf ſhe was) deſcended, that are born again by the Word and Spirit; and where the Lord is ſilent, I wiſh I be ſilent alſo.

For her publick Carriage, I have heard that, which if I ſhould at large relate, would much return to her Commendation; but it is ſo well, to the moſt here preſent, known; that I omit all, ſave one thing; which is, that ſhe was a Notary, and took the Sermons which ſhe heard, by her own Pen. I know not what ſome will judge of this Action, but I hope the Beſt can not but give it a Chriſtian Approbation: She did this, when as many (and much meaner than ſhe) come with their Fanns and Feathers; whereas (methinks) a Gooſe-Quill would far better beſit their Fingers.

But a private Life is leaſt ſubject to Hypocriſie; therefore I proceed to that. I have been credibly informed, that ſhe did in her Chamber repeat to her Maid-Servants, the Sermons ſhe had heard and penned; Catechiſe them in the Principles of Religion; and upon every fit Occaſion, would Labour to Seaſon them with the true Fear of the Lord. Again, ſhe ſpent (having Health) three or four Hours in *her Private Cloſet* every Day, in Reading, Meditating, Praying, and Writing. But what was the Subject? For otherwiſe to write is no great Commendation: Amongſt other things (all tending to good Uſes) ſhe hath left (and in no ſmall Volume) divers Diſputations, that ſhe had with *Separatiſts* and *Papiſts*; her Anſwers; and what was her own Reſolution in the controverted Opinions; annexing her Reaſons. Moreover, (as one that expected the Time of her Change before it came) ſhe left under her own Hand, what (if it ſtand with her Huſband's good Pleaſure) ſhe would have perform'd; as divers Gifts to ſeveral Perſons, both of Cloath and Coin, in Value amounting to a large Sum. And her Deſire was, that there might be no Blacks worn for her, at her Funeral, except by her own Houſe at the moſt; or, in particular, by her dear and eſpecial Friend; becauſe ſhe had rather have them receive ſome *private Gifts of Remembrance*; and, in that ſhe would not follow the common Cuſtom of the World: It was not Covetouſneſs, (I perſwade my ſelf) but Conſcience, that fruſtrated, in that reſpect, any Man's Expectation.

And thus having touched a few Particulars, I come in brief to mention, what my ſelf can ſpeak by Experience: And that is, either in the time of her Health, or Sickneſs; in which former Condition, I not many Times came into her Preſence, becauſe of the Diſtance of our Habitations: but for her Apparel, it was ſo modeſt, not *Gold put about, or broidered Hair*, that a curious Eye could not juſtly pick a Quarrel at it: Her Speech was not much; her Words well compoſed, and the Matter ſuch, as to a Judicious Auditor might yield Comfort, and in ſome Things, adminiſter profitable Edification.

In the time of her Sickneſs, I never heard her utter one Word, that ſavour'd of Impatience: She took all Helps willingly, that might have reſtored her (if God had given the Bleſſing) to Health, and her former Condition; and in the Receipt, ſhe would pray, and deſire others alſo, that God would *bleſs it to her*. And ſhe ſpake much in the Commendation of the Goſpel, affirming, that all things without that, were worth nothing. She left certain Bibles to be delivered to her Daughters, with this writ on them; *I have ſaid that my Fleſh ſhall periſh and rot: But the Word of the Lord ſhall endure for ever: And bleſſed ſhall you be, if you conſtantly, unto the End, delight and ſeek and follow that, with faithful and true Hearts.* She alſo gave a Gift to the Paſtor of that Place, by which, ſhe ſaid, ſhe would tye him, to be careful over the pooreſt Sheep of his Flock, as if he were the greateſt Lord. Not long before her Death, ſhe ſaid, that ſhe hoped God would give her Power againſt the Enemy: (But alas! we many of us, cannot tell, what by the Enemy, is meant,) which Phraſe of Hers, ſtruck into me a deep Suſpition, that her Change was near at Hand: For I have always obſerved, that when Satan moſt tempteth the truely Religious, they ſeldom

dom recover of that Sickneſs: He hath great Skill to diſcern how Nature is weakened; and therefore takes the fitteſt time for his Purpoſe.

She prayed with Judgement and Affection, not long before her Diſſolution: In the which Petitions ſhe uſed Words and Sentences, worthy of Admiration and Imitation. She mentioned the King, [a] in particular; remembred his Kingdoms and his Subjects, with others, that for Brevity I paſs over, as her Friends and Kinsfolks and Children.

Theſe things I my ſelf ſaw and heard, with many others, that were worthy to be recorded, and of the Beſt practiſed. At which time I abſented my ſelf out of the Chamber; neither after that, heard I her Voice, or ſaw her Face; for within a ſhort Space ſhe departed.

From all which I wiſh we may (for, I am ſure, we ought to) learn Inſtruction.

Died in 1619; *and Buried at* Plympton-Mary *in* Devon.

The CHARACTER *of the Rev^{d}* Mr. JOHN DOWNE, *Rector of* Inſtow *in* Devon, *by* GEORGE HAKEWILL, *D.D. and Archdeacon of* Surrey. *

MR. *John Doune*, or *Down*, was brought into the Light, during the Reign of that truly Noble and Renowned Queen *Elizabeth*, about the Year of our Lord 1570, and by that Means, was Baptized in the ſame Faith and Religion, in which he departed this Life.

He was deſcended of an honeſt, a vertuous, and religious Parentage; brought up in a liberal and free manner, firſt in the Country, and then in the Univerſity: Where he lived to receive the higheſt Degree, that Mother of his, *Cambridge* (where he was Fellow of *Emanuel* Colledge) could beſtow upon him, ſave one, *viz.* Batchelor of Divinity; into which, alſo he was Incorporated at *Oxford*, with divers others, in the Act held there, in the Month of *July*, 1600. But in the Judgement of all that knew him, he deſerved the higheſt Degree alſo, better than many who have received it, both before him, and ſince him: So as whether his Degrees more honoured him, or he them, as well by the Exerciſe he performed for them, as by his ſweet Converſation, and Abilities in all kind of Learning, is not eaſy to determine.

By the Divine Providence, he was there incorporated into that Seminary, which hath yielded many goodly Plants to our Church; and among the reſt, the Right Reverend Biſhop *Hall* was his Cotemporary, and ancient Acquaintance.

He had an Uncle, by the Mother's ſide, that Jewel of Prelates, the Mirrour of his Age for Sanctity, Piety, and Theology, all in one, *viz.* Dr. *Jewel*, ſometime Biſhop of *Salisbury*, whom he propoſed to himſelf as a Pattern of Imitation; and he could not have a better among mere Men.

He liv'd to ſee his Childrens Children; and his elder Siſter's Childrens Childrens Children, to his great Comfort; and yet, by God's Bleſſing, was his Father's Brother living, and preſent as his Funeral.

Had his Means been anſwerable to his Worth, he had not lain in ſuch Obſcurity as he did; but had doubtleſs moved, and ſhined, in a far higher and larger Sphere. He was firſt preſented, by the Maſter and Fellows of his Colledge, to the Vicarage of *Winsford*, in the County of *Somerſet*, where he continued for a while; what the Ground of his Removal thence was, I do not find. He afterwards became Rector of *Inſtow*, in his own Country; a ſmall Pariſh, lying juſt in the Angle, where the two famous Rivers of this Country, *Taw* and *Turridge*, meet, and go Hand in Hand together into the *Severn* Sea: A Parſonage of about an Hundred Pound *per An.* but it was ſo much more worth (he was wont to ſay) for that his Patron did not live there; which is very true, if he ſhould be neither Kind nor Juſt. And tho' he had no great Income, yet God ſo bleſſed him with competent Means, that he lived contentedly, brought up his Children in a decent manner, furniſhed himſelf with a fair Library, relieved the Poor, and was not wanting to his Kindred, that ſtood in want of his Help. And for Hoſpitality, he was conſtant in it, entertaining his Friends, and ſuch as came to viſit him, in a chearful and plentiful manner.

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* From the Sermon prefix'd to Mr. *Downe*'s Works, Printed in 1633, in *Quarto*.

[a] *James* I.

But upon theſe things I will not inſiſt, chuſing rather to come to thoſe, which are more proper for him, his Intellectual, his Moral, his Civil, his Spiritual Wiſdom, and his turning many to Righteouſneſs.

Firſt then, for his Intellectual Wiſdom; the Sharpneſs of his Wit, the Faſtneſs of his Memory, and the Soundneſs of his Judgement, were in him all Three, ſo rarely mixed, as few Men attain them ſingle, in that Degree he had them all. His Skill in the Languages was extraordinary, *Hebrew*, *Greek*, *Latin*, *French*, *Spaniſh*, and (I think) *Italian*. His Knowledge in the Liberal Arts and Sciences was univerſal, Grammar, Logick, Rhetorick, Poetry, Hiſtory, Philoſophy, Muſick, and the reſt of the Mathematicks. In ſome of which Sciences he ſo far excelled, that I dare ſay, in theſe *Weſtern Parts of the Kingdom*, he hath not left his Equal; neither do I Speak any thing, to amplify, by Way of Rhetorick, I ſpeak leſs than the Truth.

His Moral Wiſdom appear'd, in the checking of his Appetite by Temperance, and Sobriety: Free he was in the Lawful Uſe of God's Creatures, but never Exceſſive, nor ever could be drawn to it, either by Example or Perſwaſion. Which in a Conſtitution ſo Crazy, was no doubt, under God, a ſpecial Means for drawing out the Thread of his Life. In his Carriage he was Grave, yet ſociable enough, Courteous, yet without Affectation, or vain Complement; a ſure Friend, to the utmoſt of his Power, where he profeſſed it, yet without Flattery.

His Civil Wiſdom appeared, in the Government of his Pariſh and Family; in the Education of his Children, and the Children of his Friends, upon ſpecial Requeſts, committed to his Charge; in his own Matches, and the Matches of his Daughters; and Laſtly, in the preſerving, managing, and diſpoſing that Eſtate, which God lent him, in an orderly manner.

His Spiritual or Divine Wiſdom, appeared in his great Knowledg of the Sacred Scriptures, in which, with *Timothy*, he was trained up from a Child; and as another *Apollos*, grew mighty in them; whereunto he added the help of the beſt Interpreters, both Ancient and Modern, the ſerious Study of the Fathers, the School-Divines, Eccleſiaſtical Story, and the Controverſies of the preſent Times, as well with the *Romaniſts*, as among our ſelves; and that in Matters not only in Doctrine, but Diſcipline: In all which he was ſo well Studied, and upon all fitting Occaſions, ſo willing and ready, either by Writing or Speech, to expreſs himſelf, as many, and thoſe not unlearned Divines, were Content, nay, glad to draw Water from his Well, and to light their Candle at his Torch; nay, ſome of his Adverſaries in his Life-time, have in open Pulpit, ſince his Death, to God's Glory, their own Comfort, and his Honour, confeſſed as much.

But the higheſt Point of his Spiritual Wiſdom, appeared in the Practice of Piety; in a due Conformity of his Actions, in his Speculation, drawing out (as it were) a fair Copy in the Courſe of his Life, of thoſe wholeſome Leſſons which he found in his Books, formed in his Brain, and taught to others.

One main Branch of this Duty, and Effect of this Wiſdom, was his Teaching; he taught every where and every way, by his Example, and by his Pen, but eſpecially by his Tongue. By his Tongue, both privately and publickly: Publickly, by Expounding, by Catechiſing, by Preaching; in which he was ſo diligent, that ſince his entring into the Miniſtry (which he often profeſſed to be *his greateſt Honour, and Comfort in this World*) he waded through the whole Body of the Bible, from the Beginning of *Geneſis* to the End of *Revelation*.

And as he was thus diligent in Teaching, ſo was he conſtant in his Courſe, as long as his Health and Strength would give him Leave; and I may truly ſay, beyond his Strength, reſolving (with that Uncle of his, Biſhop *Jewel*, no leſs Good than Great) That a General ſhould die in the Field, and a Preacher in the Pulpit. The manner of his Teaching was not by loud Vociferation, or rediculous Geſticulation, or Oſtentation of Wit, or Affectation of Words; but in the Evident Demonſtation of the Spirit and Power, it was demonſtrative, maſculine, and mighty, through God, to the Pulling down of Strong Holds: Deep it was and yet clear, rational and yet Divine, perſpicuous, yet punctual, artificial, yet profitable, calm, yet piercing, pondrous, yet familiar; ſo as the ableſt of his Hearers might always learn ſomwhat, and yet the ſimpleſt underſtand all: Which was a rare Mixture, and in this Mixture He run a middle and moderate Courſe, moſt agreeable to the *Canons and Conſtitutions of that Church* in which he was born and bred; betwixt the apiſh Superſtition ſome, and the peeviſh Singularity of others; betwixt blind Devotion, and overbold Preſumption; betwixt unreaſonable Obedience, and unwarrantable Diſconformity; betwixt *Popiſh Tiranny* grounded upon *Carnal Policy*, and *Popular Confuſion*, guided by *meer Fancy:* The one labouring for an *Uſurped Monarchy*, and *to turn all the Body into Head*; the other for a *Lawleſs Anarchy*, and *to have a Body without a Head*.

Now, though in his Teaching he ran this middle Courſe, yet did it always aim, not only at the Information of the Judgement, but the Reformation of the Will, the beating down of Impiety, and the convincing of the Conſcience, to the drawing his Hearers, as from *Ignorance to Knowledge*, and from *Error to Truth*; ſo likewiſe thereby, from *Rebellion to Obedience*, from *Profaneneſs to Religion*. And truly I little doubt, but many a good Soul, now a *Saint in Heaven*, did they underſtand our *Actions and Deſires*, and withall, *could make known their Conceits to us*, would ſoon give us to underſtand, that, *under God*, *He was the Inſtrument for the turning of them unto Righteouſneſs*, and ſo, *for the directing and Conducting of them tothat Place of their Bliſs*.

And as little doubt I, but many a good Soul, who hears me this Day in Secret and in Silence, *Bleſſeth God, and the Memory of this Good Man, for that Spiritual Knowledge and Comfort which they have received by his Miniſtry*. Once, I am ſure, that vertuous Gentlewoman, of good Note and Rank, hath, ſince his Death, by her Letters written with her own Hand, to ſome of his neareſt Friends, teſtify'd, her turning to Righeouſneſs to have been firſt wrought by his means. And no Queſtion, but many others might as juſtly and truly do the like, were they ſo diſpoſed, or Occaſion required it.

This was the Courſe of his Life; now for the manner of his Departure hence. When his laſt Sickneſs ſeized on him, he accounted himſelf no Man of this World: When he was in his beſt Health, tho' as a Pilgrim he walked in it; yet, as a Soldier, he never warred after it, but now being thus Arreſted and Impriſoned, he profeſſed to his Friends, who came to Viſit him, holding up his Hands to Heaven, *That tho' his Body was here, his Heart was above*, and conſequently his Treaſure; *for where a Man's Treaſure is, there will his Heart be alſo.* He likewiſe aſſured us, *That tho' he ſaw Death approaching, yet he feared it not; Death being now but a Droan, and the Sting thereof taken out.*

During his Sickneſs, *he made his Houſhold his Congregation*; *his Chamber his Chappel, and his Bed his Pulpit*, from whence he caſt forth many *holy and heavenly Ejaculations*, and made a *moſt divine Confeſſion of his Faith*; not only to the Satisfaction, and Inſtruction, but the Admiration of his Hearers.

Amongſt the reſt, two Things there were which he much and often inſiſted upon, the one, *That he hoped only to be ſaved by the Merits of Jeſus Chriſt*; the other, *That he conſtantly perſevered in the Faith and Religion, profeſſed and maintained by the Church of* England, *in which he was Born, Baptized, and Bred.* And this he many times, and earneſtly proteſted, in a very ſerious and ſolemn manner, pawning his Soul upon the Truth thereof.

His Glaſs being now almoſt run, and the Hour of his Diſſolution drawing on, tho' his Memory and Senſes no way failed him, *he deſired to be Abſolved after the manner preſcribed by our Church*; and acccording to his Deſire, having firſt made brief Confeſſion, and thereupon expreſſing a hearty Contrition together with an Aſſurance of Remiſſion, by the precious Blood of his dear Saviour, he received Abſolution from the Mouth of a lawful Miniſter; and having received it, profeſſed, that he found great Eaſe and Comfort therein; and withal, that he was deſirous, to have received the bleſſed Sacrament of the Euchariſt, if the ſtate of his Body would have permitted him. And not long after, imagining with himſelf, that he heard ſome ſweet Muſick, and calling upon Chriſt, *Sweet Jeſus kill me, that I may live with thee*, he ſweetly fell aſleep in the Lord; as did the Protomartyr, who ready to yield up the Ghoſt, pray'd, and ſaid, *Lord Jeſus receive my Spirit.*

Thus he lived, and thus he died, near approaching the great Climaterical Year of his Age.

A great Loſs, in the Loſs of this one Man, in thoſe Days; his Flock loſt a faithful Paſtor, his Wife a loving Huſband, his Children a tender Father, his Servants a good Maſter, his Neighbours a friendly Neighbour, his Friends a truſty Friend, his Kindred a dear Kindſman, that whole Country a great Ornament; the King loſt a Loyal Subject, the Kingdom a true hearted *Engliſh*-Man, the Clergy a principal Light, the Church a dutiful Son, the Arts a zealous Patron, and Religion a ſtout Champion.

Died at Inſtow *in* Devon. 1631; *and Buried in the Chancel of that Pariſh-Church.*

Biſhop *HALL*'s *Atteſtation* to the preceding *Character* of Mr. *Downe*; in a *Letter* from his Lordſhip to Dr. *Hakewill*.

Worthy Mr. Dr. *Hackwill*.

I Do heartily congratulate to my dead Friend and Collegian, this your juſt and noble Commemoration. It is much that you have ſaid; but in this Subject, no whit enough. I can ſecond every Word of your Praiſes, and can hardly reſtrain my Hand from an additional Repetition. How much Ingenuity, how much Learning and Worth, how much Sweetneſs of Converſation, how much Elegance of Expreſſion, how much Integrity and Holineſs, have we loſt in that Man? No Man ever knew him, but muſt needs ſay, that one of the brighteſt Stars in our Weſt is now ſet; the excellent Parts that were in him, were a fit Inſtance for your learnedly defended[a] *Poſition, of the Vigour of this laſt Age; whereunto he gave his accurate and witty Aſtipulation. I do much rejoyce, yet, to hear, that we ſhall be beholden to you for ſome Mitigation of the Sorrow of his Loſs, by preſerving alive ſome of the poſthume Iſſue of that gratious and exquiſite Brain; which when the World ſhall ſee, they ſhall marvell that ſuch Excellencies could lie ſo cloſe, and ſhall confeſs them as much paſt Value as Recovery. Beſides thoſe ſkilfull and rare Pieces of Divinity Tracts and Sermons, I hope (for my old Love to thoſe Studies) we ſhall ſee abroad, ſome excellent Monuments of his Latin Poeſy. In which Faculty, I dare boldly ſay, few, if any, in our Age, exceeded him. In his Polemical Diſcourſes, (ſome whereof I have by me) how eaſy is it for any judicious Reader to obſerve, the true Genius of his Renowned Uncle, Biſhop* Jewel? *Such Smoothneſs of Style, ſuch Sharpneſs of Wit, ſuch Interſperſions of well-applied Reading, ſuch grave and holy Urbanity: Shortly, (for I well foreſaw how apt my Pen would be to run after you in this pleaſing Track of ſo well-deſerved Praiſe) theſe Works ſhall be as the Cloak, which our Prophet left behind him in his Rapture into Heaven. What remains, but that we ſhould look up after him, in a Care, and Endeavour of Readineſs for our Day; and earneſtly pray to our God, that as he hath pleaſed to fetch him away in the Chariot of Death, ſo that he will double his Spirit on thoſe he hath thought good to leave yet below: In the mean Time, I thank you for the Favour of this your grave, ſeaſonable, and worthy* Sermon, *which I deſire may be prefix'd as a meet* Preface *to the publiſh'd* Labours *of this Happy* Author.

Exon Palace,
Mar. 22. 1631.

Farewell from
your Loving Friend,
and Fellow-Labourer,

Jos. Exon.

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[a] In his Apology of the Power and Providence of God in the Government of the World. The Third Edition, Printed at *Oxford*, In *Folio*, 1635.

The CHARACTER *of* EDWARD PEYTO, *Eſq;* † *by* THO. PIERCE, *D. D. Preſident of* St. Mary Magdalen *Coll.* Oxon. *

HE was a Perſon, who liv'd a great deal of Life in a little time; eſpecially dating it (as he did) from the *memorable Point of his Renovation.* When I conſider him in his Childhood at the Univerſity of *Oxford*, exciting others by his Example, to mind the end of their being there; how ſtrict and ſtudious he appeared throughout his Courſe; how much farther he went before, in Point of Proficiency, than he came behind others in Point of Years; how much applauded he was by all, for his Publick Exerciſes in *Lent*, both as an Oratour at the Deſk, and a Philoſopher in the Schools; adding Honour to his Degrees. When I reflect upon his Progreſs through much Variety of Learning, through every Part of the *Mathematicks*, eſpecially through *Algebra* the moſt untroden Part of them: And when I compare with all this, the great Sobriety of his Temper, his Unaffected Humility, and (after a Publick Aberration) his Perfect Return into the Way, out of which, for ſome Years, he had unhappily been ſeduced; laſt of all, when I remember, how whileſt nothing but Proſperity made ſome in the World to hug their Errour, he hated his ſo much the more, the more he had proſper'd by it's Deluſion (which was an Argument of the moſt generous and Chriſtian Temper:) I may fitly affirm of him, *That he being made Perfect in a ſhort Time, he fulfilled a long Time.*

I do rather think it a Duty, to Praiſe him after his Deceaſe, the leſs he was able to endure it, whileſt yet alive. And I conceive my ſelf the fitter, to ſpeak a little in his Abſence of his Perfections; becauſe ſo long as he was preſent, I only told him of his Faults, (never leaving him as a Monitor, untill I thought he left them.) For having found him my Noble Friend, I could not but afford him my Reprehenſions (yet ſtill attended with Reſpect) in whatſoever Regard I could think them uſeful. And 'twas the mark of an excellent and judicious Spirit, that he valued me moſt for my greateſt Freedom in that Particular, even then when our Heads were moſt at enmity (by the over great Influence of his Father's Perſwaſion upon his own) there ſtill remained in both our Hearts a moſt inviolable Friendſhip. He had impartially conſidered that ſacred Aphoriſm, *That to refuſe Inſtructions, is to deſpiſe ones own Soul.*

The manner of his Departure did moſt remarkably reſemble Sir *Spencer Compton*'s (a Perſon ſo ſingularly qualified by Grace, and Nature, and Education, that however his Extraction was highly Noble, I may confidently ſay, it was the loweſt thing in him:) who died at *Bruges* about the time, wherein the Man of our Deſires expir'd at *Compton.* Never did I hear of a more Heavenly Valediction to all the Contentments of the Earth, than was given by theſe Two at their Diſſolutions. Never yet did I hear of any Two Farewells ſo much alike. Never were any more admired by thoſe that ſaw them whileſt they were going, or more deſired when they were gone.

As he deſerves a Noble Elogy, ſo he needs none at all: Being one of whom I have ſeldome, or never heard an ill Word ſpoken. And he was ſo much the leſs obnoxious to the Diſhoneſty of the Tongue, becauſe (as far as his Quality would give him leave) he never delighted in that Obſcurity, which moſt young Gentlemen are wont to ſhun. For although his Extraction was Noble, and his Fortune extreamly fair; though his Natural Parts and Abilities were truly Great, as well as greatly improved by Art and Induſtry; yet ſtill his Modeſty and his Meekneſs were ſo much Greater than all the reſt, that, in a perfect Contrariety to the *Vain-Glorious* and *Hypocritical*, he never turn'd his worſt Side outward.

It was, no doubt, an effect of thoſe Two Virtues *(his Modeſty* and *his Meekneſs)* that he ſo conſtantly obſerv'd that Precept of St. *James:* For he, if any Man living, was *ſwift to*

† Of *Cheſterton*, in *Warwickſhire*.

* From the Sermon preach'd at *Cheſterton*, in *September*, 1658. And printed with a Collection of ſome other of his Sermons, at *London*, in *Quarto*, 1662.

hear, but ſlow to ſpeak. And when he thought it his turn to Speak, it was rather much than many Words. So perfectly free were his Diſcourſes, from the Fault of Impertinency or Superfluity.

So far was he from ſitting down in the Chair of the Scornful (as too many of his Quality are wont to do:) nay ſo far from walking in the Counſels of the Ungodly (from the time he found them to be ſuch) that he made it his Care and chiefeſt Caution (in his later Years more eſpecially) not ſo much *as to ſtand in the Way of Sinners.*

He was a true *Nathaniel, An Iſraelite indeed, in whom was no guile:* A right honeſt Man, which is a Nobler Title than *Right Honourable*; though I may ſay very truly, that he had many due Titles of Honour too. For not to ſpeak of his Anceſtors, who came in hither with the Conqueſt, and that from the City *Poitou* in *France*, from whence they derived the Name of *Peyto:* I think it more for his Honour, to have been many Ways good: *viz.* A good Huſband, and a good Father; a good Maſter, and a good Friend; a good Neighbour, and a good Landlord; a good *Chriſtian*, and a good Man. And, which is a ſign of more Goodneſs than all the reſt, he never thought he was good enough; eſpecially in the Firſt, and in the Two laſt Particulars.

He was ſo eminently *ſober* that I believe he was never known to have ſin'd againſt his own Body in any kind; ſo eminently *righteous*, that he was in Pain, 'till he had rendered to every Man his Due. Being ſo *ſober*, and ſo *righteous*, he is inferred to have been *Godly* too. For the moſt material Part of *Godlyneſs* is *Moral Honeſty*; nor was there any thing more Conſpicuous in the Life of our *Bleſſed Lord*. The Second Table is the *Touchſtone of our Obedience to the Firſt.*

He enjoyed that *Euthanaſia*, that happy Calmneſs of Death, which the Emperor *Auguſtus* was wont to pray for; and that in both Acceptations of the Word. For *Firſt*, however he was ſick of a *Burning Fever*, yet without the leaſt Taint of Deliration. That Knot of Union betwixt his Body and his Soul, was not violently broken, but very leiſurely untied; they having parted like two Friends, not by a rude falling out, but a loving Farewell. And *Secondly*, Whereas two Things make Death terrible, Suddenneſs and Sin; he was ſo armed againſt the firſt, that he did not only take Care for the ſetting of his Houſe in Order, but ſent for the Divine to aſſiſt his Devotion; and further told his Phyſician, *That God had ſent him his Summons.* And he uſed the Help alſo of our *Engliſh Letany*, which prompts us to pray *againſt ſudden Death*, which he commanded one of his Servants to aſſiſt him with upon his Death-Bed, beſtowing upon it, when he had done, a great deal of holy Admiration.

Again, ſo well was he prepared againſt the ſecond, that for the Tenderneſs of his Conſcience and his deep Reſentment of all his Sins, thoſe of the Times more eſpecially, in which he deplored his Unhappineſs that he had had a Share: Next for his Hatred of himſelf in the Remembrance of them, and his ſtedfaſt Reſolutions of a better Life, and of making ample Satisfaction for every Ill that he had done: And laſt of all, for his Sollicitude, that all his Family might live in the Fear of God: In all theſe Reſpects, I ſay, he appears a more than ordinary Example.

Marks of his *Sincerity* were: 1. That he look'd upon his Failings, as through a *Microſcope*, which made them ſeem nearer and very much greater than they were. 'Twas his own Expreſſion, *That all the Sins of his former Life did even kick in his very Face*; warning all thoſe who ſtood about his ſick Bed, to beware of thoſe Sins which the World calls *little*; and of the *no-little* Sins, which the World calls *none*; yea, of the leaſt Appearances and Opportunities of Sin. 2. That he was not merely a *Death-Bed Penitent*, but began the great Work in his Time of Health. 3. That he inſiſted on the Nature of true Repentance, which ſtill importeth an Amendment and Reformation of Life; abhorring and deploring thoſe deſperate Notions of Repentance, which the World is ſo commonly miſtaken in. 4. That after ſome Conflicts he had with the Ghoſtly Enemy (that ſo he might be happier in a victorious, than he could poſſibly be in an untempted Innocence) God was pleaſed very ſignally to ſpeak Peace unto his Conſcience, and to give him a Foretaſte of Glory. 5. That he extended his Care to the Souls of others, with as true a Charity as to his own; exhorting one againſt the Love of this World, charging another to be watchful againſt Intemperance, exciting a third unto frequent and fervent Prayer. In general and in ſpecial, he was by his Precepts as well as Practice, a true Preacher of Repentance.

In Imitation of good old *Jacob*, before he was gather'd to his Fathers, he gave a Bleſſing to all his Children. And further gave it in Charge to his virtuous Conſort, not to educate his Children ſo much to Learning and other Accompliſhments, as to the Knowledge, and Service, and Fear of God; and that they ſhould be ſeaſoned with thoſe his laſt Principles, which by his latter Experience he had found the beſt.

Died Sept. *6.* 1658; *and Buried at* Cheſterton *in* Warwickſhire.

The CHARACTER *of the* R^{t}. *Hon*^{ble} ALICE *Dutcheſs* DUDDELEY, *by* R. BOREMAN, *D. D. Rector of* St. Giles's *in the Fields.* *

THIS renowned Lady was the ſecond Daughter of Sir *Thomas Leighe* of *Stoneley* in the County of *Warwick*, Knight and Baronet; and of *Katherine*, Daughter to Sir *John Spencer*, of *Worme-Leighton*, Knight. Her Ladyſhip was the Relict of Sir *Robert Duddeley*, Knight, Son to *Robert* late Earl of *Leiceſter*; and for his extraordinary Merits created a Duke by *Ferdinand* the Second, late Emperor of *Germany*.

For divers great Conſiderations, ſhe was, by Letters Patents, bearing Date at *Oxford* the twentieth Day of *May*, in the twentieth Year of King *Charles* the Firſt of bleſſed Memory, by the ſaid King advanced to the Title of a Dutcheſs, being, by the foreſaid *Robert*, the Mother of five gracious Daughters, *Alice*, *Douglaſſe*, *Frances* Wife of Sir *Gilbert Kniveton*, Knight, *Anne* Wife of Sir *Robert Holburne*, late of *Lincoln*'s-*Inn*, and *Katherine* Widow of Sir *Richard Leveſon*, Knight of the Bath.

The Town of *Stonely*, in which our illuſtrious Dutcheſs was born, has great Reaſon to glory in that ſhe breathed her firſt Breath in it. But as her Ladyſhip's being born in the foreſaid *Stonely* will not add any inward Virtue (though it may an outward Luſtre) to it; ſo her being deſcended *from*, and related *to* an Ancient and Noble Family, is the ſlendereſt Part or Piece of her Character and Glory. That ſhe was born of God by Spiritual Regeneration is her chiefeſt Glory, the higheſt Degree of her Commendation.

If we conſider the whole Series or Courſe of her Life, we ſhall have a juſt Occaſion to ſay, that in her Perſon, and by her Actions, ſhe gave a Stop, or Check in a Way of Anſwer to that doubtful Queſtion of *Solomon*, [a] *Who can find a virtuous Woman?* The precious Balme of Grace that was poured by God's bleſſed Spirit into the Soul of our renowned *Dutcheſs* at her Baptiſm, or in her Infancy, being ſtrengthned with the Addition of a godly *Education*, brake forth in ſuch a ſweet Perfume, even from her Childhood to her riper Years, that ſhe was look'd upon as an Earthly Saint, an Angel clothed in Fleſh, a lawful Image of her *Maker* and *Redeemer*, a Model of Heaven made up in Clay, the living Temple of the *Holy Ghoſt*.

This was evidenced by theſe enſuing Graces.

Firſt, by her extraordinary *Piety*, or *Religion*.

He Behaviour towards God was rare and admirable; for being inſtructed *in*, and perſuaded of the Truth of that Religion which we profeſs, and being firmly grounded in thoſe Fundamentals, and ſaving Truths which our Religion teaches us, *viz.* That God alone is to be prayed unto and worſhipped; that by Chriſt only we can be ſaved, by his Merits and God's Mercy, not by our own Works, ſhe accordingly, upon theſe Grounds, ſerved God *Night and Day* (as the good old Propheteſs *Anna* [b] did) *with Faſtings and Prayers*, eſpecially during the Time of her Virgin-Widowhood; ſhe was [c] *a Widow indeed*, ſuch as was that famous *Paula* and *Marcella* by *S. Hierome*, in his Epiſtles ſo highly magnified. She well knew, that though ſecond Marriage is no Sin, yet (as one ſays) *Iterato nubere eſt ſignum Incontinentiæ*, &c. She therefore, to preſerve in her Fame the Honour, and in her Soul and Body the Joy and ſweet Content of *Continency*, refuſed to marry; declaring thereby, that though many great Perſons wanted her, or rather (as the Faſhion of the World is) her Money, yet ſhe had no Need of any to be joined with her in a conjugal Society.

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* From the exact Narrative of her Life and Death, prefix'd to her Funeral Sermon preach'd at St. *Giles*'s in the Fields, *March* 14. 1669; Dedicated to the Lady *Katherine Leviſon*, her Ladyſhip's only ſurviving Daughter; and Relict of Sir *Richard Leviſon*, Kt. and Bart.

[a] *Prov.* xxxi. 10.

[b] *Luke* ii. 37.

[c] 1 *Tim.* v. 5.

An Enlargement of her Eſtate ſhe never deſign'd, nor deſired, by the Addition of a *Jointure*; but moving in the Sphear of her own Fortune, and contenting herſelf with the Portion God had given her, ſhe clave cloſe to God, and was joined to him by Faith and Affiance.

Our pious *Dutcheſs* took into her prime Care her righteous Soul; by Prayer and Meditation (with which a Soul is winged) ſhe ſent it up in a Flight to Heaven every Morning; and thus converſing with God in the Mount of Devotion, it return'd again into her Boſom (as *Moſes* did from the Mount) with its Face ſhining, and lightſome with Joy and inward Conſolation.

And thus ſhe acquainting herſelf daily and converſing with God in her Cloſet, or private, and more publick Family Devotions, which ſhe never omitted, was wonderfully beautified, and ſtrengthned in her Soul by *Grace*; which had taken up its Lodging in her, and diſplayed itſelf outwardly in five ſpecial Saint-like Qualities, which made her Converſation amiable, pleaſant, and venerable to all her Equals and Inferiors.

The firſt was a *winning* and obliging Way, or Diſpoſition, that ſweetly ſcatters Favours; by this, being a Deſire of doing Good to all, even to our very Enemies, we attract Friendſhips, and make Friends even of thoſe that hate us. Thus did that good Dutcheſs.

The ſecond is *Affability*; this was eminently in her, join'd with a becoming Grace and ſweet Behaviour, and hath in it a Power to charm Souls that are in any the leaſt Way or Degree inclined to Honeſty and Civility. She was courteous to all, even the meaneſt Perſon, who might find her Ear open to any juſt Requeſt, or modeſt Petition. When ſhe beſtowed any Favour, or gave any Alms, ſhe gave it cheerfully without grudging, or any the leaſt repining.

The third, *Prudence*; a gracious Quality of the Soul, which is ever join'd with *Wiſdom* as its inſeparable Companion.

This Virtue was moſt eminent in our renowned Dutcheſs; ſhe made it her whole Buſineſs to get a Place in Heaven, and, by well-doing, to leave a good Name behind her, being dead; that the tranſplendent Light of her Beneficence ſhining amongſt Men, and they beholding her good Works, *might glorify her Father which is in Heaven.* [d]

Her *Prudence* likewiſe was ſeen in this, that ſhe had a great Command over her *Tongue* and *Paſſions*; ſhe knew, that [e] *It was an eaſier Thing to be ſilent than not to offend in Speech, or Multitude of Words:* She therefore ſeldom ſpoke but to the Benefit of the Hearer; grieve ſhe did at the Miſcarriages of Men, whereby God was diſhonoured, and for publick Calamities when the Church was afflicted; but this Sorrow was allayed with Religion, it never exceeded. Thus alſo her *Anger* was tempered with *Meekneſs*, ſo that if at any Time her Blood boiled up in her tender Heart, out of a Diſlike of any Thing that did offend her, it never ran over the Brim of Reaſon, or Bounds of Moderation. Her *Ears* were ever *open* to the Complaints of the Poor, but ſhut againſt all Calumny and Detraction: Her *Eyes* ever *open* too, looking up to Heaven, *as the Eyes of Servants look unto the Hands of their Maſters,* [f] but ſhut againſt Objects dreſs'd up with Vanity; through theſe Caſements they could not enter into her capacious Soul, the Receptacle only of chaſte Thoughts deck'd with Purity of good Intentions. Her *Mouth* had a Watch ſet upon it, which then open'd when ſhe was to give Rules of Inſtruction, and Orders for Direction to her well-order'd religious Family, or when ſhe fell into Diſcourſe of Religion, and of heavenly Things, which *ſhe* ever uſed to do, whenſoever I was admitted into her bleſſed private Society. In a Word, which is another high Degree of *Prudence*, ſhe could quickly, and warily diſcern the Diſpoſitions, Capacities, Manners, Humours, Affections, and Aims of thoſe with whom ſhe did converſe, and accordingly did ſuit her Carriage to every Man's Temper without Flattery, which was far from, and beneath her.

She was a Magazine of *Experience*, the Fruit or Benefit of old Age, and the proxime Cauſe of *Prudence*. Her vaſt *Memory*, which was ſtrong and vigorous to Admiration, was the Storehouſe and Treaſury of Obſervations, and Knowledge of Occurrences for many Scores of Years; ſo that I often have ſaid, what I truly found by her rare Diſcourſes, that ſhe was a *Living Chronicle* bound up with the Thread of a long-ſpun Age; the which being cut aſunder by the Hand of Death, we are thereby deprived of a great Jewel and comfortable Benefit. In divers Accidents and Things relating to our Pariſh I oft appeal'd to her ſtupendious *Memory*, as an ancient *Record*, and as that was admirable, ſo what the Son of *Sirach* ſays of *Judas Maccabeus*, [g] *Her Memorial is, and ſhall be bleſſed for ever.* Who, in the fourth and fifth Place, was admired and highly honoured for her *Humility* and *Patience.*

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[d] *Matt.* v. 16. [e] *Tho. de Kempis, lib.* i. *c.* 20. [f] *Pſal.* cxxiii. 2.

The former of theſe is a Virtue which is the Cognizance of a Saint, and the true Badge of a Chriſtian; it is the firſt Leſſon which is to be learn'd in the School of Chriſt. It is grounded upon an high Apprehenſion of the Majeſty and Greatneſs of Almighty God, together with a low Eſtimation a Man hath of himſelf, in Regard of his many Weakneſſes, and ſinful Infirmities: Theſe being ever propoſed to the Eye of *her* Conſcience, and looking upon all the good Things ſhe had, her Gifts and Graces, as God's Donatives, ſhe therefore ever paid to God the Tribute of Thankfulneſs for them, bowing her Soul to God by an humble Submiſſion to his Will, and to the juſt Commands of her Superiors; being likewiſe aſſured of this, that if ſhe had more Riches, others might have more Grace; and if ſhe exceeded them in one or more Gifts, they might excel in others. Reflecting in her religious Thoughts upon her frail Compoſition, as being what *Abraham* ſtiled himſelf, [h] and what the greateſt are, *but Duſt* (in Regard of her Being) and *Aſhes* (in Reſpect of her End) and knowing that ſhe was *culpable in many Things, prone by Nature to Evil, and unable of herſelf to ſtand and perſiſt in that which is Good.* [i] This Knowledge of herſelf beat down Pride, and ſet up a Throne for Humility in her Heart, which diſplayed itſelf by her delighting to be concealed by her private Retirement, yet ſhining in Goodneſs, though unſeen; like thoſe Stars, call'd *Sporades*, in the *Galaxie*, or Milk-way in the Firmament. It likewiſe diſcover'd itſelf, Firſt, by taking no Delight in the Praiſe of Men, when it was offer'd; Secondly, By her Contentation in every Eſtate and Condition, every Mutation or Change of Fortune, conceiving that what Good ſhe enjoyed was more, and what Evil ſhe ſuſtain'd was leſs, than ſhe deſerved.

This Grace of *Humility* in her, was the Parent of *Patience*, a chearful bearing of Affliction, without murmuring or repining at God's Diſpenſations or Providence. Should I lead your Meditations through all the Stages of her Sufferings in the late bloody rebellious Times, truly I might tire yours, though they did not overcome her Patience. But ſhe, with a moſt heroick Chriſtian-like Courage and Spirit, bore up againſt all the Batteries and Storms of plundering Perſecutors, of railing *Shimei*'s and backbiting *Rabſhakes*, againſt whom her Innocency was no Fence to keep off their Approaches: And as thoſe leſſer Lights of Heaven ſhine brighteſt in the dark Winter Nights, and Fire burns hotteſt in the cold Froſt; ſo the Star of her Profeſſion ſhin'd moſt glorioſly; the Fire of her Zeal to the Truth glowed with a greater Heat under the Rage of thoſe, who did perſecute her with their Hands, robbing her of her Goods, and blaſting her Reputation with their black Tongues, not dreading to report ſhe was a *Papiſt*, or (as one ſaid before a Committee) *ſomething like* one: And why? Becauſe ſhe was loyal to her Soverign, a Lover and Patroneſs of Orthodox Divines, and abounded in good Works. If it were only *Charity* that did conſtitute a Papiſt, I would not refuſe or diſlike to be ſo called; but her Soundneſs in her Opinion, and Practice of the true Religion, manifeſted to the World that ſhe was a rare Chriſtian, a Chriſtian indeed, and not only in Name; one of a moſt exact Converſation, and fit to be propoſed to this looſe and ſinful Age, as a Pattern of good Living.

Her *Patience* likewiſe diſcover'd itſelf highly all the Time of her Sickneſs, which was long and tedious; and in the Midſt of all her Pains, which were ſharp and grievous, her Soul was drown'd in the Contemplation of that great Ocean of Bliſs in Heaven, to which ſhe was ſailing through the narrow Channel of this Life: She never complain'd with murmuring, or bitter Lamentation, as too many do in their Sickneſs, nor ſaying as *Rebekah* did, [k] when the Twins ſtruggled in her Womb, *If it be ſo, why am I thus?* No, ſhe knew that the Gate is ſtrait which leadeth into the City of Bliſs, and that *through many Tribulations we muſt enter into Heaven*, [l] and therefore embraced her Croſs with Chearfulneſs. She in Effect oft ſaid what St. *Hierome* ſuggeſted to *Paula* concerning the Death of *Blæſilla*, *The Lord is good, and whatſoever a good God does cannot be bad.* To conclude this Particular, ſhe look'd upon her Troubles as the Lot of God's Children, the Phyſick of the Soul, the Pledge of Divine Love, the Badge of her Profeſſion (as a Chriſtian) the Incentive of her Devotion, and a Mark of her Conformity with Chriſt, her Head, and the Captain of our Salvation; and therefore, following him, ſhe bore all with *Patience*.

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[g] *Eccl.* xciii. 7 [h] *Gen.* xviii. [i] *Kempis* [k] *Gen.* xxv. 22. [l] *Acts* xiii. 22.

To *whom* that ſhe might by a cloſer Union be join'd, now that her Soul was drawing towards Heaven, having ſpent all the Time of her Sickneſs in *Prayer*, and *Repentance*, and heavenly Conferences, of which I could give a large Account, ſhe (as ſhe had done oft Times before) deſired to receive her laſt *Viaticum*, that heavenly Food, which might ſtrengthen her Spirit in its laſt Conflict with Death, and in its long Journey to Eternity, or everlaſting Life.

Had you been then preſent, and ſeen with what flaming Devotion, with what burning Affection, and lowly Reverence upon her Knees (when ſhe could hardly ſtand upon her feeble Legs) ſhe received that heavenly Food, which phyſicks the Soul for Eternity, the Seal of her Pardon, and Token of her Communion with Chriſt; had you then beheld her devout Deportment, and heard the Divine Expreſſions which immediately fell from her gracious Lips, you would hence have concluded, that ſhe was a rare Saint. Having thus got a firmer Hold of Chriſt, by Faith in the Merits of his Death and Paſſion, and graſping her Saviour in the Arms of her Love and Thankfulneſs, ſhe ever after chaunted out old *Simeon*'s Song, [m] *Lord now letteſt thou thy Servant depart in Peace.* She (as St. *Auſtin* ſays of Faith) tore off Death's grim Vizard, and beheld under it a ſmiling Face; ſo as whiles unto the Enemies of God (thoſe that are not reconciled unto him by Faith in Chriſt and the Amendment of their Lives) it is no other than a terrible Executioner of Divine Vengeance, it ſeem'd to her an Herald of Peace, a Meſſenger of Joy, a plauſible and ſure Convoy unto Bleſſedneſs. For this Cauſe, or upon theſe Conſiderations, ſhe longed after her Diſſolution, even as the weary Traveller, after he hath meaſured many tedious Miles (as ſhe had Years) and paſſed many Dangers both by Sea and Land, and felt the harſh Entertainments of a Stranger, rejoices to draw near in his Return to a pleaſant and rich Habitation. Thus ſhe deſired earneſtly to be releaſed from her Priſon; ſhe often wiſhed to be diſſolved, and to be admitted into a nearer Familiarity or Communion with Chriſt: A few Days after, the Lord in Mercy made her Partaker of her holy Wiſh and Deſire, gave her an happy *Releaſe* by Death, and *Grace* to utter theſe laſt Words of the Protomartyr St. *Steven*, [n] *Lord Jeſus receive my Spirit*; and *when ſhe had ſaid this, ſhe* (after ninety Years current ſpent in God's Service) *fell aſleep.*

Died in March 1668-9, *and buried the 16th of the ſame Month, in the Pariſh Church of* Stonely *in* Warwickſhire.

A Juſt ACCOUNT *of her* GOOD DEEDS *in her* Life, *and little before her* Death, *taken out of the* Regiſter *of the* Church *of* St. Giles's, *and ſpecified in her laſt* Will *and* Teſtament.

1. WHEN the old Church of St. *Giles*'s *in the Fields*, which was decayed by Age, lay as it were in Rubbiſh, there being a void Space at the upper End of the Chancel, which was ſtored with Lumber, as the Boards of Coffins and Dead-mens Bones; ſhe being offended at that unhandſome Proſpect, erected a decent *Skreen*, to divide the ſaid Chancel from the forenamed Place, and to hide it from the Beholder's Eyes, which could not but be troubled at it.

2. When the foreſaid Church was fallen (with the Fall whereof that *Skreen* was demoliſh'd) ſhe gave to the Advance and finiſhing of it, together with the Wall that encompaſſed it, many Hundred Pounds, of which her magnificent Bounty, the then Pariſhioners erected a Monument over the great Gate, or the North-ſide of the Church.

3. The Church (which began to be built in the Year 1623) being finiſh'd, with the ſaid Wall about it, in 1631, that the Inſide of it might correſpond with that which was without, ſhe gave Hangings of watched Taffety to cover the upper End of the Chancel, and thoſe border'd with a Silk or Silver Fringe.

Item, For the Back of the Altar a rich Green Velvet Cloth, with theſe three Letters in Gold, I H S embroider'd on it.

Two Service Books in Folio, emboſſed with Gold.

A Green Velvet Cloth, with a rich deep Gold Fringe, to cover the Altar on Sundays.

A Cambrick Altar-Cloth, with a deep Bonelace round about.

Another fine Damask Altar-Cloth.

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[m] *Luke* ii. 29.

[n] *Acts* vii. 59.

Two Cuſhions for the Altar, richly embroider'd with Gold.

A large Turky Carpet, to be ſpread on the Week-Days over it.

A beautiful *Skreen*, of Carved Work, which was placed where the former in the old Church ſtood.

Moreover, ſhe gave a neat Pair of Organs, with a Caſe richly gilded.

Very coſtly handſome Rails, to guard the Altar or Lord's Table from Profane Abuſes.

The Communion Plate of all Sorts in Silver and gilt, for that ſacred Uſe.

Beſides all this, ſhe was at the Charges of paving the upper End of the Church with Marble Stones.

And gave the great Bell in the Steeple; and was at the Charge of Caſting and Hanging the other five Bells.

Only the Bell and the foreſaid Plate excepted, all the forenamed Ornaments of the Church (being counted Superſtitious and Popiſh) were demoliſh'd and ſold (under a Pretence of relieving the Poor out of the Money received from them) by the Reformers of thoſe Days

4. She gave to the Church of *Stoneley* in *Warwickſhire* (where her Body lies entomb'd) as alſo to the Churches of *Manceſter*, *Leke-Wotton*, *Aſhow*, *Kenelworth*, and *Monkeskirby*, Twenty Pounds and upwards *per Annum* a-piece, for a perpetual Augmentation to the poor Vicaridges of thoſe reſpective Churches for ever.

5. Moreover, ſhe beſtowed on the ſame Churches, and likewiſe on the Churches of *Bidford*, in the foreſaid County of *Warwick*, *Acton* in *Middleſex*, *St. Albans* in *Hertfordſhire*, and *Patſhil* in *Northampton*, divers Pieces of fair and coſtly Plate, to be uſed at the Celebration of the Holy Communion in each of them.

6. And beſides all this, ſhe purchaſed a fair Houſe and Garden near the Church of St. *Giles*'s aforeſaid, and gave it for a perpetual Manſion to the Incumbents after three Lives.

7. She alſo allowed a Yearly Stipend to the Sexton of that Church to tole the great Bell, when the Priſoners, condemn'd to die, were paſſing by, and to ring out after they were executed.

8. She likewiſe gave great Sums of Money for the repairing of the Cathedral Church at *Litchfield*, and for the Re-edifying of St. *Sepulchre*'s in *London*.

All theſe (with many more of a leſſer Magnitude) were the Products or Fruits of her great Charity, whilſt ſhe lived, and thereby made her own Eyes her Overſeers, and her own Hands her Executors.

At her Death *She made theſe following* Bequeſts, *viz.*

1. For the Redemption of Chriſtian Captives from the Hands of Infidels, One hundred Pounds *per Annum* for ever.

2. To the Hoſpital ſituate near the Church in St. *Giles*'s, Four hundred Pounds, for Twenty Pounds a Year for ever.

3. For the placing out for ever of poor Pariſh Children of St. *Giles*'s Apprentices, Two hundred Pounds, to purchaſe a Piece of Land at Ten Pounds *per Annum*, and two to be put out every Year.

4. To the Poor of the foreſaid *Stoneley*, *Kenilworth*, *Leke-Wotton*, *Aſhow*, *Bidford*, and *Patſhil* aforeſaid; and alſo of *Lichborow*, and *Blakeſley*, in the County of *Northampton*, One hundred Pounds *per Annum*, to be diſpoſed and diſtributed among them in ſuch Sort or Manner as her Will doth direct her Executrix.

5. And upon the Day of her Funeral, Fifty Pounds to be diſtributed among the Poor of the ſaid Pariſh of St. *Giles*, and other adjoining Pariſhes.

6. She bequeathed to fourſcore and ten Widows (according to the Number of the Years ſhe lived) to each one a Gown and fair white Kerchief to attend the Hearſe wherein her Body was carried, and one Shilling a Piece for their Dinner after that Solemnity was perform'd.

7. She appointed by her Will Five Pounds to be given to every Place or Town where her Corpſe ſhould reſt, in its Paſſage from *London* to *Stoneley* (as aforeſaid) in *Warwickſhire*; where ſhe hath a noble Monument long ſince prepared by herſelf.

8. She order'd that Six-pence ſhould be given to every poor Body that ſhould meet her Corpſe on the Road.

9. She gave to *Blackſley*, *Litchborough*, and *Patſhil* aforeſaid, Ten Pounds a-piece, to be diſtributed among the Poor the ſame Day her Corpſe was interr'd.

10. To the Pariſh of *Stoneley* Fifty Pounds, which was diſtributed the ſame Day.

The LIFE *of the R^{t} Rev. Dr.* JOSEPH HALL, *Lord Biſhop of* Norwich, *Written by Himſelf.* *

I Was born *July* 1. 1574, at five of the Clock in the Morning, in *Briſtow Park*, within the Pariſh of *Aſhby de la Zouch*, a Town in *Leiceſterſhire*, of honeſt and well-allowed Parentage. My Father, under *Henry* Earl of *Huntington*, Lord Preſident of the *North*, had the Government of that Market-Town. My Mother *Winifride*, of the Houſe of *Bambridges*, was a Woman of that rare Sanctity, that (were it not for my Intereſt In Nature) I durſt ſay, that neither *Monica*, nor any other of thoſe pious Matrons, antiently famous for Devotion, need to diſdain her Admittance to *Compariſon*. She was continually exerciſed with the Affliction of a *weak Body*, and of a *wounded Spirit*. What with the Trial of both theſe Hands of God, ſo had ſhe profited in the School of Chriſt, that it was hard for any Friend to come from her Diſcourſe no Whit holier. How often have I bleſſed the Memory of thoſe Divine Paſſages of *experimental Divinity*, which I have heard from her Mouth! What Day did ſhe paſs without a large Taſk of *private Devotion*, &c? In ſhort, her Life and Death were *Saint-like*.

My Parents had from my Infancy devoted me to this *ſacred Calling*, whereto, by the Bleſſing of God, I have ſeaſonably attain'd; for this Cauſe I was train'd up in the publick School of the Place. After I had ſpent ſome Years (not altogether indiligently) under the Ferule of ſuch Maſters as the Place afforded, and had near attained to ſome competent Ripeneſs for the Univerſity, my School-maſter perſuaded my Father that I might have my Education under an excellent Divine, the Preacher of *Leiceſter*. About which Time, my elder Brother having ſome Occaſions to journey into *Cambridge*, was kindly entertain'd there by Mr. *Nath. Gilby*, Fellow of *Emanuel* Colledge, who, for that he was born in the ſame Town with me, and had conceived ſome good Opinion of my Aptneſs to Learning, enquired diligently concerning me, and hearing of the Diverſion of my Father's Purpoſes from the Univerſity, importunately diſſuaded from that new Courſe, profeſſing to pity the Loſs of ſo *good Hopes*. My Brother, partly moved with his Words, and partly won by his own Eyes, to a great Love and Reverence of an *Academical Life*, returning home, fell upon his Knees to my Father, and, after Report of Mr. *Gilby*'s Words, and his own Admiration of the Place, earneſtly beſought him that he would be pleaſed to alter that ſo prejudicial a Reſolution; that he would not ſuffer my Hopes to be drown'd in a ſhallow *Country Chanel*, but that he would revive his firſt Purpoſes for *Cambridge*; adding, in the Zeal of his Love, that if the *Chargeableneſs* of that Courſe were the Hindrance, he did there humbly beſeech him, rather to ſell ſome Part of that Land which himſelf ſhould in Courſe of Nature inherit, than to abridge me of that happy Means to perfect my Education.

And now I lived in the Expectation of *Cambridge*, whither e'er long I happily came, under Mr. *Gilby*'s Tuition, together with my worthy Friend, Mr. *Hugh Cholmly*; who, as we had been Partners of one Leſſon from our Cradles, ſo were we now for many Years Partners of one Bed. My *two firſt Years* were neceſſarily chargeable above the Proportion of my Father's Power, whoſe not very large Ciſtern was to feed many Pipes beſides mine; his Wearineſs of Expence was wrought upon by the Counſel of ſome unwiſe Friends, who perſuaded him to faſten me upon that School as Maſter, whereof I was lately a Scholar. Now was I fetched home with an heavy Heart, and now the ſecond Time had mine Hopes been nipt in the Bloſſom, had not God raiſed me up an unhoped Benefactor, Mr. *Edmund Sleigh*, of *Darby* (whoſe pious Memory I have Cauſe ever to love and reverence) out of no other Relation to me, ſave that he married my Aunt, pitying my too apparent Dejectedneſs. He voluntarily urged and ſollicited my Father for my Return to the Univerſity, and offer'd freely to contribute the one Half of my Maintenance there, till I ſhould attain to the Degree of *Maſter of Arts*; which he no leſs lovingly perform'd. The Condition was gladly accepted; thither was I ſent back with Joy, and, e'er long, choſen Scholar of that ſtrict and well-order'd Colledge.

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* From his Life, written with his own Hand; and prefix'd to his Works, in Folio.

By that Time I had ſpent ſix Years there, now the third Year of my Batchelorſhip ſhould at once make an End of my Maintenance, and in Reſpect of ſtanding, give me a Capacity of farther Preferment in that Houſe, were it not that my *Country* excluded me; for our *Statute* allowed but one of a *Shire* to be Fellow there, and my *Tutor* being of the ſame Town with me, muſt therefore neceſſarily hold me out. But the Earl of *Huntington* calling off my Tutor from his Fellowſhip, then was I with a chearful Unanimity choſen into that Society; which if it had any Equals, I dare ſay had none beyond it, for good Order, ſtudious Carriage, ſtrict Government, auſtere Piety; in which I ſpent ſix or ſeven Years more with ſuch Contentment, as the reſt of my Life hath in vain ſtriven to yield. Now was I call'd to publick *Diſputations* often, with no ill Succeſs; for neither durſt I appear in any of theſe Exerciſes of Scholarſhip, till I had from my Knees look'd up to Heaven for a Bleſſing, and renewed my actual Dependance upon that Divine Hand. In this While, two Years together, was I choſen to the *Rhetorick Lecture* in the publick School, where I was encouraged with a ſufficient Frequence of Auditors; but finding that well-applauded Work ſomewhat out of my Way, not without a ſecret Blame of myſelf for ſo much Excurſion, I fairly gave up that Task in the Midſt of thoſe poor Acclamations to a worthy Succeſſor, and betook myſelf to theſe ſerious Studies, which might fit me for that high Calling whereunto I was deſtined. Wherein, after I had beſtowed myſelf for a Time, I took the Boldneſs to enter into *Sacred Orders*; the Honour whereof having once attained, I was no Niggard of that Talent which my God had entruſted to me, preaching often as Occaſion was offer'd, both in *Country Villages* abroad, and at home in the moſt aweful Auditory of the *Univerſity*.

And now I did but wait where and how it would pleaſe my God to employ me. There was, at that Time, a moſt famous School erected at *Tiverton* in *Devon*, and endowed with a very large Penſion, whoſe goodly Fabrick was anſwerable to the reported Maintenance. To the Government of this School was I commended by the Maſter of our Houſe, Dr. *Chaderton*, when being in *London*, I received a Letter from the Lady *Drury* of *Suffolk*, tendering the *Rectory* of her *Halſted*, then newly void, and very earneſtly deſiring me to accept of it. *Sir* (quoth I to the Doctor) *methinks God pulls me by the Sleeve, and tells me it is his Will I ſhould rather go to the Eaſt, than to the Weſt.* Nay (anſwer'd he) I ſhould rather think that God would have you go Weſtward, for that he hath contrived your Engagement before the Tender of this Letter, which therefore coming too late, may receive a fair and eaſy Anſwer. To this I beſought him to pardon my Diſſent, adding, *That I well knew that Divinity was the End whereto I was deſtin'd by my Parents; which I had ſo conſtantly propoſed to myſelf, that I never meant other but to paſs through this Weſtern School to it: But I ſaw that God, who found me ready to go the farther Way about, now called me the neareſt and directeſt Way to that ſacred End.* The good Man could no further oppoſe, but only pleaded the Diſtaſte which would hereupon be juſtly taken by the Lord Chief Juſtice *Popham* (upon whom the Care of the School was principally caſt, by the Founder, Mr. *Blundel*) whom I undertook fully to ſatisfy; which I did with no great Difficulty, commending to his Lordſhip, in my Room, my old Friend and Chamber-Fellow, Mr. *Cholmly*, who finding an anſwerable Acceptance diſpoſed himſelf to the Place. So as we two, who came to the Univerſity, muſt now leave it at once.

Having then fixed my Foot in *Halſted*, I found there a dangerous Oppoſite to the Succeſs of my Miniſtry; a witty and bold Atheiſt, one Mr. *Lilly*, who, by Reaſon of his Travels and Abilities of Diſcourſe and Behaviour, had ſo deeply inſinuated himſelf into my Patron, Sir *Robert Drury*, that there was ſmall Hopes, during his Entireneſs, for me to work any Good upon that noble Patron of mine; who, by the Suggeſtions of this wicked Detracter, was ſet off from me before he knew me. Hereupon, I confeſs, finding the Obdurateneſs and hopeleſs Condition of that Man, I bent my Prayers againſt him, beſeeching God daily, that he would be pleaſed to remove, by ſome Means or other, that apparent Hindrance of my faithful Labours; who gave me an Anſwer accordingly: For this malicious Man going haſtily to *London*, to exaſperate my Patron againſt me, was then and there ſwept away by the Peſtilence, and never returned to do any further Miſchief. Now the Coaſt was clear before

fore me, and I gained every Day of the good Opinion and favourable Reſpects of that honourable Gentleman, and my worthy Neighbours.

Being now therefore ſettled in that ſweet and civil Country of *Suffolk*, near St. *Edmund's Bury*, my firſt Work was to build up my Houſe, which was extremely ruinous; which done, the uncouth Solitarineſs of my Life, and the extreme Incommodity of that ſingle Houſe-keeping, drew my Thoughts, after two Years, to condeſcend to the Neceſſity of a married State, which God no leſs ſtrangely provided for me. For, walking from the Church on Monday in the Whitſon Week, with a grave and reverend Miniſter, Mr. *Grandidg*, I ſaw a comely and modeſt Gentlewoman ſtanding at the Door of that Houſe, where invited to a Wedding-Dinner, and enquiring of that worthy Friend whether he knew her; *Yes*, quoth he, *I know her well, and have beſpoken her for your Wife.* When I farther demanded an Account of that Anſwer, he told me, ſhe was Daughter of a Gentleman whom he much reſpected, Mr. *George Winniff* of *Bretenham*; that, out of an Opinion had of the Fitneſs of that Match for me, he had already treated with her Father about it, whom he found very apt to entertain it, adviſing me not to neglect the Opportunity; and not concealing the juſt Praiſes of Modeſty, Piety, good Diſpoſition, and other Virtues that were lodged in that ſeemingly Preſence, I liſtned to the Motion as ſent from God, and at laſt, upon due Proſecution, happily prevailed, enjoying the comfortable Society of that meet Help for the Space of *Forty nine Years*.

I had not paſſed *two* Years in this State, when my noble Friend, Sir *Edmund Bacon*, with whom I had much Entireneſs, came to me, and earneſtly ſollicited me for my Company in a Journey by him projected to the *Spa* in *Ardenna*, laying before me the Safety, the Eaſineſs, the Pleaſure and the Benefit of that ſmall Extravagance, if Opportunity were taken of that Time, when the Earl of *Hertford* paſſed in Embaſſy to the Arch Duke. I ſoon yielded as for the Reaſons by him urged, ſo eſpecially for the great Deſire I had to inform myſelf ocularly of the State and Practice of the *Romiſh* Church; the Knowledge whereof might be of no ſmall Uſe to me in my holy Station. Having therefore taken careful Order for the Supply of my Charge, with the Aſſent and good Allowance of my neareſt Friends, I enter'd into this ſecret Voyage, *&c.* Returning through *Bruſſels*, we came down to *Antwerp*, the Paragon of Cities; where my Curioſity to ſee a ſolemn Proceſſion on St. *John Baptiſt*'s Day, might have drawn me into Danger, through my willing Unreverence, had not the Hulk of a tall *Brabanter*, behind whom I ſtood in the Corner of the Street, ſhaded me from Notice.

After ſome *Year and Half*, it pleaſed God inexpectedly to contrive the Change of my Station. My Means were but ſhort at *Halſted*; yet ſuch as I oft profeſſed, if my then Patron would have added but one Ten Pounds by Year (which I held to be the Value of my detained Due)I ſhould never have removed. One Morning, as I lay in my Bed, a ſtrong Motion was ſuddenly glanced into my Thoughts of going to *London*. In *Drury-Lane* I was found by a Friend, in whom I had formerly no great Intereſt, one Mr. *Gurrey*, Tutor to the Earl of *Eſſex*; he told me how well my *Meditations* were accepted at the *Prince*'s *Court*, and earneſtly adviſed me to ſtep over to *Richmond*, and preach to his Highneſs. I ſtrongly pleaded my Indiſpoſition of Body, and my Impreparation for any ſuch Work, together with my baſhful Fears, and utter Unfitneſs for ſuch a Preſence; my Averſeneſs doubled his Importunity: In fine, he left me not till he had my Engagement to preach the Sunday following at *Richmond*; he made Way for me to that awful Pulpit, and encouraged me, by the Favour of his noble Lord, the Earl of *Eſſex*. I preach'd through the Favour of my God: That Sermon was not ſo well given as taken; inſomuch as that ſweet Prince ſignified his Deſire to hear me again the Tueſday following; which done, that Labour gave more Contentment than the former; ſo as that gracious Prince both gave me his Hand, and commanded me to his Service.

My Patron ſeeing me (upon my Return to *London*) look'd after by ſome *great Perſons*, began to wiſh me at home, and told me, *That ſome or other would be ſnatching me up.* I anſwer'd, *That it was in his Power to prevent; would he be pleaſed to make my Maintenance but ſo competent as in right it ſhould be, I ſhould never ſtir from him.* Inſtead of condeſcending, it pleaſed him to fall into an Expoſtulation of the Rate of Competencies, affirming the Variableneſs thereof, according to our own Eſtimation, and our either raiſing or moderating the Cauſes of our Expences; I ſhewd him the Inſufficiency of Means, that I was forced *to write Books to buy Books.* Shortly, ſome harſh and unpleaſing Anſwer ſo diſheartened me, that I reſolved to embrace the firſt Opportunity of Remove. Now whilſt I was taken up with theſe anxious Thoughts, a Meſſenger (it was Sir *Robert Wingfield* of *Northampton*'s Son) came to me from the Lord *Denny*, now Earl of *Norwich*, my after moſt honourable Patron, entreating me from his Lordſhip to ſpeak with him. No ſooner came I thither, than, after a glad and noble Welcome, I was entertain'd with the noble earneſt Offer of *Waltham*. The Conditions were like the Mover, free and bountiful; I received them as from the munificent Hands of my God, and return'd full of the chearful Acknowledgments of a gracious Providence over me. Too late now did my former noble Patron relent, and offer me thoſe Terms which had before faſtned me for ever. I returned home happy in a new Maſter, and in a new Patron; betwixt whom I divided myſelf and my Labours, with much Comfort and no leſs Acceptation.

In this While, my worthy Kinſman, Mr. *Samuel Burton*, Arch-deacon of *Glouceſter*, knowing in how good Terms I ſtood at Court, and pitying the miſerable Condition of his native Church of *Wolverhampton*, was very deſirous to engage me in ſo difficult and noble Service, as the Redemption of that captivated Church. Which Work having once firmly ſettled, in a juſt Pity of the mean Proviſion, if not the Deſtitution of ſo many thouſand Souls, and a Deſire and Care to have them comfortably provided for in the future, I reſign'd up my Prebend there to a worthy Preacher, Mr. *Lee*, who ſhould conſtantly reſide, and painfully inſtruct that great and long neglected People; which he hath perform'd with great mutual Contentment and happy Succeſs.

Now during the Twenty two Years which I ſpent at *Waltham*, thrice was I commanded and employed abroad by his Majeſty in publick Service. Firſt, in the Attendance of the Lord Viſcount *Doncaſter*, who was ſent upon a noble Embaſſy, with a gallant Retinue into *France*. In this my Abſence it pleaſed his Majeſty graciouſly to confer on me the *Deanery* of *Worceſter*, which being promiſed me before my Departure, was deeply hazarded whilſt I was out of Sight, by the Importunity of ſome great ones. Dr. *Field*, the learned and worthy Dean of *Glouceſter*, was, by his Potent Friends, put into ſuch Aſſurances of it, that I heard where he took Care for the furniſhing that ample Houſe: But God fetcht it about for me, in that Abſence and Neſcience of mine, and that reverend and better-deſerving Divine was well ſatisfied with greater Hopes, and ſoon after exchanging this mortal Eſtate for an immortal and glorious.

Before I could go down, through my continual Weakneſs, to take Poſſeſſion of that Dignity, his Majeſty pleaſed to deſign me to his Attendance into *Scotland*; where the great Love and Reſpect that I found, both from the Miniſters and People, wrought me no ſmall Envy from ſome of our own. Suggeſtions were made to his Majeſty of my plauſible Demeanour and Doctrine to that already prejudicate People; for which his Majeſty, after a gracious Acknowledgment of my good Service there done, call'd me, upon his Return, to a favourable and mild Account; not more freely profeſſing what Informations had been given againſt me, than his own full Satisfaction with my ſincere and juſt Anſwer, as whoſe excellent Wiſdom well ſaw, that ſuch winning Carriage of mine could be no Hindrance to his great Deſigns. At the ſame Time his Majeſty having ſecret Notice, that a Letter was coming to me from Mr. *W. Struther*, a reverend and learned Divine of *Edinburgh*, concerning the *Five Points* then propoſed and urged to the Church of *Scotland*, was pleaſed to impoſe upon me an earneſt Charge to give him a full Anſwer to thoſe modeſt Doubts, and at large to declare my Judgment concerning thoſe required Obſervations. Which I ſpeedily perform'd with ſo great Approbation of his Majeſty, that it pleaſed him to command a Tranſcript thereof, as I was inform'd, publickly read in their moſt famous Univerſity. The Effect whereof, his Majeſty vouchſafed to ſignify afterwards unto ſome of my beſt Friends, with Allowance beyond my Hopes.

It was not long after, that his Majeſty finding the Exigence of the *Netherlandiſh* Churches to require it, both adviſed them to *Synodical Deciſion*, and by his incomparable Deciſion promoted the Work. My Unworthineſs was named for one of the Aſſiſtants of that honourable, grave, and reverend Meeting; where I failed not of my beſt Service of that woful diſtracted Church. By that Time I had ſtaid two Months there, the Unquietneſs of the Nights in thoſe Garriſon Towns, working upon the tender Diſpoſition of my Body, brought me to ſuch Weakneſs, through Want of Reſt, that it began to diſable me from attending the Synod: Yet it pleaſed God, the very Night before I was to preach the *Latin Sermon* to the Synod, to beſtow upon me ſuch a comfortable refreſhing of ſufficient Sleep, as whereby my Spirits were revived, and I was enabled, with much Vivacity, to perform that Service.

But when, notwithſtanding all Means, my Weakneſs increaſed, it pleaſed his gracious Majeſty to call me off, *&c.*

After not many Years ſettling at home, it grieved my Soul to ſee our own Church ſicken of the ſame Diſeaſe, which we had endeavoured to cure in our Neighbours. Sides were taken, and Pulpits every where rang of theſe Opinions. Now, as one that deſired to do all good Offices to our dear and common Mother, I ſet my Thoughts on Work, how ſo dangerous a Quarrel might be happily compoſed, and wrote a little Project of Pacification, gathering out of Biſhop *Overal* on the one Side, and out of our *Engliſh Divines* at *Dort* on the other, ſuch common Propoſitions concerning theſe five buſy Articles, as wherein both of them are fully agreed. Theſe *Reconciliatory Papers* were preſented to his Majeſty, together with an humble Motion of a peaceable Silence to be enjoined to both Parts, in thoſe other collateral and needleſs Diſputations. Theſe fell under the Eyes of ſome grave Divines of both Parts, who profer'd their Hands to a ready Subſcription; ſo as much Peace promiſed to reſult out of that weak and poor Enterprize, had not the confuſed Noiſe of the Miſconſtructions of thoſe, who never ſaw the Work (crying it down for the very Name's Sake) meeting with the Royal Edict of a general *Inhibition*, buried it in a ſecure Silence. I was ſcorched a little with this Flame, which I deſired to quench; yet this could not ſtay my Hand from thruſting itſelf into a hotter Fire.

Some inſolent *Romaniſts* preſſed nothing ſo much as a *Catalogue* of the Profeſſions of our Religion, to be deduced from the primitive Times, and with the peremtory Challenge of the Impoſſibility of this Pedigree dazled the Eyes of the Simple. Whilſt ſome of our learned Men, undertaking to ſatisfy ſo needleſs and unjuſt a Demand, gave, as I conceive, great Advantage to the Adverſary: In a juſt Indignation to ſee us thus wrong'd, by miſtating the Queſtion betwixt us, as if we, yielding ourſelves of *another Church*, originally and fundamentally different, ſhould make good our own Erection upon the Ruins, yea and Nullity of others; and well conſidering the infinite and great Inconveniencies that muſt needs follow upon this Defence, I adventured to ſet my Pen on Work (deſiring to rectify the Opinions of thoſe Men, whom an *ignorant Zeal had tranſported* (to the Prejudice of our holy Cauſe) laying forth the damnable *Corruptions* of the *Roman Church*, yet making our Game at the *outward Viſibility* thereof, and by this Means, putting them to the Probation of thoſe newly obtruded Corruptions, which are truly guilty of the Breach betwixt us. The Drift whereof being not well conceived by ſome Spirits, that were *not ſo wiſe as fervent*, I was ſuddenly expoſed to raſh Cenſures of the many well affected and zealous Proteſtants; as if a Remiſſion to my wonted Zeal to the Truth attributed too much to the *Roman Church*, and ſtrengthned the Adverſaries Hands, and weakned our own. This Envy I was fain to take off by my ſpeedy *Apologetical Advertiſement*, and after that by my *Reconciler*, ſeconded with the unanimous *Letters* of ſuch reverend, learned, ſound Divines, both Biſhops and Doctors, as whoſe undoubtable Authority was able to bear down Calumny itſelf. Which done, I did, by a ſeaſonable *Moderation*, provide for the Peace of the Church, in ſilencing both my *Defenders* and *Challengers*, in this unkind and ill-raiſed Quarrel.

Immediately before the publiſhing of this *Tractate* (which did not a little aggravate the Envy and Suſpicion) I was by his Majeſty raiſed to be *Biſhop of Exeter*, having formerly, with humble Deprecation, refuſed the See of *Glouceſter* earneſtly profer'd to me. I enter'd upon that Place, not without much Prejudice and Suſpicion on ſome Hands; for ſome that ſate at the Stern of the Church, had me in great Jealouſy for too much Favour of *Puritaniſm*. I ſoon had Intelligence who were ſet over me for *Eſpials*; my Ways were curiouſly obſerv'd and ſcann'd. However I took the Reſolution to follow thoſe Courſes which might moſt conduce to the Peace and Happineſs of my new and weighty Charge. Finding therefore ſome factious Spirits very buſy in that Dioceſe, I uſed all fair and gentle Means to win them to good Order; and therein ſo happily prevailed, that (ſaving two of that numerous Clergy, who continuing in their Refractorineſs, fled away from Cenſure) they were all perfectly *reclaimed*; ſo as I had not one Miniſter profeſſedly oppoſite to the antiently received Orders; for I was never guilty of urging any new Impoſitions of the Church in that large Dioceſe.

In the laſt Year of preſiding there, after the *Synodical Oath* was ſet on Foot (which yet I did never tender to any one Miniſter of my Dioceſe) by the Incitation of ſome buſy Interlopers of the neighbour County, ſome of them began to enter into an unkind Conteſtation with me, about the *Election of Clerks* for the Convocation, whom they ſecretly, without ever acquainting me with their Deſire or Purpoſe (as driving to that End which we ſee now accompliſh'd) would needs nominate and ſet up in Competition to thoſe, whom I had (after the uſual Form) recommended to them. That they had a Right to *free Voices* in that Choice, I deny not; only I had Reaſon to take it unkindly, that they would work underhand with me, and *againſt me*. It came to the Poll; thoſe of my Nomination carried it; the Parliament begun; after ſome *hard tugging* there, returning home upon a Receſs, I was met by the Way, and chearfully welcomed by ſome Hundreds.

In no worſe Terms I left that my once dear Dioceſe; when returning to *Weſtminſter*, I was ſoon call'd by his Majeſty (who was then in the North) to a Remove to *Norwich*. But how I took the *Tower*[a] in my Way, and how I have been dealt with ſince my Repair hither, I could be laviſh in the ſad Report; ever deſiring *my good God* to enlarge my Heart in Thankfulneſs to him, for the ſenſible Experience I have had of his *Fatherly Hand* over me, in the deepeſt of all my Afflictions, and to ſtrengthen me for whatſoever other Trials he ſhall be pleaſed to call me unto; that being found *faithful unto the Death*, I may obtain that *Crown of Life*, which he hath ordain'd for all thoſe that overcome.

[a] See his *Hard Meaſure.*

The CHARACTER *of the Rt. Hon.* ROBERT EARL *and* VISCOUNT *YARMOUTH*, † *by* JOHN HILDEYARD, *D. L. L. Rector of* Cowſton, *in the Dioceſe of* Norwich. *

TO ſpeak fully and ſatisfactorily of this *honourable Perſon*, is fitter for a Hiſtory than a Sermon: But tho' I cannot draw his Image in full Proportion, yet ſome Glimpſes I ſhall give you of his Virtues, that they may find a Place in your Memories, and live in your daily Imitation.

It is expedient, nay expected, that ſome Things ſhould be ſaid, though all cannot. For my own Part, he was pleaſed to give me ſo intimate Acquaintance with him, and that ſo filled me with juſt Arguments of his Praiſe, that I am more at a Loſs to determine, what to leave out, than what to ſay. Therefore begin I would; but where ſhall I begin, or how ſhall I make an End? They ſeem alike difficult. But to purſue my propoſed Method, I will begin with that from which he took his Being, *his Deſcent*.

He was great in his *Deſcent*; a Branch of an honourable Stock, a Gentleman of an antient Race, whoſe Family ever flouriſh'd in the firſt Rank of *Norfolk Gentry*, and is now admitted into Alliance with the Blood Royal; whoſe Name came into *England* three Years after the Conqueſt.[a]

The *Father* of our deceaſed Lord, was Knight and Baronet, whoſe Fame both at home and abroad was as great as his Original, and who left in the Place he lived in, a freſh Memory of his great Parts and Abilities, and laſting Monuments of his Travels and foreign Acquaintance. His *Mother* was the Lady *Catherine Bertue*, Daughter to the late loyal, valiant, and thrice noble Earl of *Lindſey*.[b]

No Wonder then our Lord was ſo great, ſo eminent an Aſſerter of Majeſty, and of the Religion in the Church of *England*, as eſtabliſh'd by Law, when ſprang from ſuch Progenitors; from two Families mix'd with the noble Blood of many others, neither of which were ever ſullied with Faction or Rebellion, tainted with Error or Schiſm, or blacken'd with Irreligion or Atheiſm; and to a Mind inclined to Virtue, it availeth much to be born well.[c]

Though the glorious Deſerts of honourable Parents are no ſmall Patrimony, and ought to be had in Reverence and Eſteem; yet I muſt confeſs I have much more Delight, much more Satisfaction in blazoning the Virtues of any Man than his Arms; I haſten therefore to the Greatneſs of his Worth; and, to avoid Prolixity what I can, I will reduce all to theſe Branches: His *Friendſhip*, his *Affability*, his *Learning*, his *Prudence*, his *Magnanimity*.

His *Friendſhip towards Men* was as general as his *Acquaintance with them.* He was of a Nature ſo kind, ſo ſweet, ſo courting all; of a Diſpoſition ſo prompt, ſo ready, ſo chearful in receiving all, that he had no Enemies except ſuch as deſerved no Friends. Where he placed Affection, and allowed of Intimacy, his Friendſhip (let my Experience give its grateful Teſtimony) was as firm, as immoveable as a Rock: It was not all the ſtarch'd Stratagems of Politick Heads, nor crafty Artifices of pretending Admirers, that could unſettle him to his Friend. He was very unapt, very uneaſy to hear Ill of thoſe, of whom himſelf had conceived well. It was a Diſeaſe to him, and made him ſick, to have an Accuſation brought againſt any whom he had ſet his Love on; the Accuſer in this Kind always loſt himſelf, but our *good Lord* kept his Friend. Nothing would make him deſert his Friend, unleſs it were his Friend's deſerting him, and his Majeſty's Service.

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† Baron of *Paſton*, and Lord-Lieutenant of the County of *Norfolk*.

* From the Sermon dedicated to the Lady *Rebecca* Counteſs Dowager *Yarmouth*; and printed at *London* 1683.

[a] Lord *Coke*'s Collection of the Pedigree of the *Paſton* Families. MSS.

[b] Slain at *Edg-hill* Fight, in Defence of his Sovereign King *Charles* I.

[c] He was born at *Oxnead* in *Norfolk*.

His *Converſation* was always pleaſant, unaffected towards his Betters, familiar towards Inferiors, undiſſembled towards any, and of eaſy Acceſs towards all; and to none more freely than to the Clergy of the Church of *England*, whom he loved, whom he welcomed, and to whom he opened his Embraces always, upon the very Account they were ſuch. He gave Reſpect to the loweſt, Honour to the higheſt; always begging the Biſhop's Bleſſing upon his Knee, that *he would pray to God for him.*

He was of ſo great *Comity* and *civil Urbanity*, that as it is ſaid of him in the Comedian, *Never any departed Sad out of his Preſence, unleſs it was to depart*; and as the ſame Comedian ſpeaks it too, *None ever came at him, but they might learn ſomething from him.*

His *Learning* was very comprehenſive, extending to whatſoever was worthy by a Gentleman to be known; nay, I muſt ſay, it was profound too; for he dived into the Bottom of whatſoever he ſet himſelf to enquire into. He was no Smatterer, or ſuperficial Scioliſt; but had digeſted the whole *Encyclopedy* of Arts and Sciences, and was fully accompliſh'd with all that, from Studies at home, or Travels abroad, could be expected in a Perſon of his Rank. He was, if not initiated, yet perfected in the Rudiments of Learning, under the moſt eminently learned, and fully experienced School-Maſter, Dr. *Richard Busby*, at St. *Peter's* Colledge in *Weſtminſter*; and that Maſter hath often told, how *pregnant this young Plant was*, and *what great Hopes he gave of ſucceeding Fruit.* From thence he went, and enroll'd his Name in *Trinity* Colledge in *Cambridge*, where he heightned his Parts by ſuch Exerciſes as were ſuitable to his Quality, and perfected them by Converſation. And leaving there a good Name behind him, he croſs'd the Seas; and, after ſome few Months ſpent in the Court of *France*, where he received many Marks of Favour from the King and Queen, he return'd well ſkill'd in the *Lingua*, and furniſh'd with a keen and ſharpen'd Wit; with a Wit very great, but innocent; very ſmart, but harmleſs.

His *Diſcourſes* were well imbelliſh'd with quaint Stories, and witty Jeſts, and never did he ſpend his Jeſt to loſe his Friend; and, what is not uſually met with, though he was generally full of Diſcourſe, yet was he always inoffenſive, and never impertinent.

In *Poetry* he was very dextrous, and when he repeated any Thing out of the *Greek*, *Latin*, *French*, *Italian*, or other *Poets*, which he did frequntly, it was hard to ſay whether the Author or he made the Senſe. And when any began any Thing out of the Ancient or Modern *Hiſtorians*, he ſeldom fail'd to go on, and to tell what followed; ſo happy was he in his Memory, even to Admiration: Nay, the common Obſervation failed in him, and he was a remarkable Exception to the general Rule, *That a great Wit, and a good Memory, are ſeldom accompanied with a ſound Judgment.*

The *wiſe ſettling Affairs in the Country*, muſt make his Enemies confeſs he neither wanted Judgment, nor Prudence, nor Conduct; by which he reduced Things to a much better Condition than he found them; brought many back unto their Loyalty, confirmed others in it; and when the Times look'd grim upon him, ſtopt the Career, and put Spokes into the Chariot-Wheels of thoſe that drove *Jehu*-like towards a *Common-wealth.* And though in popular Appearances, the King's Friends and his with Tricks and Artifices have been outnumber'd; yet he had Gold always to ſet againſt their Droſs, and with his Weight much outdid their Number in all Elections.

Thus by his *prudent Management*, he acquired great Fame to himſelf, great Peace to the Country, and great Satisfaction to all good and honeſt Men: For when Men in great Place began to write after the Copy of Forty one; when Accuſatious were invited, Calumny rewarded, nay, managed with great Art and Power, then was this noble Peer threatned with an Impeachment; *Articles*, as the common Vogue went, were ready; and ſuch was the Height of Malice, that his *Friends* were to be made, yea, forced to be *Witneſſes againſt him.* Yet, in all this, I never ſaw him daunted, his Countenance fall, or his Courage fail. He out-braved his Enemies with his Innocence, and even then was more than uſually conſtant in the *Houſe of Peers*, to teſtify, that he was not, by all the Noiſe they made, broke into any Affrightment for Shame or Fear of what he had done.

And when his Enemies, like *Æſop*'s Viper, had lick'd the File till their Tongues bled, he remain'd invulnerable. They accuſed him for going about to ſubvert the Fundamental Laws and Liberties of the People, the Way by which great *Strafford* fell, and [d] *Canterbury*, who both, in their Stations, like this noble Lord, ſupported nothing more: But the Splendor of his Integrity to the King and Government, ſoon diſperſed all theſe Clouds, and ſet him in a higher Sphere.

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[d] Arch-biſhop *Laud*.

His *Loyalty*, which he brought into the World with him, which he derived from his *Anceſtors*, loyal Blood running in their Veins through all Succeſſions: This he improved in his Education, it being (to my Knowledge) the great Endeavour of his forementiòn'd Schoolmaſter, even in the worſt of Times, to plant Loyalty in the Hearts of the Youth under his Tuition and Care, where he found kind and apt Ground. This (his *Loyalty* I mean) he conſummated by his own Judgment and Approbation: He thought of nothing, he valued nothing that concern'd himſelf, when the King's Honour or Intereſt fell in his Way.

His Father yet alive, and his Domeſtick Circumſtances very ſtreight, out of his Superfluities (ſhall I ſay) yea, Neceſſities, he ſupplied his Majeſty with Money whilſt in *Exile:* Nay, I had it from himſelf, *That he borrowed to give, fearing his Sovereign might want.*

His Father being dead, at his firſt Step into publick Affairs, when he enter'd the *Honourable Houſe of Commons*, and took his Place as *Burgeſs* for *Riſing-Chaſe* in this County, the firſt Parliament after his Majeſty's moſt happy Reſtoration, he was the Member that moved and put to Vote *A Supply proportionable to his Majeſty's Great Neceſſities at that Time*; upon which that Parliament, to their eternal Honour be it ſpoken, gave the King *Two Millions and a Half of Money.*

Some Time after this, he entertain'd the King, Queen, and Duke, and all their Nobles and Servants in Attendance, a Night in *Oxnead Houſe*, where was prepared a moſt ſumptuous Supper, which coſt him three Times more than Earls Daughters had heretofore unto their Portions; Proviſions ſuperabundantly plentiful, and all Accommodations anſwerable. Thus, as it is ſaid *Araunah* did to *David*, did he as King give unto the King. Nor can I omit to remark from his own Mouth, that the King had no ſooner put himſelf under his Roof, but he told this honourable Baronet, *That he was now ſafe in the Houſe of his Friend.*

The Tables being ſpread, and Sideboards richly adorn'd with Plate, the King took Notice of ſome more remarkable Pieces, which gave Occaſion to Sir *Robert* to tell him, *That his Houſe was once better furniſh'd, and he could have welcomed his Majeſty with greater Plenty of it, had not a Blue Ribbon that attended on his Majeſty with a White Staff plunder'd it from his Father by Trunks-full.* Here the King diverted himſelf with a delightful View of the Houſe and its Situation, and what he found within; left many gracious Acknowledgments of Kindneſs from his *Hoſt*, and next Day took his Leave. But not long after, as an honorary Reward, his Majeſty by Letters Patents changed Sir *Robert Paſton* into *Viſcount Yarmouth, Baron of Paſton*, the ancient Seat of this Family; and ſo he qualified him for what in a ſhort Space he put into his Hands, his own Vicegerency, and made him *Lord Lieutenant* in this County of *Norfolk*; in the Conduct whereof his unuſual Diligence, and unexpected Zeal in publick Affairs, begat Wonder and Admiration in moſt, and by his great Care and noble Deſigns for his Majeſty's Intereſt and Service, he ſoon made himſelf great and dear to the King his Maſter.

I have often heard him tell, with great Complacency, *The free Acceſs he had unto his Majeſty upon all Occaſions: What a kind Ear his Majeſty gave to all his Addreſſes.* Proud of nothing, that ever I obſerved, but that great Truſt and Confidence his Majeſty placed in him. Proud! and well he might; for when all others frowned upon him, the King ſmiled, and publickly imbraced him in the Houſe of Lords more than once, declaring, *He had found him truſty and faithful:* Nay, ſome that hear me, heard the King ſay, *That whatſoever Service and Reſpects they ſhewed the Lord* Yarmouth, *their Lord Lieutenant in this City, he took it done to himſelf*, or to that Purpoſe. In a Word, ſuch was his Loyalty, he valued not his Eaſe, though his Body was unwieldy; he ſpared not his Coſt, though his Pocket did not overflow; he regarded not his Health, though for many Years it hath not been much, when *publick Occaſions* call'd him forth to his *Prince's Service.*

But whatever Wonder and Admiration all this had raiſed, it ſoon paſs'd into the natural Daughters of *Envy*, *Suſpicion*, and *Detraction*; into the Spirit of *Obloquy* and *Slander*, and brought upon him great Vexation and many Troubles.

Envy, that like the Fire of *Vetruvius*, broke out upon him, and might with the very Aſhes have buried another, enlivened and enſpirited him with the more Zeal and greater Vigour.

And now, though his beſt Actions had an ill Name and an ill Senſe put upon them by others; yet his Majeſty made better Conſtructions of them: And, as a further Teſtimony of his Royal Favour, gave him another Title yet more honourable, and made him *Earl* of *Yarmouth*, and ſo reſtored him to that Fame and Reputation in which his firſt Proceedures had inveſted him.

And becauſe both the Daughters of *Envy* have blown upon it, I will be his Aſſerter, That great was his Love to the antient loyal and honourable Corporation of *Norwich*, becauſe the Members of that Body (generally ſpeaking) loved the King.

This one Qualification was enough to entitle an Enemy to his Love; but I am ſure they found him their Friend, and mauger the Blaſts of Calumny, the new Charter ſhall remain a Token of it. I muſt ſay, he ſpared no Coſt, no Pains, as themſelves can witneſs, to make the World believe that he loved them. Moſt of the Tables in his Houſe have been often ſpread together for their Entertainment, and all his Friends employed to bid them welcome. Nay, his very Sleep, to my Knowledge, was often broke, to find out Ways how beſt to ſerve them. And he commended the Care of the City with his laſt Breath to all his beſt Friends, and the Bleſſing of God.

Such was his *Piety*, that he always, whatſoever Buſineſs happen'd, open'd and ſhut the Day with the ſame Key of Prayer in private unto God; and ſeldom miſſed, whatever Company he had, Publick Service in the Chapel, where, without Regard to his Eaſe of Body, or Greatneſs of Quality, I never ſaw him otherwiſe than Kneeling at Prayers, and ſtanding at Hymns.

And what, in this profane Age, wherein Men generally neglect it, or if not, only take it to qualify themſelves for ſome Place or Preferment, will hardly be believed, yet can be proved by many Witneſſes, what great Strictneſs he did uſe, what holy Preparation he did make when Sacrement-Days came (and to him they never came too often:) He always ſequeſtred himſelf from all Buſineſs and Company a Day before at leaſt; and theſe were his own Words, *That he feared that Act of Parliament which deſign'd ſo much Good, would in Time take away the Reverence due to that holy Ordinance, and make it a formal Thing only to be done of Courſe*: But it was not ſo with him; for, as my Inſtructions tell me, he received this Holy Communion as his *Viaticum* juſt before his *Paſſover*, not long before his Death, with as much Comfort as Devotion.

Had I not been too long already, I would branch his *Piety* into as many Particulars as I did his *Worth:* But why ſhould I mention the Pariſh Church at *Oxnead*, where he lived, which he adorn'd and beautify'd? Why ſhould I ſpeak of the Chapel in the Houſe, which he built and conſecrated to the Service of God? Why ſhould I mind you of that rich and noble Plate he furniſh'd God's Altar with? Were I ſilent, they ſhould remain, as *Jacob*'s Pillars, laſting Monuments of his *Piety*, and to the Generations yet to come; the Stones out of the Walls ſhall ſpeak his Praiſe, as the noble Fabrick of the Free-School in *Northwalſham*, plentifully endow'd, doth to this.

And the *Weekly Lecture* maintain'd there by the Bounty of his Anceſtors, hath tranſmitted the Honour of that *Piety* down to us. Let the Tongues of the Poor, the Relief of the Widow, the Succour he gave the Fatherleſs, the cloathing of the Naked, ſpeak his Charity. Indeed he was made up of Piety and Tender-heartedneſs, of Chriſtian Kindneſs and Compaſſion.

As to that *Charity* which implies *Forgiveneſs of Injuries*, he was moſt eminent: *Injuries* and *Unkindneſſes*, at preſent, made deep Impreſſions, gave ſudden Wounds to his tender Heart, where all Things were ſo contrary; but upon his recollecting of himſelf, whether they were by Miſtake, or out of Malice, it was the ſame Thing, or the ſame nothing in his Account or Memory.

I told you how tenacious his Memory was; but if it were to lay up an ill Turn, it took no Hold, but let that ſlip into Forgetfulneſs. After ſome (as I intimated) had ſet to work all their Engines, and, like the *Roman* Retiaries, ſpread their Nets to entangle him, whom otherwiſe they could not deſtroy, he often proteſted to me, *Though he feared not their Contrivances, yet he heartily forgave the Contrivers.* And when I ſaw him laſt, he repeated the Saying with this Addition: *So far he forgave them, that he had forgot the Paticulars.* And at his very Hour of Death, it ſeems, declared, *He was in perfect Peace and Love with all the World, and ſo was ready to reſign his Soul to God that gave it; his Life to God who had preſerved it with particular Marks of Favour and Providence:* None of the leaſt whereof, was that wonderful Reſcue, which was effected for him by no leſs than a Divine Hand, when on the Ninth Day of *Auguſt*, about Eight Years ago, a Knot of Villains beſet him in the Night, ſhot five Bullets through the Coach, and one into his Body, but proved not mortal; for which Deliverance he kept an Anniverſary Thankſgiving upon that Day unto his Death.

But you'll aſk, *Had this good Lord no Faults, was he all Virtue, all Sweetneſs, all Goodneſs?* I anſwer, he had Infirmities, he was no Angel; yet let not that cuſtomary Sin, contracted in his younger Time, of *Swearing*, be his Reproach; for he had often bewailed it, and with Abundance of Tears in his Sickneſs, about four Years ſince, lamented it in himſelf,

ſelf, and ever ſince utterly abhorred it in all others. I have ſeen him ſhake his Head, ſit uneaſy, and at laſt withdraw, when he has heard ſome young Men extravagantly imbelliſh, or rather imboſs their Diſcourſe like a Face with Carbuncles, with wicked and unprofitable Oaths.

His *Faults*, *Frailties*, *Sins* and *Infirmities*, ſo much by him bewailed, and through his true Repentance, buried in the Grave of Chriſt, in whom was his *Strength* and *Hope*, his *Faith* and *Salvation*, I doubt not but your Charity will think fit to bury with him in a deeper Grave, the Grave of Oblivion, whilſt his *Virtues* ſhall live and flouriſh, and find a perpetual Monument in every one of your Hearts.

And here now I beſpeak my Excuſe for not inſiſting much upon the great Affections he bore unto all his Relations: None underſtood Relations more, none obſerved them better. I left it to the laſt, becauſe my Inſtructions tell me, after he commended his Soul to God in the Church her Prayers (which, during his whole Sickneſs, he devoutly heard twice in his Chamber every Day) he gave Counſel and adminiſter'd Comfort to them about him, his dear Conſort, his beloved Children, his reſpected Servants, as if they had been the ſick and dying Perſons, and he the well and ſound.

He received with great Deſire the *Abſolution* of the Church, from the Mouth of the Miniſter, who ſate up all Night with him; and ſome few Hours after, about eight o' Clock in the Morning, fetching one ſingle Sob, he died, and (as I hope we may preſume) ſweetly repoſed himſelf in the Boſom of the *Bleſſed Jeſus*.

Died March 8, 1682; *and buried at* Oxnead. *Aged* 51 *Years*.

The CHARACTER *of the Rt. Hon.* ELIZABETH, LADY *ONSLOW*, *by* GEORGE STEPHENS, *M. A. Lecturer of* Guildford, *Rector of* Weſt Clandon, *and Chaplain to the Rt. Hon.* Thomas, *Lord* ONSLOW. *

I AM not ignorant with what what unfavourable Reflections Eulogies on the Dead are generally received in the World. Some cenſure them as running Riot in Panegyrick; others look upon them as Matter of Form, or oblique Compliments to the Living; but I am perſuaded, that on this Occaſion none will paſs an invidious Conſtruction upon my Attempt to diſcharge a Debt of Gratitude I owe to the Memory of this incomparable Lady. You, by this frequent and crouded Audience, ſeem to expect, to demand it of me. And here I do not ſo far apprehend a Charge of Flattery in ſaying too much, as a Complaint that I am ſcanty and defective in what you all know to be her juſt Commendation. Let me however be heard with Candour, while I endeavour to do ſome Juſtice to the Character of this excellent Lady.

Nobility of Deſcent has, in moſt Ages of the World, for wiſe and politick Reaſons been eſteem'd an advantageous Circumſtance: And who is here that will not join with me in aſſerting, that this ever-honoured Lady was form'd for Quality? For ſurely never any one wore her Greatneſs more evenly, ſo merited Title, or was more an Ornament to it.

She brought a great Acceſſion of Wealth into that noble Family, to which her Love choſe to be allied: But as it has been often obſerved with Pleaſure, by a Right Honourable Perſonage, who bears ſo near a Relation to you, and whoſe diſcerning Judgment will give a Stamp to any one's Character, ſhe was in herſelf, in her own Perſon, a Fortune and a Bleſſing.

I juſt now hinted, that general and undiſtinguiſhing Praiſe is not doing Honour to the Perſon commended; if we would therefore be curious, and enter critically into her Character, and diſcern what it was that render'd her the Delight of all Ranks and Parties of Men, we ſhall ſoon fix on the engaging Quality of Goodneſs, which ſhon forth in all her Words, Actions and Behaviour. This Quality ſhe made her own in an eminent Degree, and I may venture to affirm, that ſhe was ſo univerſally good, ſo univerſally beloved, that ſhe fully proved the Apoſtle's Sentiment not to have been altogether Figurative, ſince *for her* many *would have even dared to die.*

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* From the Sermon preached *May* 2, 1731, at *Guildford* in *Surrey*, and printed the ſame Year in *London*, in Octavo.

There are numerous Excellencies, that appear ornamental, and make a glaring Shew. In theſe ſhe had her Share; her Perſon and Mien were agreeable, and commanded Reſpect. Her Mind was furniſhed with a good Knowledge of Things, as was evident from the uſual Topicks of her Diſcourſe, which had a Propriety and Solidity of Judgment. Her Goodneſs would never permit her to give into the faſhionable Way of being cenſorious on the Defects of others. All Tendency to this ſhe ſuppreſs'd; while ſhe conſulted the more ſubſtantial Accompliſhments, an exact Prudence and Decency of Conduct, and excelled in [a] *the Ornament of a meek and quiet Spirit, which, in Sight of God* and Man, *is of higheſt Price.*

Is there any one that ever parted diſſatisfied from her Converſation? This was always eaſy and chearful, and diſtinguiſh'd by an obliging Complaiſance, which had no Mixture of low and inſidious Flattery. She was ſure to take Notice of what was laudable in every one, particularly in young Perſons; and this ſhe did, both for the Encouragement of, and becauſe ſhe was a Friend to Virtue, and the promiſing Seeds of it. Indeed ſhe had the true Art of pleaſing; ſhe won, ſhe improved on your Acquaintance: You deſired, you was ambitious of more of it. [b] *She opened her Mouth in Wiſdom, and in her Tongue was the Law of Kindneſs.*

Inferiors from her received an encouraging and friendly Acceſs; and yet her Condeſcentions were ſo happily managed, that ſhe ſtill ſupported her Character, and preſerved the Reſpect due to her Quality. None could find in their Hearts to abuſe the Confidence and Familiarity they were admitted to; agreeable to the Apoſtle's Obſervation, [c] *Who is he that will harm you, if ye be Followers of that which is good?* Indeed ſhe converſed with ſuch a diſcreet Openneſs, with ſuch a ſincere Complaiſance, that her Lowlineſs gain'd her a Superiority.

Her Acts of Favour and Bounty (and I may now appeal to many of my Hearers, in what a conſtant and large Stream they flowed) were beſtowed with that endearing Grace, which doubled the Benefit; and the Principle of Goodneſs and generous Compaſſion, on which ſhe appeared to act, ſenſibly enhanced the Obligation.

In her there was a rare Conſtancy and Equability of Temper: She was never ruffled by Paſſions, which leave behind them uneaſy and bitter Reflections. She enjoyed an even Calmneſs and Serenity, the ſure Indications of an innocent, regular, and virtuous Mind.

It has been argued, that the true Greatneſs and Firmneſs of Soul is beſt ſeen in the Time of Adverſity. God was pleaſed to bleſs this Lady, as the Promiſes in Scripture are eminently made to the Good, with a Current of Health and Proſperity: Yet you may recollect to what a ſevere Trial this Virtue was brought, in an Inſtance which could moſt nearly affect her, becauſe it affected the Life of her much-loved Lord. With what a Chriſtian Fortitude did ſhe behave on the ſurprizing News of that execrable Attempt to aſſaſſinate him, [d] which cannot without Horror be called to Remembrance, and will remain an amazing Story in the Records of our Publick Juſtice? What a Dignity was there in her Diſtreſs? What a Decency, in ſtifling the Impetuoſity of her faithful Paſſions? With what a tender Aſſiduity did ſhe watch over his dangerous Wounds, which was only equalled by a Conjugal Return on his Part, during her laſt Illneſs? She ſuppreſſed her own Fears and Concern, that ſhe might not add to the Fears and Concern of others. She poured out her Soul to God alone, till her inceſſant Prayers, and the Prayers of us all, raiſed from the Bed of exquiſite Pain and Anguiſh that noble Perſon, who wears the honourable Scars of having bled and ſuffer'd in the Cauſe of his Country, and for the Intereſt of that Succeſſion, to which we are ſo much indebted for our Liberties Civil and Religious.

If we look into her Hours of Diverſions, which always came up in their due Seaſon to anſwer their proper End; even here, in theſe generally unheeded and leſs important Moments, I know not whether ſhe diſcovered more Prudence or Goodneſs; for in theſe ſhe ſet a Pattern, how the Pleaſures of Life might innocently be taſted, and this [e] *World uſed, and not abuſed.* Her Sweetneſs of Nature would not admit of the Moroſe and Auſtere; and ſhe always endeavour'd, as far as ſhe well might, to avoid the Affectation of a ſour and Diſobliging Singularity. Sometimes, therefore, ſhe mingled in thoſe Recreations that appear'd moſt rational, and tending to the poliſhing and Improvement of Society. She did this but ſparingly, leſt it ſhould devour too much of her Time, and ſeem to place the Happineſs of

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[a] 1 *Pet.* iii. 4.

[b] *Prov.* xxxi. 26.

[c] 1 *Pet.* iii. 13.

[d] *See* the Trial of *Edward Arnold*, for Felony, (in maliciouſly ſhooting at and wounding the Rt. Hon. the Lord *Onſlow*) at the Aſſizes held at *Kingſton upon Thames, March* 20. 1723-4. for which he received Sentence of Death; but at his Lordſhip's Interceſſion, his Execution was reſpited.

[e] 1 *Cor.* vii. 13.

Life in a perpetual Gratification of the Senſes; and ſtill the more ſparingly, ſince the Humour of the Age has run into thoſe that are wild and frantick, ſuch as endanger, and I fear, make a Waſte of Virtue, as well as the worldly Subſtance.

It was the ſame Tenour of Goodneſs that influenced her in every State and Relation of Life. By this ſhe was as endearing, obedient a Wife, as ever made a Huſband happy: By this, an affectionate, and yet prudently indulgent Mother; and a Miſtreſs in a Family, which was managed with the moſt regular and quiet Oeconomy; by her Servants always chearfully and willingly obeyed.

Was I to purſue all Parts of her Character, and expatiate on every Excellency, I muſt deſcribe her whole Life, the ſhort Span of which, was fill'd up with wiſe, good, and beneficent Actions. Still, as a *Miniſter in holy Things*, I muſt beg Leave to point out, what a rare Example ſhe was, in the Midſt of a licentious Age, of a ſtrict and unaffected Piety and Religion. She was a conſtant Attendant on the Offices of our Church, in which ſhe delighted, well knowing that this was the Way to ſecure and improve her Virtue, and, in ſome Senſe, the Gate to that heavenly Happineſs, after which ſhe aſpired. With what Pleaſure did I receive her Intimation, before I was admitted Miniſter of the Pariſh wherein ſhe reſided, that publick Prayers would be acceptable to her on the ſolemn Days of our Church! And inexcuſable ſhould I have been, had I not been forward in offering my Service, when it became Part of my Care and Duty With what attentive Seriouſneſs and Sobriety of Devotion did ſhe frequent the Church and the bleſſed Sacrament, where ſhe was always a ready Communicant! Giving thereby Encouragement to others, and rekindling the Sparks of Piety in the Breaſts of all that were Witneſſes of her Behaviour.

And yet (ſuch is the Will of God, ſuch the Diſpenſations of his Providence, to which, how dark ſoever, we muſt learn to ſubmit) all this Goodneſs, Virtue and Piety could not ſave her from the common Law of Mortality; but ſhe is ſnatched from us by an untimely Stroke of a raging Diſtemper. Untimely indeed for us, for Religion, which greatly wants the Countenance of her Example; but not untimely for her, who was always prepared, by the Series of a well-ſpent Life, to meet the earlieſt Summons of our Lord.

Died in April, 1731; *and buried the 25th of the ſame Month, in the 39th Year of her Age.*

The CHARACTER *of the Rt Reverd Dr.* CHARLES TRIMNEL, *Lord Biſhop of* Wincheſter, *by* LEWIS STEPHENS, *A. M. Rector of* Drokinſford *in* Hampſhire *

I AM ſenſible what Difficulties I labour under, when I would deſcribe this Great Man, whoſe Character is already filled up in your Thoughts, and wants no Flattery to improve it, no falſe Colours to diſguiſe it: Therefore I ſhall ſet forth this Great Man's Praiſes, in that Plainneſs of Speech, which he always uſed; and in that Truth, which he conſtantly admir'd.

He was the Son of a worthy and learned Clergyman, a Man of good Report, and wiſe in his Generation; and who was indeed *a fruitfull bough, even a fruitfull bough by a Well, whoſe branches run over the Wall*; for he left behind him a numerous Iſſue, which flouriſhes now in every Branch, and goes on to improve the firſt Advantages of a fair Fortune, a liberal Education, and the early Example of their Father's Virtue. Few are the Inſtances of private Families which have ſpread themſelves with ſo much Succeſs, and ſo little Envy.

He was placed early in *Wincheſter* School, and ſoon acquired an elegant Taſte, and diſtinguiſhed himſelf by his Learning and Morals. His Youth was ſweet and blooming; his Bevaviour meek and gentle, and never ſtarted into fierce Rebellions: He was an Ornament of the School, and a Lover of it: And always profeſſed a gratefull Veneration for the happy Memory of *William a Wickham*, and deſired in his Will, that his Bones might be laid by that Good Man's venerable Tomb. That he that was next to the Founder in Affection, might not be ſeparated from him in his Death. This is a boaſtfull Argument for the *Wickamiſts*; and perhaps ſome of the Youths will tell hereafter, with what Joy they lately received This good Man at their Gates, with what Pleaſure they heard him ſpeak tenderly to them, and with what Sorrow they lamented him at his Grave.

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* From the Sermon preach'd in the Cathedral of *Wincheſter*, *Aug.* 17. 1723; and Printed in the ſame Year, In *Quarto*.

From *Wincheſter* School he ſucceeded to a Fellowſhip of *New-College*, where he applied himſelf to Univerſity-Learning with uncommon Induſtry, and brought more Meekneſs and Patience to the Study of Philoſophy, than the Generality of Philoſophers carry from it. He was well inſtructed in the Rules of Morality, and expreſſed the Life and Vigor of them in his own Morals. He was verſed in Mathematicks, and ever retained that cloſe and forcible Way of arguing. He read Divinity, he ſtudied it, he digeſted it, he practiſed it; And by Holy Auſterities, and ſome uncommon Stretches of Faſting, broke his Conſtitution, and reduced himſelf to a weak and languiſhing State of Body. However, his Piety was ſo well known in the College, his Induſtry ſo much approved, his Learning ſo much admired, and his candid Temper ſo much beloved; that his judicious Friends, ſome Years after, looked upon him as the fitteſt Perſon to be their *Warden*, and invited him to take the Government of the College upon him: But the Event did not anſwer his Merits, nor the Endeavours of his Friends; who ſaw him poſſeſſed of every Thing neceſſary for a Governour, except the Government it ſelf. But Providence reſerved him for higher Advancements; and he never reſented the happy Diſappointment.

From *New-College* he was called forth early into the World; and now he began to riſe and ſhine: He was ſoon advanced to a Prebend in the Church of *Norwich*, without ſolliciting, without asking; for altho' his Merit was great and extraordinary, yet it was always modeſt and ſilent: He diſliked an importunate Application in others, and never ſubmitted to it himſelf.

He ſupported the Dignity of an Arch-deacon, and was honoured in the Face of all his Brethren. This gave him an Admiſſion into the lower Houſe of Convocation, where he diſtinguiſhed himſelf by his great Abilities, and ſteady Adherence to the Intereſt of the Crown, and the Dependance on it. And in the Courſe of this long and warm Diſpute, he wrote ſeveral Tracts, and defended the Cauſe with great Learning, great Judgment, and great Candour; and was admitted into the Confidences of ſome of the wiſeſt Men of the Age, and bore no ſmall Part in their Counſels.

He had now paſſed ſome Time in the *Sunderland* Family, where he ſoon attained a Knowledge of the World, which was ſoftened and refined by a Delicacy of Breeding, a Politeneſs of Behaviour, and a certain flowing Generoſity of Spirit, which ran through that Noble Family; and eaſily wrought it ſelf into the Manners of this good Man; who honoured the Family, and was honoured in it: And the great Eſteem which was paid him by the Father, was continued to him in the Affection of the Son; who received his firſt Rudiments of Learning from this wiſe Man, and ever after conſulted with him in the moſt important Affairs.

After he had diſtinguiſhed himſelf by ſo many perſonal Qualities and Virtues, he was promoted to the Rectory of St. *James*'s, where he ſtood high among Princes, and was honoured by them. For Men of Rank expect to be treated with greater Delicacy and Tenderneſs of Manners; and this Great Divine had not only Learning to ſupport the Argument, and Courage to enforce it; but a handſome Addreſs, and a ſoft and gentle Manner of conveying it; for his Behaviour was ſolemn, his Pronunciation eaſy, and his Accent ſweet, not unlike the *lovely Song of one that hath a pleaſant Voice, and can play well on an Inſtrument.*

Whilſt his Health permitted, he was a conſtant Preacher, and a true Lover of his Duty; and was indeed one of thoſe Sowers, who went forth ſowing the good Seed: For he had a great Knowledge of Mankind, and knew how to ſpeak to the Heart: He propos'd his Arguments with great Clearneſs and Strength of Reaſon, and never uſurp'd an Authority over the Reaſon of others. He underſtood indeed the Laws of God, and the Laws of Men; and never preſumed to ſpeak evil of Dignities, nor to damn ſuch as diſſented from him: But preſſed upon his Audience a religious Obſervance of Orths, a dutifull Obedience to the Lawfull Sovereign, and Peace and good Will towards all Men: And dwelt frequently on the Mercies of God, and propoſed the ſaving Terms of the Goſpel; and was indeed as a meek Servant delivering the Meſſages of a meek Saviour, who *aroſe* with nothing but *healing in his Wings.*

He went through every Office of Life with ſo much Honour to himſelf, and ſo much Good to others, as to convince the World that he ſtill deſerved ſomething greater; and yet with ſo much Contentment of Mind, as to ſhew that he did not aim at Greatneſs.

But however modeſt he was in himſelf, yet the Wiſdom of his Friends, and the pious Endeavours of ſuch as promoted the Good of the Church, advanced him to the Biſhoprick of *Norwich*, where no Man ever filled the Character with greater Dignity: For he was a *Biſhop blameleſs*, indeed, *vigilant*, *ſober*, *of good behaviour*, *not given to Wine*, *no ſtriker*, *not greedy of filthy Lucre*, *but patient*, *not a Brawler*, *not covetous*; *one that ruled well his own Houſe*, *having his Children in ſubjection with all Gravity*: For he looked on the Clergy of his Dioceſe as ſo many Members of his own Family, and therefore cheriſhed thoſe *Children of his* with a Fatherly Affection; and *ruled his Houſe* with a gentle Sway, and was ſo far endeared to them, that their Sorrow at his Parting from them cou'd only be exceeded by This at his Death.

Upon the King's Acceſſion to the Throne, he was honoured with a near Attendance on his Perſon, and as *Clerk of the Cloſet* waited on him in the moſt devout Seaſons of Prayer; and the King himſelf was ſo well pleaſed with his Biſhop, that he always received him with great Pleaſure, and ſpoke of him in the kindeſt Terms of Favour and Affection.

When the late Biſhop of *Wincheſter*, Sir *Jonathan Trelawney*, whoſe brave and vigorous Oppoſition to Popery in the Reign of King *James*, whoſe ſteady Adherence to the Proteſtant Succeſſion in the Houſe of *Hanover*, and whoſe Greatneſs of Soul and generous Acts, will always deſerve an honourable Mention within theſe Walls, was taken from us by an unexpected Death; then the Great and Good Man, who lies now dead before us, was tranſlated to the vacant See of *Wincheſter*; not out of Covetouſneſs, not thro' a Deſire of filthy Lucre; for this Promotion might raiſe him indeed to great Riches, but could not make him Rich; becauſe he had a generous Contempt of Money; and great Incomes were no otherwiſe deſirable to him, than as they adminiſtred a larger Opportunity of doing good, and making his Charity more diffuſive: So that he has left it ſtill doubtfull, whether he received moſt from his Biſhoprick, or beſtowed moſt upon it: for the Weakneſs of his Body did not deter him from generous Acts: That Conſideration might enter indeed into meaner Souls; but with him to do good, was more than Life; and therefore his Name will be remembred hereafter with great Honour, when Strangers viſit that *Beautiful Chapel*, which his Piety undertook, his Elegancy contrived, his Generoſity finiſh'd.

The Virtue of juſt and honeſt Parents frequently caſts a Luſtre on the Children, and mingles it ſelf in their Honours. Therefore this good Biſhop's Deſcent from a worthy Clergyman, together with his natural Affection for the Sons of the *Levites*, and his known Goodneſs in ruling the Clergy, and his Equity and Juſtice in protecting the Colleges committed to his Care, induced his Friends to chuſe him *Preſident* of the *Corporation of the Sons of the Clergy*. And how lovely a Picture was it to behold this good Man at *their Head*, preſenting himſelf with an humble Addreſs before the Throne, and obtaining a *Royal Benefaction from the King*, and exciting in him the kindeſt Thoughts of the whole Body by his own perſonal Loyalty and Goodneſs. Theſe were the Labours of this good Man, and his Death will be lamented not only by his own Clergy, but likewiſe by every Son of a Clergyman; not by a few Perſons at his Grave, but by whole Colleges which he protected: Two of which were more nearly related to him in Affection.

He had an excellent Turn for Buſineſs, an eaſy Method, and a great Application; and if you would view the Politician, you will find him deep and ſilent, wiſe without the Affectation of Cunning, complaiſant without the Baſeneſs of Flattery, reſerv'd without Moroſeneſs, cloſe without Ambiguity, and Great without the Noiſe of Greatneſs; The Addreſs of the Courtier never deſtroy'd the Man of Probity, and the great Regard which he had for the State, did not weaken his Love for the Church. He obeyed his King, he honour'd him, he loved him, and was often admitted into the freer Hours of Converſe, and always returned from Court more ſtrongly attach'd to the Houſe *Hanover*; becauſe he ſaw in the King an Heroick Courage, an engaging Mildneſs, a Steadineſs of Temper, a calm Majeſty, an *Engliſh* Face, and an *Engliſh* Honeſty.

If you would behold this great Man in the Senate, you will ſee him there ſteady to his Friends, ſteady to the Intereſt of his Country, and bearing Teſtimony of his Love towards it in ſome of the feebleſt Minutes of his Life. In the Buſineſs of the Houſe, his Apprehenſion was quick, his Underſtanding clear, his Diſtinctions exact, his Obſervations judicious, and his Arguments weighty; for Meekneſs gave him the Advantage of a calmer Thought, and a more ſilent Diſquiſition after Truth. And he not only obeyed the Laws, but contributed his Part towards framing ſome of the wiſeſt now in being, though he never aſſumed the Honour of them. Theſe were the Qualities which render'd him great in the Sight of all Men; and after a full Meaſure of Honour, he died in the Favour of a wiſe Miniſtry, and an excellent King.

Such was the Character of this great Man in all the publick Stations of his Life: But conſummate Wiſdom, a large Compaſs of Knowledg, a maſterly Addreſs in publick Affairs, and a diſcreet Uſe of the greateſt Powers, are Virtues far above our Praiſes, and beyond our Imitation. Therefore I ſhall bring this great Man nearer to our own Capacities, and ſhew him in private Life, in that Civility which he ſhewed to Strangers, in that Affection which he expreſſed for his Friends, and in that Benevolence which he had for all Men.

And here you ſee him ſuch as he always delighted to appear, kind and affable, gentle and good-natured, eaſy in his Carriage, ſoft in his Addreſs, calm in his Authority, and ſweet in his Diſcourſe; for all his Words were the Words of Peace, *and his Speech diſtill'd as the ſmall Rain upon the tender Herb.*

He had a quick Inſight into Men, and preſently diſcover'd the reigning Paſſion; yet no Man ever beheld the Follies of others with more Candor and with leſs Pride: And wherever he obſerved the Seeds of Virtue, he certainly encouraged the Growth of them: And he not only judged well of Perſons, but of Actions too; and therefore adhered to the preſent Government, and was very capable of promoting the true Intereſt of it. For his Goodneſs was popular, and he conſtantly aimed at a friendly Correſpondence with all his Neighbours; the Sweetneſs of his Temper invited him to a decent Familiarity, and he had the eaſieſt and ſofteſt Way of inſtilling his own Notions into others; and often received even ſuch Perſons as differ'd from him with all the Terms of Courteſy and Kindneſs, and paſſed gently over their Errors, endeavouring to inſtruct them with Meekneſs and Love.

He was devout in his Prayers, regular in performing the Duties of Religion, and it always ſate eaſy upon him. He was tender in his Nature, full of Compaſſion, loving, merciful, and always very charitable to the Poor; and had certain Days every Week, on which he dealt his Bread to the Hungry, and cheer'd the Hearts of the Widows and the Fatherleſs.

He was juſt in his Payments, wiſe in the Conduct of his Family, kind and fatherly towards his Servants, and never provoked by any Thing but Vice. And then his Rebukes were conveyed in few Words, and thoſe deliver'd with a Sort of Uneaſineſs for the Neceſſity of them. But although they were few, and *ſmoother than Oil*, yet were they *very Swords*; for to an underſtanding Heart they ſeemed to receive an Aggravation of Anger from that very Meekneſs which endeavoured to ſoften them.

His Meekneſs gave him an abſolute Maſtery over the Paſſions; ſo that the Pains which were uneaſy to him, never made him uneaſy to others. His Goodneſs laid him open to Viſits, and he received his Friends in the buſieſt Hours without the forbidding Face of Buſineſs. He gave his Advice with great Openneſs; he gave his Charities with great Secrecy; his Favours were beſtowed with a handſome Grace; and his very Denials were meek and obliging.

The Happineſs of his own Temper was anſwer'd by the happy Tempers of ſuch as were deareſt to him; for he was bleſſed in the beſt and tendereſt Wife, in the fondeſt Brothers, and the kindeſt Relations; and never was any Family more affectionate towards one another, or more at Unity within itſelf.

He was a Maſter of polite Learning, and had read the Ancients with great Exactneſs; and without quoting, often mingled their fineſt Notions with his own Diſcourſe, and had a particular Eaſineſs and Beauty in the Manner of expreſſing them. He ſpent ſome Hours every Day in the Study of Divinity, and no Man was better verſed in the Controverſies of it; for he had an underſtanding Heart, and a clear Head; and immediately diſcerned the Point on which the Controverſy turned, and pared off all the Luxuriancies of Writing. And as he would have reduced all Controverſies to a few Propoſitions, ſo he was never better pleaſed, than when he ſaw the Chriſtian Cauſe argued and defended with a Chriſtian Meekneſs.

Laſtly, He had a certain Elegancy and Delicacy of Taſte, which paſſed into every Part of his Life: It poliſhed his Writings, it adorned his Table, it gave Strength and Beauty to all his Dwellings; for he had a particular Paſſion for Building, and was always happy in the Contrivance, and great in the Deſign. And whoever has ſeen him in his languiſhing State, and heard his Groans and heavy Breathings, will eaſily conclude, that the *Expences* which he laid out *in the Improvement of his Palaces*, the Favours which he beſtowed upon his neareſt Friends, and the Satiſfaction of leſſening ſome of the former Burthens of the Clergy, were the chiefeſt Pleaſures which he enjoyed during the ſhort Time of his Biſhoprick.

Thus I have view'd this Great Man from different Stations, and may, I believe, declare him Bleſſed in every View. For we have beheld him Wiſe and Good, Great and

Juſt, happy in the Love of the Clergy, happy in the Favour of his Prince, happy in the Tenderneſs of his Wives, happy in the Affection of his Brothers, happy in his own Temper, happy in his own Succeſſes, and we can only wiſh that he had been happier in a healthful Conſtitution; that indeed was weak and feeble; for he languiſhed under a long Sickneſs, and melted away in a lingring Decay; but the Alteration of his Body did not alter the Sweetneſs of his Temper: In its neareſt Approaches he talked of Death with a Calmneſs of Mind, and a Greatneſs of Soul, above a Philoſopher, and becoming a Chriſtian. For he had never done any Thing that was diſhoneſt, any Thing that was unhandſome, any Thing that was mean; and therefore had no unkind Remembrance to embitter his Death; but was pious and chearful in his laſt Moments, and had no Thoughts but what adminiſter'd Comfort and Delight to a departing Soul; and with this Eaſineſs *fell aſleep, and was gather'd to his Fathers.*

Died in Auguſt, 1723; *and buried the 27th of the ſame Month, in the Cathedral Church of* Wincheſter.

The CHARACTER *of the Rt. Hon.* THOMAS, EARL *of* DORSET, *Lord High Treaſurer of* England, *by* GEORGE ABBOT, *D.D. Dean of* Wincheſter, *and one of his Lordſhip's Chaplains.* *

WE are here to celebrate the Funeral Solemnity of an honourable Perſonage, a grave Counſellor of State, a great Officer of the Crown, a faithful Servant unto his [a] Majeſty; touching whom, ſince you expect that ſomething ſhould be ſaid, I ſhall draw the Beginning of that which I muſt deliver, from a Witneſs beyond all Exception; and that is the late Queen, [b] of everlaſting Memory. His Majeſty, not long before her Death, being pleaſed, as it ſeemeth, with ſome ſpecial Piece of Service which his Lordſhip had done unto her, grew at large to diſcourſe touching this Nobleman, as an honourable Perſon, and a Counſellor of State, in Writing hath advertiſed me, that her Highneſs was then pleaſed to decipher out his Life, by Seven Steps or Degrees.

The Firſt was his younger Days, the Time of his Scholarſhip, when firſt in that famous Univerſity of Oxford, *and afterwards in the Temple* (where he took the Degree of Barriſter) *he gave Token of ſuch Pregnancy, ſuch Studiouſneſs and Judgment, that he was held no Way inferior to any of his Time or Standing* And of this there remains good Tokens, both in *Engliſh* and in *Latin*, publiſh'd unto the World.

The Second was his Travels, when being in France *and* Italy, *he profited very much in the Languages, in Matter of Story and State* (whereof this Common-wealth found great Benefit in his Lordſhip's elder Years, in the deepeſt Conſultations that belong'd unto this Kingdom.) *And being Priſoner in* Rome *for the Space of fourteen Days, which Trouble was brought upon him by ſome who hated him for his Love to Religion, and his Duty to his Sovereign, he ſo prudently behaved himſelf, that by the Bleſſing of God, and his temperate Kind of Carriage, he was freed out of that Danger.*

The Third Step which her Majeſty did think fit to obſerve, was upon his Return into *England, his coming unto her Court, where, on divers Occaſions, he bountifully feaſted her Highneſs and her Nobles; and ſo he did to foreign Embaſſaders. At that Time he entertain'd Muſicians, the moſt curious, which any-were he could have*; and therein his Lordſhip excelled unto his Dying-day. *Then was his Diſcourſe judicious; but yet witty and delightful* Thus he was, in his younger Days, a Scholar, and a Traveller, and a Courtier of ſpecial Eſtimation.

The fourth Step of his Life, noted by her moſt ſacred Majeſty, was his Employment of a higher Nature; in Embaſſies beyond the Seas. As firſt, when his Lordſhip was ſent unto the French

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* From the Sermon preached at *Weſtminſter, May* 26, 1608; and pr nted in the ſame Year, in *Quarto*.

[a] *James* I.

[b] *Elizabeth.*

King (Charles the IX, *partly to congratulate his Marriage with the Daughter of* Maximilian *the Emperor, and partly about other weighty Affairs, touching both the Kingdoms; at which Time his Lordſhip was ſo honourably attended with Gentlemen of choice Quality, and was ſo magnificent in his Expence, as was admirable to the* French, *honourable to his Country, and gave much Contentment unto his Sovereign.* The Chronicles at large relate the Manner of it. *Secondly, when afterwards, in a Service of a tickliſh Nature, he was employed into the low Countries, where notwithſtanding the ſharp Sight, which, by ſome was carried over him, yet his Lordſhip behaved himſelf ſo warily and diſcreetly, that no Blame could be faſtned on him.*

The Fifth Obſervation *was his Temper and Moderation after his Return from thence; when her Majeſty, to give Contentation to a great Perſonage, in thoſe Days of high Employment, was pleaſed to command him unto his own Houſe, there privately to remain, till her further Pleaſure was known; where his Lordſhip did bear himſelf ſo dutifully and obſequiouſly unto her Highneſs's Command, that in all that Time of his Reſtraint, for nine or ten Months Space, he never would endure, either openly or ſecretly, either by Day or by Night, to ſee either Wife or Child.* A rare Example of Obedience and Obſervance unto his Sovereign.

The Sixth Degree which was noted by that moſt renowned Lady, was the Time *that his Lordſhip was Counſeller, before that he was advanced to that high Office which he afterwards bore, in which Time he daily ſhewed great Diligence and ſound Judgment in her weightieſt Affairs.*

The laſt of all was that Space, wherein he filled the Room of the Lord High Treaſurer of *England; in which Place the noted, the continual and exceſſive Pains and Care which his Lordſhip did take in her Buſineſs; his Fidelity in his Advices; his Dexterity in advancing of her Profit.* This it ſeemed good to that Queen, of bleſſed Memory, to diſcourſe, touching her faithful Servant. This was while his Lordſhip lived; and ſince his Death, his Majeſty that now is [c] (as I have been advertiſed from Perſons of high Quality) hath been pleaſed divers Times to give many excellent Speeches before the Lords concerning him, as his Highneſs had done formerly, while this Nobleman did live.

And indeed, theſe were moſt gracious Teſtimonies of two ſuch Sovereigns to their Servant, who deſired much to pleaſe them with Loyalty and Fidelity, with Vigilance and Care, with Induſtry and Diligence incredible; but unto thoſe that did know it: And never was there any Nobleman, who with more humble agniſing, with more feeling and affectionate Gratefulneſs, did entertain the Favours of his Sovereign, than this honourable Perſon did, as may fully appear by many Words in his laſt Will, recommending to his Poſterity a ſpecial Grace of his Majeſty, in ſending a Ring unto him, which he wiſheth his to keep, as a Jewel of higheſt Value, throughout all Generations.

Now for other Parts of moral Virtues, how many rare Things were in him? Who more loving unto his Wife, [d] that honourable Lady, the Mirror of all true Virtue? Who more kind to his Children, and to his Grand-Children? Who more faſt unto his Friend? Who more moderate to his Enemy? Who more true of his Word? It was a noble Teſtimony which a moſt honourable Perſonage gave of his Lordſhip ſince his Death, in a right worthy Aſſembly, that *in much Converſation and Concurrence in many Cauſes of great Weight and Importance, he never heard him ſpeak, or in earneſt affirm that which he found to be otherwiſe.*

What Nobleman in his Time was more given to Hoſpitality, and keeping of a great Houſe? Having lived Seventy two Years, and being married more than Fifty three Years to one and the ſelf-ſame Lady, he kept Houſe for Forty two Years in an honourable Proportion. For thirty Years of thoſe, his Family conſiſted of little leſs, in one Place or another, than Two hundred Perſons; but for more than twenty Years, beſides Workmen and others hired, his Number at leaſt has been Two hundred and twenty daily. A very rare Example in this Age, when Houſekeeping is ſo decayed.

Who more magnificent than his Lordſhip in ſolemn Entertainments? As (beſides other Particulars) was manifeſted not long ſince abundantly to the World, when his Majeſty, with the Queen and Prince, together with a great Part of the Nobility, ſpent divers Days at *Oxford*. Who was ever more deſirous to do Wrong unto none? His Lordſhip bought no Land, but he commonly paid more for it than it was worth; yielding this Reaſon of it, that it would the better proſper, and continue in his Name and Poſterity. In his Will how careful was he, that all Debts ſhould be paid? Yea, though there were no Specialty whereby it might be challenged; yet if it might appear that ought was due unto any Man, his Charge was to his Executors that they ſhould give Satisfaction. The like alſo for Wrong done to any one whatſoever *(whereof he proteſted before the Eternal Majeſty that he did not remember any.)* And if there ſhould grow Difference between his Executors and any Perſon

[c] King *James* I.

[d] *Cicely*, Counteſs of *Dorſet*.

demanding, his hearty Prayer and Deſire is to the Deans of *Windſor*, *Weſtminſter*, and *Pauls*, (for ſo his Lordſhip doth range them) to hear, order and determine all Controverſies depending; which if they refuſe to do, which he hopeth they will not; or if the Party claiming ſhall not obey the Award, he leaveth them to the ordinary Courſe of Law; but chargeth and requireth his Executors to anſwer them in all Courts of Judicature immediately, without all Delays whatſoever.

Unto thoſe honourable Parts, I may add a great many more; as his good and charitable Diſpoſition towards his Tenants, of whom ordinarily he took leſs Fines by a third Part, than by other Lords is uſually accuſtomed; and his Farmers held his Farms, as is well known to the World, but at reaſonable Rents. As his Relief to the Poor, in pinching Times of Dearth, [e] in the Year 1597, which was a Time of the greateſt Scarcity that ever we did know, his Lordſhip ſent into *Suſſex*, of his own free Gift, unto ſix Pariſhes, Store of *Dansk Rice*, bought at *Billingſgate*. Divers other Years, and namely this preſent Year 1608, his Lordſhip hath cauſed weekly certain Quarters of Wheat to be carried from his own Granary, at *Lewes* in *Suſſex*, and to be ſold in the Market to the Poor, at a far [f] lower Rate than the Price which commonly Men did take. And that this his Lordſhip's Bounty might continue after his Death, by his laſt Will and Teſtament he hath bequeathed a thouſand Pounds for the erecting a Granary at the Place which laſt I named, for the Uſe and Benefit of poor People in thoſe Parts; and two thouſand Pounds as a Stock for the ſtoring of that Houſe againſt Times of Dearth and Scarcity. Unto this he hath alſo join'd a thouſand Pounds, to be beſtowed on the Building of a Chapel [g] where his Anceſtors do lie, and where his Lordſhip deſired that his Body might be interred. Theſe are the Fruits of a lively Faith, and ſo muſt be reputed.

But becauſe a right Belief and Religion towards God is the higheſt Point of all, I may not here omit to ſay ſomething touching that. Theſe are Arguments moſt evident to demonſtrate unto all Men, that his Faith was agreeable unto the Word of God, and according to the Profeſſion of the renowned Church of *England*. In that famous Univerſity of *Oxford*, where his Lordſhip for more than ſixteen Years was our honourable Chancellor, it was his ſpecial Care to ſubſtitute ſuch under him as were moſt ſound for Religion, which the wiſer Sort did obſerve, although common Men did not mark it. As he kept down, with the one Hand, all Novelties and Humours in Opinions, which labour to ſet Trouble in the Church and Common-wealth; ſo with the other Hand, to the utmoſt of his Power, he depreſſed the Prieſts and Jeſuits, which have uſed ſo much that Place; not the Univerſity, which God be praiſed is free from all ſuch Imputation; but ſome few of the City, who embrace their old Superſtitions. In that Place, this I can witneſs, that his Lordſhip neither openly nor ſecretly did ever give Countenance unto any that was backward in Religion: And on the other Side, that there was never any Thing ſoberly and wiſely propoſed, which might forward true Piety, which his Lordſhip did not further; as I could by many Particulars make plain to whomſoever.

Touching the Education of thoſe honourable Plants his Grand-Children, his Lordſhip was ever careful that they ſhould be trained up in the Truth of Religion, far from Popery and Idolatry. His Charge was unto their Tutor (as I well knew in his Life-time) that as he would anſwer him in the Day of the laſt Judgment, before the Face of Chriſt, that he ſhould train them up in the Truth of the Religion profeſſed now in *England*. How angry would he be, when he was at his Country Houſe, if they came not duly to Prayers? He never could endure that they otherwiſe ſhould be match'd, than were was ſound Religion.

Concerning his own Soul, when the laſt Year he was ſick, beſides ordinary Prayers, he compoſed himſelf to God, by [h] receiving the Holy Sacrament of the Lord's Supper, when he looked to depart the World. But two Days before he died, devoutly and religiouſly he heard a Sermon at home in his Lordſhip's own [i] Chapel: Nay, to let all other Things paſs, how holily and Chriſtianly, in his laſt Will and Teſtament, doth he commend his Soul unto God! I muſt profeſs, when I ſaw it firſt, it did very much affect me; and becauſe it cannot chuſe but give very full Contentment to all reaſonable Minds, yea, perhaps may do much Good unto others by the Example, I think it not amiſs to read the very Words that his own Hand hath deliver'd, as follows: *Firſt, therefore, as a living Creature, moſt bound thereunto, I here throw down and proſtrate myſelf in all Humility and Thankfulneſs, at the Feet of my Creator, Redeemer, and Saviour; rendring unto his Divine Majeſty my moſt lowly, hearty, and infinite Thanks, in that he hath vouchſafed to create me a Man indued and infuſed with Soul and Reaſon, and faſhioned like unto the Image of his own Eternal Son, that might have*

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[e] From the 28 *May* to the 15 *Auguſt*, ſo much as coſt 154 *l.* 14 *s.* 7 *d.*

[f] After the Rate of 26 *s.* 8 *d.* the Quarter, when other Men ordinarily ſold for 40 *s.* the Quarter.

[g] At *Withiham* in *Suſſex*.

[h] At *Horſeley*.

[i] At *Dorſet-Houſe*.

made me a brutiſh and Soulleſs Beaſt, to have fed and grazed upon the Earth, like unto thoſe irrational living Creatures of the Field: But eſpecially in that he has pleaſed to make me a Chriſtian Man, whereby in this Light I may joy and rejoice with the Sound and Badge of that glorious Name; and when I go from hence, I may thereby, and through the Mercies and Goodneſs of Jeſus Chriſt, *depart and die in Aſſurance and Comfort of my Soul and Body's Salvation and Reſurrection, and to reſt at his Right-hand, in the Fruition of thoſe celeſtial and unſpeakable Joys and Bleſſedneſs that never ſhall have End. To him therefore, my moſt merciful and omnipotent God, and into the Hands of his inexpreſſible and eternal Goodneſs, I give, will, and bequeath my Soul, firmly and aſſuredly truſting, believing, and freely confeſſing, that by the Death and Paſſion of his Son* Jeſus Chriſt, *and by his only Mercy, Mean and Mediation for me, and by none other, and not by any Good Works, or Merits of mine own (although I muſt acknowledge, that I am bound, upon Pain of Damnation, to do as many good Works as poſſibly I can or may; all which when I have done, yet am I but an unprofitable Servant, and a ſinful Creature full of Iniquity) I ſhall live and partake with his Saints in his heavenly Kingdom, of that eternal and inexpreſſible Bliſs and Happineſs which he hath prepared for his Elect; of which Number (through his infinite Mercy and Goodneſs) I die confidently and ſtedfaſtly hope, know, and believe I am one.*

Theſe Things did God provide ſhould be in his Lordſhip's Lifetime, that thoſe who did love and honour him (of whom I muſt evermore acknowledge myſelf to be one, and ſo bound by due Deſert) might have the more Comfort in, and after his Death; which muſt needs be confeſſed to have been on the ſudden, and yet ſuch as hath befallen many good and godly Men, yea, choice Perſons amongſt God's Servants.

As God dealt with this noble Perſon ſomewhat extraordinarily, in taking him from amongſt us; ſo it may be well ſuppoſed, that he gave him more than an ordinary Conjecture or Suſpicion that his Death was not far from him. The laſt Year, when he returned after his grievous Sickneſs, he ſpoke it more than once to his honourable Friends, that he had ſettled his Soul and compoſed it to another World, whenſoever God ſhould call for him. Soon after, he began to diſpoſe of thoſe worldly Things which the Lord had lent unto him. Of late it was his common Speech, *I am now an old Man, therefore this, or therefore that*, as I myſelf am Witneſs.

The Day before he died, writing with his own Hand to one of his Grand-Children, he more than once in that Letter uſed this or the like Phraſe, *After my Death*, and *When I am dead and gone.* The laſt Morning of his Life, it was noted by thoſe who were neareſt about him, that his Lordſhip was apparently longer at his private Meditations than commonly he did uſe. But the Words of his Will, written with his own Hand, may give great Satisfaction to a Man of a hard Conceit, that he did fit himſelf to Mortality, whereof in the former Year he had had a Warning-Piece. I will read his Lordſhip's own Words, in which let each Man judge, whether it may not be thought that there was ſome Inſtinct more than ordinary.

Thus then his Will beginneth: *The Eternal God of Heaven and Earth, the Father, the Son, and the Holy Ghoſt, guide and proſper this mine Intent and Purpoſe, which in their Name I here take in Hand and begin; becauſe it is a Truth infallible, ſuch as every Chriſtian ought not only perfectly to know, and ſtedfaſtly believe, but alſo continually to meditate and think upon, namely, that we are born to die; that nothing in this World is more certain than Death, nothing more uncertain than the Hour of Death, and that no Creature living knoweth; neither when, where, nor how it ſhall pleaſe Almighty God to call him out of this mortal Life: So as here we live, every Hour, nay, every Inſtant, a thouſand Ways ſubject to the ſudden Stroke of Death, which ought to terrify, teach and warn us to make ourſelves ready, as well in the Preparation of our Souls to God, as by the Diſpoſition of all our Earthly Fortunes to the World, whenever it ſhall pleaſe the heavenly Power to call us from this miſerable and tranſitory Life, unto that bleſſed and everlaſting Life to come.*

Died in 1608, *and buried at* Withiham *in* Suſſex.

The CHARACTER of the LADY MARY LANGHAM, by EDWARD REYNOLDS, D. D. afterwards Lord Biſhop of Norwich. *

CONCERNING this dear and worthy Lady, though my Cuſtom be to be very ſparing in Funeral Elogies; yet many Things were in her ſo remarkable, that the mentioning of them cannot but tend to the Edification of others.

I ſhall not mention her mere *Externals*; the Worth, Credit, and Dignity of her Family; the Gentleneſs and Sweetneſs of her Diſpoſition, and all amiable Accompliſhments, which render'd her lovely to thoſe that knew her: I ſhall only name ſuch Things as commended her to God as well as to Men.

She looked after Heaven very young; would frequently bleſs God for the religious Education which ſhe had under her Parents; ſhe was even then aſſaulted with Temptations unto Atheiſm, and to think that there was no God; but took the beſt Courſe to repel and reſiſt them, that the moſt experienced Chriſtian could have directed her unto; immediately betaking herſelf to *Prayer* unto that God whom ſhe was tempted to deny.

She was a Woman *mighty in Scriptures*, and read them over once a Year; and ſearched after the Senſe of difficult Places out of the ſeveral Annotations before her. She was as it were a *Concordance*, directing uſually to the Book and Chapter where any Place of Scripture mention'd in Diſcourſe, was to be found.

She was conſtant in reading *ſubſtantial Authors* of *dogmatical and practical Divinity*, and by that Means grew greatly acquainted with the whole Body of wholeſome Doctrine.

She was unweariedly *conſtant* in the Performance of *private Duties*, inſomuch that it is verily believed by him, who had beſt Reaſon to know it, that for twelve Years together, ſhe never intermitted her Morning and Evening Addreſſes unto the Throne of Grace. When ſhe was ſuddenly ſurprized with the Pangs of this laſt Child, ſhe ran into her Cloſet, to be firſt deliver'd of her Prayer, and pour out her Soul to God, before ſhe was deliver'd of her Child.

She had a ſingular Delight in the *publick Ordinances*, and was a moſt conſtant Frequenter of them, with very ſerious and devout Attention, calling her Memory to an Account when ſhe came home. She left behind her in her Cloſet a Paper Book, wherein, with her own Hand, ſhe had collected divers *general Directions* for an holy ſpending of the Day, with ſeveral particular Means for the faithful Obſervance of thoſe general Rules.

She highly honoured *Holineſs* in the pooreſt and meaneſt Perſon; and would frequently with ſome decent and modeſt Excuſe, get off from unprofitable and impertinent Diſcourſe, that ſhe might have her Fill of more edifying Conference with ſuch in whom ſhe had learned of *David* to place her Delight.

For divers Months before her Death, ſhe was wonderfully improved Heavenward, as thoſe about her obſerved, not regarding the World, nor letting any vain Word drop from her.

She was greatly adorned with *Meekneſs*, *Modeſty*, and *Humility*, which are Graces, in the Sight of God, of great Price. When one wiſhed her *Joy* with the *Honour* lately come to her, ſhe anſwer'd, That there was a greater Honour which ſhe looked after, which would bring with it more ſolid Joy.

She always expreſs'd much *Honour* and *Reverence* to her *Parents*, in all comely and dutiful Comportment towards them, which much endeared them unto her.

Full of *Conjugal Affection* to her dear Husband, revoking with an ingenuous Retraction any Word which might fall from her, which ſhe judged leſs becoming that Honour and Reverence which ſhe did bear to him. When he was engaged upon publick Concernments, and more particularly when he croſſed the Seas, to wait on his ſacred Majeſty,[a] ſhe daily put up ſuch ardent and heavenly Petitions unto God for him, as cauſed thoſe about her to conclude it impoſſible that the Huſband of ſo many Prayers and Tears ſhould meet with any

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* From the Sermon preached *September* 11, 1660, dedicated to Sir *James Langham*, Knt. her Husband, and printed at *London* in 1662, in *Quarto*.

[a] King *Charles* II.

Miſcarriage. Wonderful watchful over his *Bodily Health*, and ſpying out Diſtempers in him before he diſcover'd them himſelf; earneſtly deſiring what is now come to paſs, that he might ſurvive her, that ſhe might never know the Wound of a deceaſed Huſband.

She had a more than ordinary Care in the *Education of her Children*, holding them cloſe to the reading, and committing to Memory, both Scripture and Catechiſm, wherein, by her Diligence, they made a very ſtrange Progreſs.

She was very affable and kind to her *Servants*, ſpecially encouraging them unto *holy Duties*, who have profeſſed themſelves very much benefitted in their ſpiritual Concernments, by the Diſcourſes which ſhe hath had with them.

She was very *charitable*, and ready to do Good to poor diſtreſſed Perſons, eſpecially thoſe of the *Houſhold of Faith*; viſiting, edifying, and comforting them, and with her *Liberality* relieving their Neceſſities; acknowledging God's free and rich Mercy, in allowing her a plentiful Portion of outward Bleſſings, and that ſhe was not in the low Condition of thoſe her Charity relieved.

In her Sickneſs, and Extremities of Travel, and other Pains, ſhe earneſtly pleaded *God's Promiſes* of *healing*, of *eaſing*, of *refreſhing* thoſe that were weak and heavy laden, acknowledging herſelf ſo to be, not in Body only, but in Soul too, and was full of holy and fervent Ejaculations.

Yea, when the Diſeaſe affected her *Head*, and diſturbed her *Expreſſions*, yet even then, her Speeches had ſtill a *Tincture of Holineſs*, and ſavoured of that Spirit wherewith her Heart was ſeaſoned.

She adviſed thoſe about her to ſet about the great and one neceſſary Work of their *Souls* while they were in *Health*, aſſuring them, that in Sickneſs, all the Strength they had would be taken up about that.

Thus lived and died this excellent Lady, a worthy Pattern for the great ones of her Sex to imitate.

Died in September, 1660; *and buried the* 11*th of the ſame Month.*

The CHARACTER *of the Rt. Rev. Dr.* JOHN BRAMHALL, *Lord Arch-biſhop of* Armagh, *by* JEREMY TAYLOR, *D. D. Lord Biſhop of* Down and Connor. *

THE Death of our late moſt Reverend *Primate* the *Church of Ireland* hath very great Reaſon to deplore; and we have great Obligation to remember his very many worthy Deeds done for this poor afflicted and deſpiſed Church. St. *Paul*, that excellent Preacher, [a] made a Sermon in *Commemoration* of the *Saints*. For ſince good Men, while they are alive, have their Converſation in Heaven; when they are in Heaven, it is alſo fit that they ſhould in their good Names live upon Earth. Their great *Examples* are an excellent *Sermon* to the Living; and in praiſing them when Envy and Flattery can have no Intereſt to interpoſe, as it is the beſt *Incentive* to great Things, ſo to conceal what Good God hath wrought by them, is great Unthankfulneſs to God and good Men.

This great Man, whom God hath lately taken from our Eyes, was bred in *Cambridge*, in *Sidney Colledge*, under Mr. *Hulet*, a grave and a worthy Man; and ſhewed himſelf not only a *fruitful Plant*, by his great Progreſs in his Studies, but made him another Return of *Gratitude*, by taking Care to provide a good Employment for him in *Ireland*, where he then began to be greatly intereſted. *Auguſtus Cæſar* gave his *Tutor* an honourable Funeral; *Marcus Antonius* erected a Statue to his; *Gratian* the Emperor made his Maſter *Auſonius* to be Conſul; and our worthy *Primate* ſuffer'd not the Induſtry of his *Teacher* to paſs unrewarded.

Having paſſed the Courſe of his Studies in the *Univerſity*, and done his Exerciſe with that Applauſe which is uſually the Reward of pregnant Wits and hard Study, he was removed into *Yorkſhire*; where firſt in the City of *York* he was an aſſiduous *Preacher*; but by the Diſpoſition of Divine Providence he happen'd to be engaged at *Northalerton* in Diſputation with three pragmatical *Romiſh Prieſts*, of the *Jeſuits* Order, whom he ſo much worſted in the Conference, and ſo ſhamefully diſadvantaged by the Evidence of Truth, repreſented wiſely and learnedly, that the famous *Primate* of *York*, Arch-biſhop *Matthews*, a learned and moſt excellent Prelate, and a moſt worthy Preacher, hearing of that Triumph, ſent for him and made him his *Chaplain*. In whoſe Service he continued till the Death of the *Primate*; but in that Time, had given ſo much Teſtimony of his great Dexterity in the Conduct of *Eccleſiaſtical* and *Civil* Affairs, that he grew dear to his *Maſter*, and in that Employment was made *Prebendary* of *York*, and then of *Rippon*. The Dean of which Church having made him his *Sub-dean*, he managed the Affairs of that Church ſo well, that he ſoon acquired a great Fame, and enter'd into the Poſſeſſion of many Hearts, and Admiration to thoſe many more that knew him.

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* From the Sermon preach'd *July* 16, 1663, in *Chriſt's-Church*, *Dublin*.

[a] *Heb.* xi.

There, and at his *Parſonage*, he continued long to do the Duty of a learned and good Preacher; and by his Wiſdom, Eloquence and Deportment, ſo gain'd the Affections of the Nobility, Gentry, and Commons of that Country, that as, at his Return thither upon the bleſſed *Reſtoration* of his moſt ſacred *Majeſty*, he knew himſelf obliged enough, and was ſo kind as to give them a Viſit; ſo they, by their coming in great Numbers to *meet* him, their joyful *Reception* of him, their great *Careſſing* of him when he was there, their forward Hopes to enjoy him as their *Biſhop*, their Trouble at his Departure, their *Unwillingneſs* to let him go away, gave ſignal Teſtimonies that they were *wiſe and kind* enough to underſtand and value his great Worth.

But while he lived there, he might ſeem like a *Diamond* in the *Duſt*; his low Fortune cover'd a moſt valuable Perſon, till he became obſerved by Sir *Thomas Wentworth*, Lord Preſident of *York*, whom we all knew for his great Excellencies, and his *great* but *glorious Misfortunes*. This great Perſon eſpied the great Abilities of Dr *Bramhall*, and made him his *Chaplain*, and brought him into *Ireland*, as one whom he believed would prove the moſt fit Inſtrument to ſerve in that Deſign, which, for two Years before his Arrival here, he had greatly meditated and reſolved; the *Reformation* of *Religion*, and the *Reparation* of the broken Fortunes of the Church.

The *Complaints* were many, the *Abuſes* great, the *Cauſes* of the Church vaſtly numerous; but as faſt as they were brought in, ſo faſt they were by the *Lord Deputy* referr'd back to Dr. *Bramhall*; who, by his indefatigable *Pains*, great *Sagacity*, perpetual *Watchfulneſs*, daily and hourly *Conſultations*, reduced Things to a more tolerable Condition than they had been left in, by the *ſchiſmatical Principles* of ſome, and the unjuſt Prepoſſeſſions of others, for many Years before. For the *Biſhops* were eaſy to be oppreſſed by thoſe that would, and they *complained*, but for a long Time had no *Helper*; till God raiſed up that glorious Inſtrument the Earl of *Strafford*, who brought over with him as great *Affections* to the *Church*, and to all publick *Intereſts*, and as admirable *Abilities*, as ever before his Time did inveſt and adorn any of the *Kings Vice-gerents*.

And God fitted his Hand with an Inſtrument as good, and his Skill was great. For the firſt *Specimen* of his Abilities and Diligence, is recorded of ſome *loſt Tythes*, being repreſented to his *late Majeſty* [b] of bleſſed and glorious Memory, it pleaſed his Majeſty, upon the Death of *Biſhop Downham*, to advance the *Doctor* to the Biſhoprick of *Derry*. Which he not only adorned with an excellent Spirit, and a wiſe Government, but did more than *double the Revenue*; not by taking any Thing from them to whom it is due, but by *reſuming* ſome of the *Churches Patrimony*, which by undue Means was detained in unfitting Hands.

But his *Care* was beyond his *Dioceſe*, and his *Zeal* broke out to warm all his Brethren; for by the Favour of the Lord *Lieutenant*, and his own inceſſant and aſſiduous Labour and wiſe Conduct, he brought in divers *Impropriations*, cancell'd many unjuſt *Alienations*, and did reſtore them to a Condition much more tolerable: I ſay much more tolerable; for tho' he raiſed them above *Contempt*, yet they were not near to *Envy*. But he knew there could not, in all Times, be wanting too many, that *envied* to the *Church* every Degree of Proſperity. And for ever, ſince the *Church*, by God's Bleſſing, and the Favour of religious *Kings* and *Princes*, and pious *Nobility*, hath been endowed with fair *Revenues*, the *Enemy* hath not been wanting, by Pretences of Religion, to take away *God's Portion* from the Church, *&c.* I have heard from a moſt worthy Hand, that at his going into *England*, he gave *Account* to the *Arch-biſhop of Canterbury* of Thirty thouſand Pounds a Year, in the Recovery of which he was greatly and principally inſtrumental.

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[b] King *Charles* I.

But his Care was not determined in the exterior Part only, and Acceſſories of Religion; he was careful, and he was proſperous in it, to reduce that divine and excellent Service of our *Church* to publick and conſtant Exerciſe, to Unity and Devotion; and to cauſe the Articles of the Church of *England* to be accepted as the Rule of publick Confeſſions and Perſuaſions here, that they and we might be *Populus unius labii*, of one Heart and one Lip, building up our Hopes of Heaven on a moſt holy Faith, and taking away that *Shibboleth*, which made this Church liſp too undecently. And the excellent and wiſe Pains he took in this Particular, no Man can *dehoneſtate* or reproach, but he that is not willing to confeſs, *That the Church of* England *is the beſt reformed Church in the World.* God, by the Proſperity of *his Labours* and a bleſſed Effect, gave Teſtimony not only of the Piety and Wiſdom of his Purpoſes, but that he loves to bleſs a *wiſe Inſtructor*, when he is vigorouſly employed in a wiſe and and religious Labour.

Theſe were great Things, and Matter of great Envy. At firſt, the Product was nothing but great Admiration at his ſtupendious Parts, and Wonder at his mighty Diligence, and Obſervation of his unuſual Zeal; but this quickly paſſed into the natural Daughters of Envy, *Obloquy and Slander*, His *Zeal* for Recovery of the Church Revenues was call'd *Oppreſſion* and *Rapine*; his Care of reducing Religion to wiſe and *juſtifiable* Principles, was call'd *Popery and Arminianiſm*, and I know not what Names, which ſignify what the Authors are pleaſed to mean, and the People to conſtrue and to hate. This made him to walk more *warily*, and do *juſtly*, and act *prudently*, and conduct his Affairs by the Meaſure of *Laws*, as far as he underſtood; and indeed that was a very great Way. And though every *Slanderer* could tell a Story, yet none could prove that ever he received a *Bribe* to blind his Eyes, *to the Value of a Pair of Gloves*. It was his own Expreſſion, when he gave *Glory to God*, who had preſerved him innocent.

See the Greatneſs of Truth and Prudence, and how greatly God ſtood with him. When the numerous Armies of vexed People heaped up *Catalogues of Accuſations*; when the Parliament of *Ireland* imitated the violent Procedures of the then diſorder'd *Engliſh*; when his glorious *Patron* was taken from his Head, and he was diſrobed of his great Defences; when *Petitions* were invited, and *Accuſations* furniſhed, and *Calumny* was rewarded and managed with Art and Power; when there was above Two hundred Petitions put in againſt him, and himſelf *denied* Leave to anſwer by Word of Mouth; when he was long *impriſoned*, and treated ſo, that a *guilty* Man would have been broken into *Affrightment*, and pitiful and low Conſiderations; yet then, he himſelf ſtanding almoſt alone (like *Callimachus* at *Marathon*, inveſted with Enemies and covered with Arrows) defended himſelf beyond all the Powers of Guiltineſs, even with the Defences of *Truth*, and the Bravery of *Innocence*, and anſwered the *Petitions* in Writing, ſometimes twenty in a Day, with ſo much Clearneſs, Evidence of Truth, Reality of Fact, and Teſtimony of Law, that his very *Enemies* were aſhamed and convinced: They found they had done like *Æſop's Viper*, they licked the File till their Tongues bled, but himſelf was wholly invulnerable.

They were therefore to leave their Muſter-rolls and decline the Particulars, and fall to their ἓν μέγα, to accuſe him for going about to *ſubvert the Fundamental Laws*, the Way by which great *Strafford* and *Canterbury* fell. Which was a Device, when all Reaſons fail'd, to oppreſs the Enemy, by the bold Affirmation of a Concluſion they could not prove. But the *Martyr-King*, *Charles* I, of moſt glorious and eternal Memory, ſeeing ſo great a Champion likely to be oppreſs'd with Numbers and Deſpair, ſent what Reſcue he could, his Royal *Letter* for his Bail, which was hardly granted to him; and when it was, it was upon ſuch *hard Terms*, that his very *Delivery* was a *Perſecution*. He that does great Things cannot avoid the Tongues and Teeth of Envy; but if *Calumnies* muſt paſs for *Evidences*, the braveſt Heroes muſt always be the moſt reproached Perſons in the World. But God, who takes Care of Reputations as he does of Lives, by the Orders of his Providence confutes the Slanderer, that the Memory of the righteous Man might be embalmed with Honour. And ſo it happen'd to this great Man; for by a publick Warranty, by the concurrent Conſent of both Houſes of Paliament, the libellous Petitions againſt him, the falſe Records and publick Monuments of injurious Shame were cancelled, and he was reſtored *in integrum* to that Fame, where his great Labours and juſt Procedures had firſt inſtated him. Which though it was *Juſtice*, yet it was alſo ſuch an *Honour*, that it is greater than the Virulence of Tongues, which his Worthineſs and their Envy had arm'd againſt him.

I ſhall not refuſe to ſpeak yet more of his *Troubles*, as remembring that St. *Paul*, when he diſcourſes of the Glories of the Saints departed, he tells more of their *Sufferings* than of their *Proſperities*, as being the Laboratory and *Chryſable* in which God makes his Servants *Veſſels of Honour* to his Glory. The Storm quickly grew high; Words were changed into Swords; Iniquity had put on Arms; and when it is *armata nequitia*, then a Man is hard put to it.

The *Rebellion* broke out, the *Biſhop* went to his Charge at *Derry*; and becauſe he was within the Defence of Walls, the execrable Traitor, Sir *Phelim O Neale*, laid a Snare to bring him to a diſhonourable Death. For he wrote a Letter to the *Biſhop*, pretended Intelligence between them, deſired that according to their former Agreement ſuch a Gate might be deliver'd to him. The Meſſenger was not adviſed to be cautious, not at all inſtructed in the Art of Secrecy; for it was intended that he ſhould be ſearch'd, intercepted, and hanged for ought they cared; but the Arrow was ſhot againſt the *Biſhop*, that he might be accuſed for baſe *Conſpiracy*, and die with Shame and ſad Diſhonour. But here God manifeſted his mighty Care of his Servants. He was pleaſed to ſend into the Heart of the Meſſenger ſuch an Affrightment, that he directly ran away with the Letter, and never durſt come near the Town to deliver it. This Story was publiſhed by Sir *Phelim* himſelf; who added, that if he could have enſnared the *Biſhop*, he had good Aſſurance the Town ſhould have been his own. The *Goodneſs of God* is greater than all *the Malice of Men.*

But it ſeems Sir *Phelim*'s Treaſon againſt the Life of this worthy Man had a *Correſpondent* in the Town, and it broke out ſpeedily; for what they could not effect by malicious Stratagem, they did in Part by open Force: They turned the Biſhop out of the Town, and upon trifling and unjuſt Pretences ſearched his Carriages, and took what they pleaſed, till they were aſhamed to take more. However, though the Uſage was ſad, yet it was recompenced to him by his taking Sanctuary in *Oxford*, where he was graciouſly received by that moſt incomparable and divine Prince: But having ſerved the King in *Yorſhire* by his Pen, and by his Counſels, and by his Intereſt, he returned back to *Ireland*; where, under the excellent Conduct of his Grace the now Lord Lieutenant, [c] he ran the Riſque and Fortune of *oppreſſed Virtue*.

But God having ſtill reſolved to afflict us, the good Man was forced into the Fortune of the *Patriarchs*, to leave his Country and his Charges, and ſeek for Safety and Bread in a *ſtrange Land*. He was not aſhamed to ſuffer, where the Cauſe was honourable and glorious. Thus God provided for the Needs of the Baniſhed, and *ſent a Man*, who could miniſter Comfort to the Afflicted, and Courage to the Perſecuted, and Reſolution to the Tempted, and Strength to that Religion for which they all ſuffer'd.

And here this great Man was indeed triumphant; for ſo it was that he ſtood in publick and brave Defence for the *Doctrine* and *Diſcipline* of the *Church of England*. There wanted not diligent Tempters in the Church of *Rome*, who taking Advantage of the *Afflictions* of his *Sacred Majeſty*, (in which State Men commonly ſuſpect every Thing, and like Men in Sickneſs, are willing to change from *Side to Side*, hoping for Eaſe and finding none) flew at *Royal Game*, and hoped to throw away the King from that Religion, which his moſt Royal Father, the beſt Man and the wiſeſt Prince in the World, had ſealed with the beſt Blood in Chriſtendom, and which himſelf ſuck'd in with his Education, and had confirmed by Choice and Reaſon, and confeſſed publickly and bravely, and has ſince reſtored proſperouſly. *Millitier* was the Man, witty and bold enough to attempt a zealous and a fooliſh Undertaking; and addreſſed himſelf with *ignoble* indeed, but *witty Arts*, to perſuade the *King* to leave what was dearer to him than his *Eyes*. It is true, it was a *Wave* daſh'd againſt a *Rock*, and an *Arrow* ſhot againſt the *Sun*, it could not reach him; but the Biſhop of *Derry* turn'd it alſo, and made it fall upon the Shooter's Head. For he made ſo ingenious, ſo learned, and ſo acute Reply to that Book, he ſo diſcover'd the *Errors* of the *Roman Church*, retorted the Arguments, ſtated the Queſtions, demonſtrated the Truth, and ſhamed their Procedures, that nothing could be a greater Argument of the *Biſhop's* Learning, great Parts, deep Judgment, Quickneſs of Apprehenſion, and Sincerity in the *Catholick and Apoſtolick Faith*, or of the Follies and Prevarications of the Church of *Rome*.

But this moſt Reverend *Prelate* found a nobler Adverſary, and a braver Scene for his Contention. He found that the *Roman Prieſts*, being wearied and baffled by the wiſe Diſcourſes and pungent Arguments of the *Engliſh Divines*, ſtudiouſly declined any more to diſpute the *particular Queſtions* againſt us, but fell at laſt upon a *general Charge*, imputing to the *Church of England* the great Crime of *Schiſm*; and by this they thought they might with moſt Probability deceive unwary and unſkilful Readers; for they ſaw the *Schiſm*, and they ſaw we had left them; and becauſe they conſider'd not the *Cauſes*, they reſolved to outface us in the *Charge*. The *Biſhop* now having an Argument fit to employ his great Abilities, undertakes the Queſtion, and in a full Diſcourſe proves the *Church of Rome* not only to be *guilty of the Schiſm*, by making it neceſſary to depart from them; but they did actuate the *Schiſm*, and themſelves made the firſt Separations in the great Point of the *Pope's Supremacy*, which was the *Palladium* for which they principally contended. He made it appear, that the *Popes of Rome* were *Uſurpers* of the Rights of *Kings* and *Biſhops*, that they brought in *new Doctrines* in every Age; that they impoſed their own *Devices* upon Chriſtendom as *Articles of Faith*; that they prevaricated the Doctrines of the Apoſtles; that the *Church of England* only returned to her primitive Purity; that ſhe joined with Chriſt and his Apoſtles; that ſhe agreed in all the Sentiments of the *Primitive Church*.

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[c] *James* Duke of *Ormond*, 1663.

The old *Biſhop of Chalcedon*, known to many of us, replied to this excellent Book; but was ſoon anſwer'd by a Rejoinder made by the Lord *Biſhop of Derry*; in which he ſo preſſed the former *Arguments*, refuted the *Cavils*, brought in ſo many impregnable *Authorities* and Probations, and added ſo many Moments and Weights to his Diſcourſe, that the Pleaſures of reading the Book would be the greateſt, if the Profit to the Church of God were not greater. Whenever Men will deſire to be ſatisfied in thoſe great Queſtions, the Biſhop of *Derry*'s Book ſhall be their Oracle.

I will not inſiſt upon his other excellent Writings; [e] but it is known every-where, with what Piety and *Acumen* he wrote againſt the *Manichæan* Doctrine of *fatal Neceſſity*, which a late witty Man had pretended to adorn with a new Vizor: but this excellent Perſon waſh'd off the *Ceruſs* and the meretricious Paintings, rarely well aſſerted the Oeconomy of the *Divine Providence*; and having once more triumphed over his Adverſary, betook himſelf to the more agreeable Attendance upon *Sacred Offices*; and having uſefully and wiſely diſcourſed of the ſacred Rite of *Confirmation*, impoſed Hands upon the moſt illuſtrious Princes the Dukes of *York* and *Glouceſter*, and the *Princeſs Royal*, and miniſtred to them the Promiſe of the Holy Spirit, and miniſterially eſtabliſh'd them in the Religion and Service of the Holy *Jeſus*.

And one Thing more I ſhall remark, that at his leaving thoſe Parts upon the King's Return, ſome of the remonſtrant Miniſters of the low Countries coming to take their Leaves of this great Man, and deſiring that by his Means the Church of *England* would be kind to them: He had Reaſon to grant it, becauſe they were *learned Men*, and in many Things of a *moſt excellent Belief*; yet he reproved them, and gave them Caution againſt it, that they approached too near, and gave too much Countenance to the great and dangerous Errors of the *Socinians*.

He thus having ſerved God and the King abroad, God was pleaſed to return to the King, and to us all, as in the Days of old, and we ſung the Song of *David*, *In convertendo captivitatem Sion*. When King *David* and all his Servants returned to *Jeruſalem*, this great Perſon, having trod in the *Wine-preſs*, was called to drink of the Wine; and as an honorary Reward of his great Services and Abilities, was choſen *Primate* of this National Church. He had this Remark in all his Government, that as he was a great Hater of *Sacriledge*, ſo he profeſſed himſelf a publick Enemy to *Non-reſidence*, and often would declare wiſely and religiouſly againſt it, allowing it in no Caſe but of Neceſſity or the *greater Good* of the Church.

There are great Things ſpoken of his Predeceſſor St. *Patrick*, that he founded Seven hundred Churches and religious Convents; that he ordain'd Five thouſand Prieſts; and with his own Hands conſecrated Three hundred and fifty Biſhops. How true the Story is I know not; but we are all Witneſſes that the late Primate, whoſe Memory we now celebrate, did, by an extraordinary Contingency of Providence, in one Day conſecrate *two Arch-biſhops and ten Biſhops*, and did Benefit to almoſt all the Churches in *Ireland*, and was greatly inſtrumental to the Endowments of the whole Clergy; and in the greateſt *Abilities* and incomparable *Induſtry*, was inferior to none of his moſt glorious *Anteceſſors*.

The *Character* which was given of that learned Primate *Richard of Armagh*, by *Trithemius*, does exactly fit this our Father: *Vir in divinis*, &c. *He was learned in the Scriptures, ſkilled in ſecular Philoſophy, and not unknowing in the Civil and Canon Laws. He was of an excellent Spirit, a Scholar in his Diſcourſes, an early and induſtrious Preacher to the People.* And, as if there were a more particular *Sympathy* between their Souls, our Primate had ſo great a Veneration to his Memory, that he propoſed, if he had lived, to have reſtored his Monument at *Dundalk*, which Time, or Impiety, or Unthankfulneſs, had either omitted or deſtroyed. So great a Lover he was of all true and inherent Worth, that he loved it in the very *Memory* of the *Dead*; and to have ſuch great Examples tranſmitted to the Intuition and Imitation of Poſterity.

At his coming to the *Primacy*, he knew he ſhould at firſt eſpy little beſides the Ruins of Diſcipline, a Harveſt of Thorns and *Hereſies*, prevailing in the Hearts of the People, the Churches poſſeſſed by Wolves and Intruders, Mens Hearts greatly eſtranged from true Religion; and therefore he ſet himſelf to weed the Fields of the Church. He treated the

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[e] See his Works collected together, in *Folio*.

Adverſaries ſometimes *ſweetly*, ſometimes he confuted them **learnedly**, ſometimes he rebuked them *ſharply*. He viſited his *Charges* diligently, and in his own Perſon; not only by Proxies and inſtrumental Deputations. He deſign'd nothing that we know of, but the *Redintegration of Religion*, the Honour of *God* and the *King*, the reſtoring of *collapſed* Diſcipline, and the Renovation of the *Faith*, and the Service of God in the Churches: And ſtill he was indefatigable, and, even in the laſt Scene of his Life, not willing that God ſhould take him *unemployed*.

The laſt of *January* God ſent him a briſk Alarm of Death, whereupon he made his Will; in which, beſide the Prudence and Preſence of Spirit manifeſted in making a juſt and wiſe Settlement of his Eſtate and Proviſions for his Deſcendants, at Midnight, and in the Trouble of his Sickneſs, and Circumſtances of addreſſing Death, he kept ſtill a ſpecial Sentiment, and made Confeſſion of God's admirable Mercies, and gave Thanks that God had permitted him to live to ſee the bleſſed *Reſtoration* of his *Majeſty* and the Church of *England*; confeſſed his Faith to be the ſame as ever; gave Praiſes to God that he was born and bred up in this Religion; and prayed to God, and hoped he ſhould die in the Communion of this Church, which he declared to be the *moſt pure and Apoſtolical Church in the whole World*. He prayed to God to pardon his Frailties and Infirmities, relied upon the Mercies of God, and the Merits of *Jeſus Chriſt*; and with a ſingular Sweetneſs reſign'd up his Soul into the Hands of his Redeemer.

But God, who is the great *Choragus* and Maſter of the Scenes of Life and Death, was not pleaſed to draw the Curtains: There was an *Epilogue* to his Life yet to be acted and ſpoken. He returned to Actions of Life, and went on in the Methods of the ſame Procedure as before: was deſirous ſtill to eſtabliſh the Affairs of the Church; complained of ſome Diſorders, which he purpoſed to redreſs, girt himſelf to the Work: But though his Spirit was willing, yet his Fleſh was weak, and he was *heavy unto Death*, and look'd for the laſt Warning, which ſeized on him in the Midſt of Buſineſs; and though it was ſudden, yet it could not be unexpected, or unprovided by Surprize; and therefore could be no other than that *Euthanaſia* which *Auguſtus* uſed to wiſh unto himſelf, *A civil and well-natured Death*, without the Amazement of troubleſome Circumſtances. His paſſive Fortitude had been abundantly tried before, and therefore there was the leſs Need of it now. His active Graces had been abundantly demonſtrated, by the great and good Things he did; and therefore his laſt Scene was not ſo laborious: But God call'd him away, ſomething after the Manner of *Moſes*, which the *Jews* expreſs by *Oſculum oris Dei*, the Kiſs of God's Mouth; that is, a Death indeed *foreſignified*; but gentle and ſerene, and without Temptation.

To ſum up all, he was a wiſe *Prelate*, a learned *Doctor*, a juſt *Man*, a true *Friend*, a great *Benefactor* to others, a thankful *Beneficiary* where he was obliged himſelf. He was a faithful Servant to his Maſters, a loyal Subject to the King, a zealous Aſſerter of his Religion againſt *Popery* on the one Side, and *Fanaticiſm* on the other. The Practice of his Religion was not ſo much in *Form* and exterior Miniſteries (though he was a great Obſerver of all the publick *Rites* and Miniſteries of the Church) as it was in *doing Good* for others. He had the Fate of the Apoſtle St. *Paul*, he paſſed *through evil Report and good Report, as a Deceiver, and yet true*. He was a Man of great Buſineſs, and great Reſort; he divided his Life into Labour and his Book. He took Care of his Churches when he was alive, and even after his Death; having left Five hundred Pounds for the Repair of his Cathedral of *Armagh*, and St. *Peter*'s Church in *Drogheda*. He was an excellent *Scholar*, and rarely well accompliſhed; firſt inſtructed to great Excellency by natural Parts, and then conſummated by Study and Experience. *Melancthon* was uſed to ſay, that himſelf was a *Logician*, *Pomeranus* a *Grammarian*, *Juſtus Jonas* an *Orator*, but that *Luther* was all theſe. It was greatly true of him, that the ſingle Perfections, which make many Men eminent, were *united* in this *Primate*, and made him illuſtrious. It will be hard to find his Equal in all Things; for in him were viſible the great Lines of *Hooker*'s *Judiciouſneſs*, of *Jewel*'s *Learning*, and of the *Acuteneſs* of Biſhop *Andrews*. He wrote many Things fit to be read, and did very many Things worthy to be written; which if we wiſely imitate, we may hope to meet him in the Reſurrection of the *Juſt*.

Died in July, 1663; *and was buried the* 16*th of the ſame Month in* Chriſt's Church, Dublin.

The CHARACTER *of the Rt. Hon.* DENZEL LORD HOLLES, † *by* SAMUEL RAYNER, *M. A. and Rector of St.* Peter's *in* Dorcheſter. *

THIS honourable Perſon, whom we now commemorate, did move in ſuch an Orb, and did ſhine with ſo much Brightneſs in it, as that no one can be ſuch a Stranger in this our *Iſrael*, but he muſt of Neceſſity have heard ſomething of his *Fame*.

His Birth and Parentage was Noble and Honourable, he being a ſecond Son of the illuſtrious Houſe of *Clare*: But withal he knew, that *Nobility by Patent* alone, was but *Nobility in Parchment*; and that a Man of *true Honour*, muſt have ſomething *more* to make him honourable, than merely his Prince's *Favour* or *Fancy*.

He was careful therefore to ſtore his Mind with all *Soul-ennobling Virtues*, that ſo he might reflect a greater Honour upon his Family, than that was which he *received from it*. And that when it ſhould come to his own Turn, his Prince might not ſet his Seal upon a Blank; but the Honour that he ſhould confer upon him, ſhould be as well the Reward of his own *Deſert*, as the *Token and Pledge* of his *Prince's Kindneſs*.

About Twenty three Years old, in King *James* I's Time, he was choſen a Member of Parliament for a Town in *Cornwal*; and after his being married to the Daughter and Heireſs Apparent of Sir *Francis Aſhly*, of this County, [a] he was in four ſeveral Parliaments choſen principal Burgeſs for this Town of *Dorcheſter*. But indeed the Honour that we did him by chuſing of him, was not comparable to that Honour he did us in *accepting* of our *Choice*. The Prudence and Wiſdom that he always manifeſted in thoſe Aſſemblies; the conſtant Zeal that he had for his Prince's *true Intereſt* (though not always rightly underſtood) and for the *Liberties* of his *Country*; his conſtant *Oppoſition* againſt all *Innovations* in the Church, and againſt any Thing that looked like a publick *Grievance* in the Common-weal: It did not only create him Honour and Renown among all *good Proteſtants*, and *good Patriots*; but it did derive *ſome Honour* alſo upon *this Place*; as making the World to know, that *We* alſo had ſome *Sentiments* of thoſe Virtues in *ourſelves*, for the Sake of which we ſo conſtantly made Choice of *him*.

He had once the Unhappineſs, indeed, to fall under his Prince's [b] *Diſpleaſure*; and yet none need much to wonder at it, ſince Kings ſee with *other Mens Eyes*, and hear with *other Mens Ears*; and there never want thoſe about the Courts of Princes, who do envy and *traduce* that Virtue in *others*, that they cannot, or will not imitate *themſelves*. It is likely that ſome ſuch Perſons had *miſrepreſented* Mr. *Holles* to the King that then was, which might be the Occaſion of that *ſhort Diſpleaſure* that was conceived againſt him. But that *excellent Prince* was too wiſe to be long *impoſed* upon, and it ſeems did quickly find *Cauſe* to ſurceaſe any further Proſecution of that Diſpleaſure.

This I am certain of, that it was not long before Mr. *Holles* gave ſuch Teſtimony of his *Loyalty* to his Prince, that the *Antimonarchial* Party that then carried all before them in the Houſe of Commons, quickly found that he was not for *their Purpoſe*, and therefore *turned him out of Doors*. Yea, (if I be not miſtaken) they made the Land of his Nativity *too hot to hold him*, as thinking that they could not ſit ſecure in their *uſurped Thrones*, till they had got the *Seas* between *themſelves* and *him*.

What his particular Agency was, in the happy Reſtoration of his Majeſty that now is, [c] I am not able to declare: But the King it ſeems was ſo well acquainted with it, and had ſuch a grateful Remembrance of it, as that he thought that *Orb* that hitherto Mr. *Holles* had moved in was *too low*, and *too little*, for a Star of *his Magnitude and Influence*, and therefore advanced him into an *higher*; firſt making him a *Peer* of the *Realm*, then taking him into his *Honourable Privy-Council*; and two ſeveral Times employing him as his immediate *Repreſentative* to *foreign* States and Princes; where he diſcharged his Truſt with that *Prudence* and *Diſcretion*, and yet with that State and Grandeur, as created him *Honour* at *Home*, and *Admiration* from *Abroad*.

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† Baron *Holles*, of *Ifield* in *Suſſex*, &c.

* From the Sermon preached at St. *Peter's* in *Dorcheſter*, *April* 10, 1680; and printed the ſame Year at *London*, in *Quarto*.

[a] *Dorſetſhire*.

[b] King *Charles* I.

[c] King *Charles* II.

One Inſtance of the Greatneſs of his Mind I cannot chuſe but remember. It is reported of him, that when he was on his Embaſſy in *France*, at his Departure from thence, that King did offer him very rich and noble Preſents; which yet he abſolutely refuſed to receive, as *ſcorning* to accept any *perſonal Kindneſs* from *thoſe Hands*, from which *his Maſter*, he thought, could not obtain *Juſtice*.

Let me add to all this, and above all this, that he was one that was as faithful to his *God*, as he was to his *King* and *Country*; one that ſtuck cloſe to the *Reformed Religion*, underſtood its Principles well and thoroughly, profeſſed and propugned them publickly, practiſed them conſcientiouſly, lived and died in it; and, if he had been call'd to it, no Doubt would have *died for it*.

He was naturally of as high a Spirit as the moſt daring Gallants of them all; but yet he thought it not beneath him (as ſome others do) upon his bended Knees daily to worſhip that God that made him. He would ſometimes have Thought Scorn to run away from the proudeſt Piece of Mortality that treads on Earth; but he could never underſtand it to be any Piece of Valour or Gallantry to run upon the Almighty.

Prayers, and Tears, and Supplications; theſe he thought the moſt proper Way of addreſſing himſelf by, to the eternal God; but could never underſtand either the Valour or the Courtſhip of thoſe Fools and Madmen (as he accounted them) that could dare the Almighty himſelf to damn them.

In a Word, look upon him which Way you will, either as a *Counſeller* to his *Prince*, or as a *Patriot* to his *Country*, or as a *Chriſtian* towards *God*; he was one, that in a moſt *inauſpicious Time* (as unto us) was taken from us. *We* of this *Place* (if it had been the Will of God it ſhould be otherwiſe) could ill have ſpared this Patronage, whom we found always ready upon all Occaſions, to do us what Good he could. The King, I am afraid, at this Time eſpecially, could ill have ſpared his Counſel; and the Church and State I am ſure, at this Jucture of Affairs, could very ill have ſpared that Support, that both very reaſonably might have expected from him.

But what ſhall we ſay? He had ſerved his Generation according to the Will of God; and ſaw it time for him now to receive the Reward of all his Services, and therefore took him unto himſelf. I ſhall conclude all, in applying to him thoſe Words that are ſpoken of holy *David*, [a] *He died in a good old Age, full of Days, and Riches, and Honour*. And having thus brought him to his *Bed*, we ſhall ſoftly *draw the Curtains* about him, and leave him to an *eternal Reſt*.

Died February 17, 1679; *and buried on the* 10*th of* April *following, in St.* Peter's Church *in* Dorcheſter. *Aged* 81 *Years,* 3 *Months, and* 16 *Days.*

[a] 1 Chron. xxix. 28.

The CHARACTER *of the Rt. Hon.* ANNE BARONESS HOLLES, [†] *by* JAMES WATERS. [*]

I SHALL now take Occaſion to revive the Memory of the Dead, by ſpeaking ſomething of that truly virtuous, and right honourable Lady, *Anne* Baroneſs *Holles*, whoſe ſudden Departure out of this World, is the ſad Occaſion of this mournful Solemnity; the laſt Duty we are come to pay the Deceaſed.

I confeſs I had the Honour of being acquainted with her Ladyſhip but a very few Months before her Death; but her Virtues were ſo conſpicuous, that I could not but ſee enough in that ſhort Time, for which to admire and eſteem her Worth, and to conceive the greater Sorrow for being ſo ſoon deprived of her Company.

[†] Relict of the Rt. Hon. *Francis* Lord *Holles*, of *Iſield* in *Suſſex*.

[*] From the Sermon preached at *Iſield May* 4, 1682; dedicated to the Rt Hon. *Francis* Lord *Holles*; and printed the ſame Year in *London*, in *Quarto*.

Were it permitted here to make an Encomium, I have a Field large enough to expatiate in her juſt Praiſes; but I am conſtrained to mention (and that I ſhall do with the greateſt Truth and Sincerity) only ſome of thoſe Things that were more remarkable in her, and that are proper for the Inſtruction of the Living.

Her Birth was very noble and illuſtrious, being the eldeſt Daughter of Sir *Francis Pile*, late of *Compton Beauchamp*, in the County of *Wilts*. But though it be a very great Bleſſing to be nobly deſcended; yet outward Dignity abſtracted from real and internal Worth, ſerves nothing at all to make any Perſons the better, or to be the more eſteem'd. But this excellent Lady was no leſs honourable for the rare Endowments of the Mind, and her own Perſonal Worth, than for the Honour which ſhe derived from her Anceſtors.

She had a lofty and ſublime Spirit, which much ennobled the Soul and exalted her far above the Vulgar, by a certain Grandeur of Mind; (I do not mean ſuch a Grandeur which puffed her up in her own Conceit, and which might make her carry herſelf with Scorn and Contempt towards her Inferiors. This is but a falſe Appearance of Grandeur, which more debaſes than ennobles all that poſſeſs it) but a Grandeur which made her abhor and ſcorn whatſoever was baſe and unworthy, either of a Chriſtian, or a Perſon of noble Birth.

She knew how to uſe Riches, and Honours, and outward Splendor, as became one who was ſenſible that they were the Gifts of God; and therefore did not abuſe the Benefits ſhe had received from his Bounty, but improved her Talents for her Maſter's Uſe; for with a liberal Hand ſhe miniſtered to the Neceſſities of the Poor, and bountifully provided for many indigent and diſtreſſed Families, who bleſſed her whilſt ſhe lived, and, no Doubt, will as much lament her now ſhe is dead: So that what the Pſalmiſt affirms of a good Man [a] may be truly aſcribed to this good Woman: *She is gracious, and full of Compaſſion, and is righteous; a good Woman ſheweth Favour and lendeth; ſhe has diſperſed, ſhe has given to the Poor; her Righteouſneſs endureth for ever.* Yet did ſhe not deſign herein the Praiſes of Men, but the Approbation of God; for ſhe punctually obſerved the Manner that Chriſt had preſcribed in giving of Alms, *viz. Not to let her Left-hand know what her Right-hand did.* For her Alms was always in Secret; and I doubt not but her Father which ſaw in Secret, has himſelf rewarded her openly.

She knew alſo, that it required as much Care to demean herſelf aright, in a State of Proſperity, as well as of Adverſity; to know how to abound, as well as how to want; to be high, as well as to be low; and that the firſt Condition is commonly more dangerous than the latter; and therefore ſhe conſider'd how careful ſhe ought to be, leſt this World ſhould ingroſe her Affections, and alienate her Heart from God; and that ſhe might the more effectually be ſo, ſhe had ſettled in her Mind a true Judgment concerning both the preſent and future State. This gave her a conſtant even Temper, in all the ſeveral Changes of her Life; for in her higheſt Dignity (which is apt to puff up others) ſhe kept her Mind always humble and low, being affable and courteous to the Poor, as well as to the Rich; and ſo natural was her condeſcending Goodneſs, and her ſweet and obliging Carriage, that we may very truly and aptly apply to her that of the wiſe King: [b] *She openeth her Mouth with Wiſdom, and in her Tongue is the Law of Kindneſs.*

Her Affairs ſhe always managed with an extraordinary Conduct, and the greateſt Prudence that ever I knew; for ſhe had a quick Apprehenſion, a piercing Wit, and a ſolid Judgment; ſhe had always a good Forecaſt, and made thoſe Thing that were leſs neceſſary give Place to thoſe that were more uſeful. She ever order'd her Affairs with Diſcretion, and had ſuch a Care and Inſpection over her domeſtick Buſineſs, that the other Part of the virtuous Woman's Character (as all that were near her can teſtify) did punctually agree to her, *viz.* That *ſhe looked well to the Ways of her Houſe, and did not eat the Bread of Idleneſs. The Heart of her Huſband might ſafely truſt in her, ſo that he could have no Need of Spoil. She did him Good and not Evil all the Days of her Life. She conſidereth a Field, and buyeth it; and with the Fruit of her Hands ſhe planted a Vineyard.*

Nor is her Care in the Education of her only Son and hopeful young Gentleman, the honourable *Denzell Holles*, Baronet, to be paſſed by in Silence, whom ſhe ſo much encouraged, and promoted in Learning and Piety, both by her Words and prudent Conduct, being neither fondly indulgent, nor too ſevere.

Her Moderation of her Paſſions was ſo remarkable, that I muſt needs be blind if I did not take Notice thereof; and I believe in this Reſpect ſhe has hardly left her Equal behind her. What Diſorders are generally produced in Families (and in whole Kingdoms too) by that unruly Paſſion of Anger, none can be ignorant of, who is but in the leaſt Meaſure acquainted with the World; yet this unruly Affection ſhe had wholly govern'd by Reaſon, and made ſerviceable to Religion; for in her own Cauſe ſhe was meek and patient, but when God and Religion required it, ſhe could, and did often ſhew a true and well-guided Zeal according to Knowledge.

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[a] *Pſal.* cxii.

[b] *Proverbs* xxxi. 26.

But though theſe Things that I have already mention'd did make her ſo juſtly eſteemed and admired by all that knew her; yet her Religion and Piety did far ſurpaſs the reſt, and were as an Ornament of Gold about her Neck, and have left her an immortal Diadem of Glory.

She begun her Life (as I am credibly inform'd by thoſe that intimately knew her from her Childhood) with an early Piety towards God, her Mind being a fruitful Soil, that readily ſuck'd in the Inſtructions that were given her by her religious and virtuous Mother, the Lady *Pile* (to whom ſhe always ſhew'd a conſtant and chearful *Obedience*;) nor did ſhe forget, in her riper Years, the virtuous Principles which ſhe had received in her younger Years; but ſtill, as ſhe increaſed in Days, increaſed in every Thing that was good.

God was pleaſed often-times to ſend her ſharp Afflictions, by which ſhe was the more warned from the Vanities of the World, and her Mind more poſſeſſed with a Savour of heavenly Things: So that ſhe had Experience of that of *David*, *It is good for me that I have been afflicted, that I might keep thy righteous Precepts.*

And as ſhe began her Days in the Fear of God, ſo was ſhe conſtant to the End in her Chriſtian Courſe, never growing weary of well doing; for ſhe knew that *her Labour was not in vain in the Lord.* She knew the Advantage and Comfort of having Communication with God, and therefore did not forget to call upon him; nor would ſhe be a Stranger at the Throne of Grace; but had ſet Hour of Prayer, which ſhe conſtantly obſerved every Day.

But though her Piety began at home, in her own Heart and Life; yet there it did not end; but ſhe took great Care that her whole Family ſhould ſerve God as well as herſelf, and would not wittingly entertain any under her Roof, whom ſhe knew to be guilty of any Enormities; but purged her Houſe of thoſe that were corrupt, and endeavoured to get thoſe that feared God. She likewiſe was very careful to inſtruct her Servants in the Principles of Religion, which (till one call'd her off that Trouble) ſhe did herſelf perform; eſteeming that Pains and Work to be her Duty and Honour, which ſome would diſdain to undergo, though far inferior to her Dignity.

But now it was the Pleaſure of Heaven that ſhe ſhould tarry no longer on Earth, wherefore God was pleaſed to ſend her a ſhort, but ſharp Affliction, which ended her Days, and put a Period to her holy Life by a happy Death.

In this her laſt Sickneſs, ſhe diſcover'd ſo much Chriſtian Patience, that the Phyſicians themſelves were deceived as to the Violence of her Diſtemper, and were very confident of her Recovery; for ſhe never complained, never murmured or repined againſt God; but bore the Chaſtiſement of her Father with the greateſt Submiſſion and Reſignation that ever I either ſaw or heard of. And though ſhe was always patient under Afflictions; yet now ſhe ſhewed a double Conſtancy of Mind, in this her laſt Hour of Trial; ſhe encouraged herſelf by Faith in God, and a lively Hope and Expectation of the Recompence of Reward in that City, that (to us that remain alive) is yet to come.

Died March 8, 1681-2; *and buried the 4th of* May *following, in the Church of* Ifield *in* Suſſex. *Aged* 41 *Years*, 10 *Months, and* 21 *Days.*

The CHARACTER *of the Rev. Mr.* JOSEPH GLANVIL, *Rector of the* Abby Church *in* Bath, *by Mr.* ANTHONY A WOOD, *and Dr.* ANTHONY HORNECK.

JOSEPH GLANVIL, Chaplain in Ordinary to King *Charles* II, was born *A. D.* 1639, in *Plymouth*, *Devon*, where his Father was a Merchant; and by his Coat Armour, deſcended from that antient and gentile Family of the Name, which ſometime flouriſhed at *Taveſtock*.

Being grown ripe for the Univerſity, he was enter'd a Batler of *Exeter* College, *Oxon*, *April* 19, 1652, aged ſixteen Years; where he had the Fortune to be put under the Care of a good Tutor, Mr. *Samuel Conant*, Fellow of that Houſe, and afterwards one of the Proctors of the Univerſity, who ſeverely diſciplined him in Religion, Logick, and Philoſophy.

Here he tarried untill he had taken the Degree of Batchelor of Arts; and then he removed to *Lincoln* College in the Beginning of *July*, 1656, where taking the Degree of Maſter of Arts, in the Beginning of the Year 1658, he was about that Time made Chaplain to the famous *Francis Rous*, then one of *Oliver*'s Lords, and Provoſt of *Eaton* College; but he dying ſoon after, Mr. *Glanvil* return'd to *Oxford*, and continued for a Time in *Lincoln* College.

After his Majeſty's Reſtoration, [a] he became a Conformiſt, and a great Promoter of the the new Philoſphy, and was made a Member of the Royal Society. At which Time alſo he enter'd into Holy Orders, according to the Church of *England*; and by the Favour of Sir *James Thinne*, was preſented to the Vicarage of a Market Town in *Somerſetſhire*, call'd *Frome Selwood*, in the Beginning of *November* 1662.

In the Year 1666, *June* 23, he was inducted Rector of the Abby Church in *Bath*, dedicated to St. *Peter* and St. *Paul*; and in *July*, 1672, he changed *Frome* for the Rectory of *Streat*, with the Chapel of *Walton* annexed in *Somerſetſhire*, with *Richard Jenkins*, M. A. So that by Virtue of the Preſentation to thoſe two Churches by *Thomas Thinne*, Eſq; (afterwards barbarouſly murder'd) Mr. *Jenkins* was inſtituted to *Frome*, and Mr. *Glanvil* to *Streat* and *Walton*, on one and the ſame Day, *July* 26, 1672.

About that Time alſo, he was made one of the Chaplains in Ordinary to King *Charles* II. and at length, by the Endeavours of *Henry* Marqueſs of *Worceſter*, ſince the moſt noble Duke of *Beaufort*, to whom our Mr. *Glanvil*'s Wife was ſomewhat allied, he became one of the Prebendaries of *Worceſter*, in which Dignity he was inſtalled *June* 22, 1678.

His CHARACTER *by Mr.* Anthony a Wood. *

‘Mr. *Glanvil* (and thoſe that knew him will concur herein) was a Perſon of more than ordinary Parts; of a quick, warm, ſpruce, and gay Fancy; and was more lucky (at leaſt in his own Judgment) in his firſt Hints and Thoughts of Things, than his after Notions. He had a very tenacious Memory, and was a great Maſter of the *Engliſh* Language, expreſſing himſelf therein with eaſy Fluency, and in a manly, yet withal a ſmooth Stile. He was indeed no great Friend to *Ariſtotle*; but catch'd at all Occaſions, as well in his Diſcourſe, as in his Writings, of depreciating that renowned Maſter of Reaſon and celebrated Advancer of Knowledge; undervaluing his Philoſophy, although it had been received in the Schools for many Ages with general Approbation, and unto which himſelf had been ſo much obliged.

‘However, this alſo muſt be acknowledged, that he did not blame the Uſe of *Ariſtotle* in the Univerſities among the *junior* Students; but did altogether diſapprove the Streightneſs and Sloth of elder *Dijudicants*, from whom a more generous Temper might be expected, than to ſit down in a contented Deſpair of any further Progreſs into Science, than has

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[a] King *Charles* II.

* In his *Athenæ Oxonienſes*.

‘been made by their idolized Sophy, and depriving themſelves and all the World of their Liberty in Philoſophy, by making a ſacramental Adherence to an Heathen Authority.

‘ He did more eſpecially applaud and recommend that more free and generous Way (an Argument of his great and large Mind) of promoting Learning, profeſſed and carried on for a while by the Royal Society, whereof he was a Member. The Inſtitution of which, its religious Tendency towards the Advancement of true ſubſtantial Improvements, and great Benefit which hath and may accrue thence to human Life, he with great Shew of Reaſon defended againſt his learned Antagoniſt, *Henry Stubbe*. As for the old Way, he repreſented it as a bare formal Scheme of empty airy Notions, ſenſeleſs Terms, and inſignificant Words, fit only to make a Noiſe, and furniſh Men with Matter of Wrangling and Contention; inſomuch, he often declared, that his being trained up in that trite and beaten Road, was one of the greateſt Unhappineſſes that had ever befallen him in his Life.

His CHARACTER *by Dr.* Anthony Horneck.*

‘ The Author of theſe Diſcourſes, Mr. *Glanvil*, as his Wit lay out of the common Road, ſo this genuine Off-ſpring of his fertile Brain ſoars above the common Level of Eccleſiaſtical Orations. Death ſeemed to envy the vaſt Parts of ſo great a Man; and in the Aſcent of his Age ſnatch'd him away, when the learned World expected ſome of his greateſt Attempts and Enterprizes. As he valued no Notions that were mean and trivial; ſo thoſe he hath ſent abroad ſavour of more than an ordinary Genius. His Soul ſeemed to be ſpun of a finer Thread than thoſe of other Mortals, and Things looked with another Face, when they paſſed through the quicker Fire of his Labaratory.

‘ Some curious Artiſts, though their Work is materially the ſame with that of meaner Artificers; yet the Shape they give it, and the Neatneſs of the Fabrick, makes it ſeem a Thing compoſed of different Ingredients. Even the moſt obvious Truths coming from our Author, received a greater Luſtre; and that Meat which Familiarity made in a Manner nauſeous to ſome nicer Palates, when dreſſed with his Sauce, became more poignant, and conſequently more acceptable.

‘ His Diſcourſes from the Pulpit, as they were very ſolid, ſo they were (which is the Grace and Life of them) pathetick; and by his Zeal and Fervor, one might gueſs how big his Deſire unto God for Iſrael was, that they might be ſaved. Though he met with Diſappointments ſometimes, yet he remembred he was a Chriſtian; and as he was not without his Croſſes, ſo he carried himſelf under them like a true Philoſopher. His Mind ſeemed to be ſerene, when Things went moſt contrary to his Wiſhes. And whatever Storm the Inconſtancy and Fickleneſs of ſublunary Objects threw upon him, within ſtill he felt a Calm beyond that of *Socrates*, when the ungrateful *Athenians* ſent him the fatal Draught to drink his Death and Ruin.

‘ He had a Mind fitted for Contemplation; and his Thoughts could dwell on a Divine Object, till he had ſuck'd out the Cream and Marrow. His Divinity, as well as Philoſophy, was free from Dogmatizing; and while he tied himſelf to no αυτός ἔφη, he arrived to a clear apprehenſion of Truth and Error. The divine *Plato* was ſomewhat dearer to him than the ſubtiler *Ariſtotle*; and it can't be otherwiſe, where Souls long to be tranſformed into the Image of the Deity. Nothing ſeem'd to engroſs his Deſire ſo much, as the Reformation of an unbelieving World; and indeed, there were few Men fitter for that Enterprize, God having bleſſed him with a conſiderable Stock both of Reaſon and Eloquence.

‘ To a clarified Mind, the groſs atheiſtical Surmiſes of modern Wits, muſt needs be exceeding fulſom; and no Marvel, if Souls ſo fine break forth ſometimes into very ſevere Satires, to laſh this petulant Humour. If any Thing could raiſe his Paſſion, it was the nonſenſical Diſcourſes of Deiſts and Chriſtian-Infidels: And he thought he might be juſtly angry with ſuch Wretches, that like the Giants of old, durſt make new Wars with tremendous Omnipotence.

‘ He loved not to invelope theological Doctrines in myſterious Phraſes; and ever thought that Divinity beſt agreed with the Mind of the Holy Ghoſt, that was expreſſed in rational and intelligible Propoſitions. He was never any great Admirer of our modern *Illuminati*, and he accounted that Diſcourſe but little better than Nonſenſe, which affected to recommend itſelf, to the Admiration of the Hearer, by its not being underſtood; where his Reaſon tired, and could give him no Direction, he was willing to take Faith for his Guide.

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* In his Preface to Mr. *Glanvil*'s Sermons publiſh'd by him, after the Author's Deceaſe, in *Quarto*.

‘And though he confeſſed, that not a few Things in Scripture were altogether unaccountable to his Underſtanding; yet he doubted not but they would all be made clear in that State, where we ſhall know even as we are known.

Died at Bath, November 4, 1680; *and buried there in the Church of St.* Peter *and St.* Paul, *on the 9th of the ſame Month.*

The CHARACTER *of Sir* HENRY JOHNSON, *Knt. by the Rev. Mr.* SAMUEL PECK, *Miniſter of the Chapel of* Popler.[*]

IT is not ſo much my Deſign, in what I have to ſay, to praiſe the Dead (whom our Praiſes can neither reach nor profit) as to provoke you that are living to imitate him in what is good and Praiſe-worthy; and to let you ſee, 'tis poſſible for a Man to be great and good too.

I ſhall omit to ſpeak of him, as he once ſtood in thoſe Relations of an Huſband, Father, or Friend, in every of which there are many will teſtify he deſerved an *Euge*; but ſhall conſider him only as a *Chriſtian*; and here let his own Works ſpeak for him, both living and dying, ſome of which I ſhall ſet before ye from my own Obſervation; and others from credible and undoubted Information.

All the Time I have known him (now near fourteen Years) I have obſerved him religiouſly inclined; not only free from the groſs Debaucheries and ſinful Exceſſes of this atheiſtical and corrupt Age, wherein he lived; from thoſe open Vices and Immoralities, which many of his Rank are tainted with, and are not at all aſhamed of: But very ſerious in his Diſcourſes, grave and exemplary in his whole Deport; no Encourager of Faction, or Rebellion; no Friend to, or Favourer of Profaneneſs, or Irreligion: But the Contrary, a Countenancer of Religion and Loyalty; this I know. I doubt not to ſay (without Fear of Controul) that Sir *Henry Johnſon* was one who both feared God and honoured the King.

As to the former of theſe, his Religion towards God, I need mention but this one Demonſtration of it; that commendable and religious Order that he conſtantly kept up in his Family, by Prayer, reading the Scriptures, and good Inſtructions to the Members of it, eſpecially upon the Lord's Day, or Sundays, which he was a ſtrict Obſerver of. This I myſelf have ſometimes ſeen; and thoſe of his Houſhold can bear Teſtimony to the Truth of it. And I have often heard him ſay, that thoſe Servants that would not ſubmit to, and comport with his Diſcipline, were no Servants for him; ſo that he ſeemed to have taken up *Joſhua*'s Reſolution: *As for me and my Houſe, we will ſerve the Lord.*

As to his good Works, his pious and charitable Deeds, both in his Life and at his Death, I preſume not to give an exact Account of them from my own Knowledge, but as I am informed; and in recounting theſe, I know no Reaſon why that charitable Act of his to the Poor of *Wapping*, in the late dreadful Fire there, may not be remember'd; ſince many of you know, he was the firſt and chief Mover to obtain a Contribution to their preſent Neceſſities, and (I know) a liberal Donor thereto himſelf, which was a great, a publick good Work.

In the Time of his Life (for divers Years laſt paſt, beſides his moſt private Acts of this Nature) he every Sunday, or Lord's Day, relieved forty or fifty poor Perſons at his own Houſe, and that not with the Fragments of his own Table; but with good and wholeſome Diet, provided on purpoſe for them. And as he fed the Poor in his Life, ſo he did not forget them at his Death; having in his laſt Will bequeathed ſeveral Legacies to charitable Uſes, ſome of which I had an Account of. As

To the Hoſpitals of *Chriſt's Church* and *Bridewell*.

To the Poor of *Trinity Houſe*.

To the Poor of the *Eaſt India* Alms-Houſe, in this Hamlet.

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[*] From the Sermon preached in the Chapel at *Popler*, *November* 19, 1683.

To the Poor of *Shipwright's-Hall*, in *Ratcliff*.

To the Erecting and Maintaining an Alms-Houſe for Six poor Perſons in *Blackwall*.

He hath alſo given Monies for the placing out ſeveral poor Children at *Albrough* in *Suffolk*; and for the maintaining a Weekly Lecture at *Sax-mundum*, in the ſame County.

By theſe charitable Deeds he has built his own Monument, more laſting than thoſe of Braſs or Marble.

During his laſt long and tedious Sickneſs (in which I was ſeveral Times with him) he had many excellent Expreſſions of God, and the State of his own Soul; I could mention divers, and the Occaſions of them, but then I ſhould be tedious: I will only recall ſome ſpoken to myſelf. *I bleſs God* (ſaith he) *for this Affliction*; *I would not have been without it for all the World.* And again, when I told him I ſhould viſit him oftener, if his Illneſs would permit me, he replied, *I thank God I am never alone*; *God is always with me, and Chriſt is my Viſitant, who is above all to me, and who (I truſt) will work all in me and for me.* He often ſpoke of the Vanity of the World, and (notwithſtanding the large Share God had given him of it) declared himſelf willing to leave it; adding this, with great Earneſtneſs and Vehemency of Spirit (being ſenſible he was not wholly without Enemies, and what good Man is?) *I freely forgive all the World.* In a Word, when he received the Holy Sacrament, which I adminiſtred to him in the Time of his Sickneſs; as he received it with great Devotion, ſo he afterwards expreſſed himſelf *very thankful to God for that Opportunity, bleſſing him for the Refreſhment he found in his Soul by it.* I could mention more Expreſſions of this Nature that fell from him; but I forbear. Theſe, with the Manner of his delivering them, begot in me (I confeſs) a Belief that he had upon his Mind a real Senſe of God, and a ſavoury Reliſh of the great Things of Eternity; yea, and an Hope too of a better Inheritance in the other World, than he hath left behind him, even of a Building of God, an Houſe not made with Hands, eternal in the Heavens.

Died in November, 1683; *and buried the* 19*th of the ſame Month at* Popler.

The CHARACTER *of Mrs.* MARY DAWES, † *by* THOMAS PRITCHARD, *M. A. and Rector of* Weſt-Tilbury *in* Eſſex. *

THIS moſt excellent and pious Lady was deſervedly dear, juſtly admired, and highly honoured and eſteemed by all that were ſo happy as to know her. All the uſual Attractives of Love and Eſteem were in her in the higheſt Degree, as being complete Miſtreſs of all thoſe gentile Accompliſhments which make up what the World calls a fine Woman; a great Fortune, handſome and ingenious, modeſt and humble, chearful and pleaſant, courteous and obliging, a moſt intire, faithful, and faſt Friend; of a moſt incomparable ſweet and ſingular good Humour; her Converſation very pleaſing and charming: In a Word, ſtrictly virtuous, ſincerely pious; ſo as God was pleaſed to allot her but a ſhort Time here upon Earth; (the greater is our Unhappineſs) for her Life was ſcarce a Span long, yet ſhe lived a great deal in this little, ſuffering none of her Time to run Waſte, but was always buſied in ſome Employment or other ſuitable to her Quality and moſt ingenious Mind. She ſpent a great Part of her Time in reading the Holy Scriptures, and other Books, which might furniſh her with the moſt neceſſary and uſeful Knowledge, eſteeming the Knowledge of God and Religion to be ſuch, chiefly endeavouring after this, which ſhe attained to in a very great Degree; and made the beſt and trueſt Uſe of her Knowledge in Religion, by reducing it to good Practice, which is the Life of Religion. Thus by a conſciencious Practice of religious Duties, and by her daily walking with God, by a Life (though ſhort) yet very holy and good, ſhe did excellently provide for her future eternal Welfare, which was the main Care of her Life. She was very ſenſible of her uncertain State and Condition in this World; knew very well that this

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† Daughter of Sir *Jonathan Dawes*, of *London*, Merchant.

* From the Sermon preached at *Great Bar'ſfield*, in *Eſſex*; dedicated to the Lady *Dawes*, by *T. F.* and printed at *London* in 1709, in *Octavo.*

World was not her Home, that ſhe had here no continuing City, and therefore made it the great Buſineſs of her Life to ſeek one to come: So that though I have ever declared myſelf no Friend to Funeral *Encomiums*, nothing could have prevailed with me to give one now, but the extraordinary Merits of this deceaſed Lady, to whom I ſhould be highly injurious ſhould I refuſe it. I know very well how difficult a Thing it is to give a Character of any Perſon which ſome or other will not be diſpleaſed with; but this muſt not diſcourage me, I ſhall ſay nothing but what I myſelf know to be true, or have had from very credible Hands.

This Lady was deſcended from very worthy Parents, her Father Sir *Jonathan Dawes*, a wealthy Merchant, an eminent and well known Citizen; [a] her Mother one of the Daughters of Sir *Thomas Bendiſh*, a very ancient Baronet in this Neighbourhood. [b] Her Education was ſuitable to her Extraction, which her pious Mother (her Father dying when ſhe was very young) took great Care of, educating her genteely and virtuouſly, in all thoſe fine Accompliſhments which became her Sex, which ſhe improved to the utmoſt; but that which I chiefly remark, is, her being betimes acquainted with God; her being early inſtructed in Religion, which grew up with her, and which being happily accuſtomed to, ſhe made her daily Employment, finding a great deal of Pleaſure, Satisfaction, and Sweetneſs in it; experiencing, *that all its Ways are Ways of Pleaſantneſs, and all its Paths Peace.* Being trained up when a Child in the Ways ſhe ſhould go, ſhe did not depart from it: And that was it which did exceedingly adorn and beautify her beyond what the fineſt Accompliſhments could do, tho ſhe had them in as great a Degree as any, Religion giving her a greater Grace and Luſtre than all Things elſe beſides. She was bleſſed with great Endowments of Mind; ſhe was a Lady of very great and extraordinary Parts, highly ingenious, of quick Apprehenſion, of firm Memory, and of moſt ſolid Judgment; ſhe had a moſt curious and fine Way of Speaking and Writing; the *one* all know that ever had the Honour to converſe with her, and ſhe hath left laſting Monuments of her great Abilities in the *other*; ſhe was a moſt obedient and dutiful Daughter; ſhe was of a moſt generous and charitable Diſpoſition, which ſhe expreſſed upon all fit Occaſions, and particularly at her Death, by that liberal and conſiderable Legacy which ſhe gave to the Poor: All which joined with her great Piety, made her an Ornament to her Sex, and a Pattern moſt worthy of Imitation.

I ſhould be tedious if I ſhould but barely mention all thoſe Things that were commendable in her; but muſt contract, and what I have further to add, I ſhall compriſe under theſe three Heads.

Modeſty, *Humility*, *Piety*, every one of which ſhe was very eminent for.

Firſt, *Modeſty*. This is a great and becoming Virtue; with which Virtue this Lady was moſt eminently adorned, being extremely modeſt; having a perfect Abhorrence, and utter Averſion to any Thing that might but ſeem to treſpaſs upon it; never being able, without the greateſt Deteſtation, to hear any Diſcourſe that had the leaſt Tendency to Levity or Wantonneſs. All her Diſcourſes, all her Behaviour, all her Actions were guided by the ſtricteſt Rules of Modeſty.

Secondly, *Humility*. For though none were more deſerving, yet none had a lower Opinion of themſelves than ſhe; ſhe always thought meanly of herſelf, yet was ſhe free from the abject Meanneſs of Spirit which ſome miſcall Humility; none could have more to puff them up than ſhe had, but ſhe very well knew how great a Folly it is to be proud of any Thing, ſince all that we have we receive from God. Her Care was to improve well the Talents God entruſted her with to his Glory, from whom ſhe thankfully acknowledged ſhe received whatever good Thing ſhe had; in this, following the great Pattern of Humility, our Bleſſed Saviour, never taking to herſelf the Praiſe of any Thing, but aſcribing all to the Grace of God. She was, to uſe the Apoſtle's Phraſe, *clothed with Humility*, the humble Diſciple of an humble Saviour, *of the ſame Mind*; that is, the ſame lowly Frame and Temper of Spirit which was in Chriſt Jeſus, was, as the Apoſtle requireth ſhould be in us, in her alſo.

Laſtly, her *Piety* was of the right Stamp, not formal, but real; not by Fits and Starts only, but conſtant and uninterrupted; not partial, picking and chuſing ſome of God's Commandments, and diſregarding the reſt; but univerſally having Reſpect to all God's Commandments. She daily ſet a-part a Portion of her Time for the Service of God, which ſhe ſpent in Prayer, reading the Holy Scriptures, aud other Good Books, Meditation, *&c.* and if ſhe was at any Time prevented by Company, or Diverſions (which were always harmleſs and innocent) or by any other unavoidable Accident, ſhe would be ſure to make it up another Way, and would not rob God and her Soul of the Time ſet a-part for them. Beſides her private Devotion, which I believe ſhe never omitted, ſhe never failed to be at the Prayers of the Family, unleſs ſhe was hinder'd by Sickneſs, or was abroad, which ſhe ſeldom was at Prayer-time; ſo that I can ſcarce remember that ever ſhe was abſent, behaving herſelf very devoutly and reverently with all imaginable Fervency, and the moſt profound Humility, putting up her Prayers to God, preſenting them at the Throne of Grace in ſuch a decent Manner, in ſuch a lowly Poſture of Body as becometh Supplicants, and as the infinite Majeſty of that God to whom we pray doth require. And as frequent ſhe was at the publick Prayers of the Church, which ſhe continually attended; nay, would often go when her Health would ill admit of it, being deſirous to omit no Opportunity of ſerving God in his own Houſe, his Houſe of Prayer, where ſhe was wholly intent on the Duty ſhe was about, joining with the greateſt Devotion and Earneſtneſs; and at Sermon-time, as I have obſerved when I have occaſionally preached here, ſhe was a very diligent, ſerious and attentive Hearer; and as ſhe was thus conſtant at the Publick Prayers of the Church and Sermon, ſo was ſhe alſo at the Holy Communion, which to the End of her Life ſhe frequented, having received the Holy Sacrament at Church on *Chriſtmas-Day*, [c] the laſt Opportunity ſhe had of receiving thoſe bleſſed Viands; which Duty ſhe never went about heedleſly or inconſiderately, but uſed the greateſt Care and Diligence poſſible to fit herſelf for it, always ſetting a part ſome Time for Preparation, practiſing the Apoſtles Advice, examining herſelf, and that ſtrictly too, before ſhe would preſume to eat of that Bread and drink of that Cup, which ſhe did with a Devotion and Reverence ſuitable to that great and holy Duty.

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[a] Of *London*. [b] In *Eſſex*, near *Great Bardfield*.

Which Piety is the more commendable, becauſe it was an early one; ſhe remember'd her Creator betimes in the Days of her Youth, devoting the beſt and prime of her Days to his Service. The Comfort which the Remembrance of her well-ſpent Life gave her, ſupported her under all her Sickneſs, which made her not only not afraid to die, but if it were God's Will to deſire that ſhe might die; which ſhe deſired, not out of any Impatience for what ſhe ſuffer'd, or out of Diſcontent, or Diſſatisfaction; but, as ſhe herſelf aſſured me when I viſited her in her Sickneſs, out of a firm Hope ſhe had, that God would pardon her Sins through the Merits of Chriſt, by whoſe alone Merits ſhe hoped for it; and that God, of whoſe Favour ſhe had a well-grounded Aſſurance, would beſtow upon her thoſe great and unconceivable Felicities of the other World, which ſhe ſtedfaſtly believed, and hoped, through the Mercy of God, and Merits of Chriſt, to partake of: It was this which made her deſire to be diſſolved, that ſhe might be with God and Chriſt, which is beſt of all; or to give it you in her own Words, from a Letter which ſhe left to comfort a dear Relation under this ſo great a Loſs; having ſpoke in that with ſome Certainty of her future Happineſs, ſhe thus ſaith: *I ſpeak not with this Confidence of my future Felicity, through any Opinion of my own Virtue and Goodneſs; alas! no, I am deeply ſenſible of my Deficiency in both, and that I deſerve nothing but eternal Puniſhment; but all my Dependence is on the Merits of my Saviour, who, I hope, will never caſt off a Soul to whom he hath given the Grace to truſt in him. This is the Ground of my Aſſurance, which (though perhaps attended with ſome Fears) is ſtill maintain'd, by meditating on the boundleſs Clemency of my Creator and Redeemer.* Theſe are her own Words; it was this which made her ſo willing to die, having that to cheer her, which is the greateſt Comfort we can have when we come to die, that ſhe was exchanging this ſhort troubleſome Life, for a bleſſed eternal one.

It pleaſed God to viſit her with a long and tedious Sickneſs; and though her Sickneſs was ſevere and long, though ſhe endured much Pain, and had many weary and reſtleſs Nights, yet did no one ever hear a murmuring and complaining Word from her; but looking up to God, and conſidering that it was he that afflicted her, ſhe quietly and patiently ſubmitted herſelf to his correcting Hand.

Died December 31, 1690; *and buried the* 15*th of* January *following, at* Great Bardfield *in* Eſſex.

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[c] A. D. 1690.

The CHARACTER *of the Moſt Rev. Dr.* WILLIAM SANCROFT, *Lord Arch-biſhop of* Canterbury. *

THOUGH I am very conſcious to myſelf, that my Abilities are not equal to this Attempt, which I have at your Requeſt undertaken; which is to give you a ſhort Character of that moſt reverend *Prelate*, Dr. *William Sancroft*, late Lord Arch-biſhop of *Canterbury:* Yet I have rather choſen to ſacrifice my little Reputation to your kind Importunity and the publick Cenſure, than that this little Volume of Sermons ſhould go *unpreſac'd* to the World. I am exceeding ſenſible of the Boldneſs herein of the moſt ingenious Deſigner, to draw his Picture as it ought to be; and the moſt ſkilful Hand would be at a Loſs for the true Features and Lineaments of this great Man; but the beſt, though the moſt difficult, Enterprize ought not to meet with any Diſcouragement, when it is deſign'd well; and not only for a private, but a publick Good too.

His Life was the Tranſcript of thoſe excellent Endowments and Virtues, which uſually adorn'd the Lives of the *primitive Biſhops*; as no one could know more what belonged to the Character of a true *Prelate*, ſo none practiſed it better. He gradually arrived to his Greatneſs, by early Notices in the World: And while a Youth, and under the Government of his *Parents*, he was always addicted, through the Pregnancy of his Genius, to a great Senſe of *Piety* and *Goodneſs*, and out-ſtripped the great Care and Education of his *Maſters*, by the large Steps and Progreſs he daily made in Learning and Religion.

Cambridge was the Place he came to, when he firſt appeared in the World, and ſo became the happy Mother of this renowned *Prelate*, in the very Bloom of his Years; which is a juſt Honour to that great Seat of Learning, and which any other *Univerſity* I am ſure would juſtly boaſt of. He was ſettled in *Emmanuel* College; and no ſooner there, but he gave the World thoſe early Hopes of him, as he made good preſently after, in many of the great Actions of his Life.

His Accompliſhments in *Human Literature* were very ſurprizing, and within a very little While after his being there, he became Maſter of the whole Circle of it; which upon all Occaſions, in Publick as well as in Private, ſhewed itſelf very remarkably. In this he had a peculiar Talent, being an admirable *Critick* in all the Antient and Claſſick Knowledge, both among the *Greeks* and *Romans*. He had thoroughly digeſted all their Learning, in *Poetry* and *Hiſtory*, and this without the leaſt Affectation or Vanity, or Oſtentation of Learning. He attained to that Perfection in it, that as it was his Diverſion, ſo he made it an Advancement to his other Studies. He made it ſubſervient to the carrying on his unwearied Labours in *Theology*. In this he ſpent the greateſt Part of his Time, and cultivated the Soil, in which it was planted to ſo great a Height, that it became exceeding fruitful.

The great Men of that Time, who were juſtly celebrated for Learning, and honoured with thoſe Rewards in the Church, that might make them publick Benefits and Examples to the World, quickly took Notice of him, as a Perſon who was growing into Greatneſs, and whoſe extraordinary Parts and Abilities would ſoon ripen him for the greateſt Employments his Profeſſion could entitle him to. He was intimately known to all the learned Biſhops of that Age, and particularly to the moſt reverend Dr. *John Coſens*, Lord Biſhop of *Durham*, who had ſingled him out to be his Chaplain, and (which was a far greater Honour to him) his Friend and Confident. He was moſt intirely beloved by all the *great ones*, both in Church and State, and ſo might have commanded whatever he could have deſired in the Church from thoſe, who had ſo many excellent Preferments in their Donations: But Privacy and a retired Life, was the only Thing he coveted, and preferr'd to all the greateſt Employments they could beſtow upon him; becauſe this did beſt improve his Mind, as it gave him the largeſt Opportunities of laying in the greateſt Stock and Treaſure of

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* In a Letter from *M. M.* to his honourable Friend *R. T.* prefixed to Arch-Biſhop *Sancroft's* Sermons, printed at *London* 1694, in *Octavo*.

Knowledge and Wiſdom, which he eſteem'd above all the Honours and Wealth in the Kingdom.

He never did deſire either to be rich or great, but to be as *knowing* as he could be, which he thought could never be obtained but by Eaſe and Quietneſs, and by Pains and Study, which are very much interrupted by publick Buſineſs and Employments. And being therefore bleſſed with admirable natural Parts, and Qualifications of Mind, he reſolved to take this Courſe, to obtain the End he aim'd at, of gaining as much Learning as he could, to render him every Way ſerviceable to his Profeſſion, and to the World.

He had an Underſtanding that was extended to all the Parts of uſeful Knowledge, and this improved by Travel and foreign Converſation. He ſpent ſome Years in *France* and *Italy*, amongſt the moſt learned Perſonages that thoſe Countries could boaſt of. Here he proſecuted his Studies with an indefatigable Induſtry, courted and beloved by every one, for the ſingular Modeſty and Affability of his Mind and Temper, and for his great Attainments in all Manner of Knowledge, that could render him not only an Honour to his Country and Profeſſion, but highly acceptable to all learned and ingenious Perſons.

Some Time before the *Reſtoration* of our *Government*, he returned to his native Soil, and lived in that *Privacy* and *Retirement*, which was ſo ſuitable to his Temper, till the Place of his Education in the *Univerſity*, became the Scene of his Government; wherein that *College* may juſtly boaſt of its Happineſs, by Reaſon of the great *Prudence* and *Wiſdom*, which was viſible to every one of the *Fellows*, by his careful Management of their Affairs, giving every Day Inſtances of his great Underſtanding, and clear Inſight in the Nature of Buſineſs, and in his moſt obliging Deportment to every Member of that Society; who were encouraged by his great Example, to laborious Study, and to the Proſecution of the greateſt Attempts in Learning.

Here he ſtayed not long; but was by that wiſe and diſcerning Prince, King *Charles* II, recommended to the *Deanery* of St. *Pauls:* St. *Pauls* being, through Length of Time, and a barbarous *Rebellion*, become very much decayed and ruined, it was neceſſary that ſo charitable a Perſon ſhould be fixed in that Poſt, in order to contrive Ways for the Repairing of her Breaches, and the Decays ſhe then lay under. None I am ſure had a larger Heart for ſuch an Undertaking, and a more eager Inclination to endeavour all he could to reſtore her to her former *Beauty*: And in order hereunto, while he ſate in this *Chair*, no one could have huſbanded her *Revenues* with a more frugal, and yet decent Oeconomy, in order to advance her to her Greatneſs, wherein ſhe appear'd in former Ages. But while he was carrying on this noble Deſign, it fell a Sacrifice to that diſmal Conflagration, [a] and had *Burning* inſtead of *Beauty*. However, this fatal Judgment which befel this renowned City, and noble Structure, which had been the Honour of our Nation, and the Admiration of all the World, for many Ages, did not leſſen his ſingular Zeal for the *Houſe of God*. His Labours and Sollicitations in order to the rebuilding of it, were unwearied, and he was as diligent to raiſe this reverend *Pile* out of its Aſhes, as he had been before to ſupport it in its Ruin.

Here he continued for many Years, adorning the Poſt he was in, by rebuilding the *Deanery*, and improving its Revenue, and carrying on his great Reſolution of doing all the Good he could to the Church in general, and to his *own* in Particular. While this was the daily Object of his Thoughts and Actions, he was unexpectedly, and without the leaſt Inclination in himſelf, advanced to the *See* of *Canterbury*. This Promotion, as it was an *Act* of *Grace*, which flowed from the great Benignity of his Prince; ſo it was the Effect of that Judgment in his Majeſty, which all the World acknowledged to be remarkable in him. And indeed it was not poſſible for him to lie long hid, though he induſtriouſly ſought it, and ſeemed rather to be earneſtly compelled to the Acceptance of it, than through any natural Deſire after Greatneſs diſpoſed towards it. No ſooner that the World knew of his *Nomination* to the *See*, but his Advancement thither met with an univerſal Joy and Satiſfaction. Every one were ſenſible of what happy Days this truly *Primitive and Apoſtolical Church of England* would enjoy under his zealous Patronage, and how much *Learning* would flouriſh in theſe *Kingdoms*, under his auſpicious Influence and Protection. And ſo indeed it hath, *He* being generally known to be a hearty and faithful Friend to all that had any Merit to expect his Favour, or deſire it. He carefully ſought out ſuch Perſons for the *Service* of the *Church* in thoſe *Preferments* that fell within his Gift, as were of approved Abilities, of great Learning, and of exemplary Lives and Converſations. He had a Heart enlarged to the greateſt Hoſpitality that could be, and his Charity was diffuſive to all Manner of Objects relating thereunto. He was a conſtant Friend to *Learning*, to *Religion*, and to our *Eſtabliſh'd Church*, and deſigned to wear away the Remains of his Life, his Eſtate, and his Intereſt for the Encouragement and Preſervation of them. He had for many Years been collecting a uſeful Library of the beſt Books in every Science, but particularly *Philology*, *Hiſtory*, and *Divinity*; and theſe of the beſt Editions, which he at firſt deſign'd for the publick Library at *Lambeth*; but afterwards he alter'd his Intentions, and ſent this noble Preſent to his own College.

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[a] In 1666.

He was a great Admirer of the Excellency of our *Liturgy*, in the laſt Alterations of which, juſt after the Reſtitution of our Government in *Church* and *State*, as he was very much concerned; ſo he was a conſtant Attender on the publick Worſhip of God, both in Private and Publick. His Behaviour was always exceeding grave, and compoſed; and whenever preſent at the publick Service of the Church, he had not only a Habit of Seriouſneſs viſibly dwelt upon his Mind and Spirit, but a reverend and profound Humility, which appeared in the great Devotion of his Heart. In a Word, he had all the Virtue and Qualification, both of a great and of a good Man; he was a wiſe *Prelate*, a moſt learned *Divine*, an univerſal *Scholar*, a juſt *Man*, a faithful *Friend*, a kind and tender *Maſter* to his Servants, a great *Benefactor* to others, a thankful *Beneficiary*, where he was obliged, himſelf a zealous *Aſſerter* of his Religion, againſt *Popery* on the one Side, and *Fanaticiſm* on the other; and (in ſhort) all the ſingle Perfections that make many Men eminent, were united in this *Primate*, and render'd him illuſtrious.

Thus I have ventured in Haſte to give you my Thoughts of this moſt reverend *Prelate*, while he lived; and I am confident you earneſtly expect, at the ſame Time, I ſhould ſay ſomething how he died. All that I ſhall obſerve, is, that his Retirement into the Country was wholly in order thereunto, that he might lay his Remains in the very ſame Soil, where he firſt received his Being. His Time was ſpent moſt in Preparation for his great Change, which he expected with the ſame Joy and Pleaſure of Mind, as others are wont to do their Advancements to Honour and Greatneſs. The World was what he never loved, but only for thoſe Opportunities it gave him of doing Good. He parted with his Life with the ſame Submiſſion to Divine Providence, as the *Chriſtians of old* did, with an humble Chearfulneſs and Reſignation of Spirit. He ſpent moſt of his Time in private Devotion and Charity, in daily Prayers to God for himſelf and the whole World, in Reading and Meditations, and whatever Duties are neceſſary for a good Man, and a dying Chriſtian. He was ſome Months before he died, ſeized with a Fit of an Ague, which confined him to his Bed for many Weeks. The third Fit proved ſo exceeding violent, that it was in great Likelihood to have maſter'd his Nature and Conſtitution, and carried him off; every one about him thinking, and his Grace likewiſe finding, his Strength ſo far gone, that it ſeem'd impoſſible for him to have grappled with another. However, it was diverted, though againſt his Inclinations, by the *Cortex Peruvianus*, [b] being more deſirous to die than to live.

He was for many Days in Proſpect of Death, which he ſaw as it approached, and felt it come on by Degrees; and to the very laſt Minute of his expiring Breath (having placed himſelf in a Poſture of dying, and ordering the *Recommendatory Prayer* in the *Service* of the *Viſitation of the Sick* to be read to him, he immediately reſign'd his Breath to Almighty God) and thereby gave all that were about him great Cauſe to admire his *Faith* towards *God*, his *Zeal* to his *Church*, his *Conſtancy* of *Mind*, his *Contempt* of the *World*, his univerſal *Charity* to all Mankind, and his chearful Hopes of Eternity.

He died on the Twenty fourth of *November*, [c] between Twelve and one of the Clock, and was buried on the Twenty ſeventh, between Eight and Nine, very privately (as he himſelf order'd it) in *Freſingfield* Church-Yard, on the *South-ſide*, as near the Wall as they could lay him. A Place indeed of his own Chuſing, ſixteen Years ſince, at which Time he was nominated to the *See* of *Canterbury*; but before his Inſtalment, he took a Journey down into *Suffolk*, to ſee his Relations and his native Place, and then told his Friends, they ſhould bury him there, in caſe he ſhould die in that Country: Though afterwards he changed his Intentions, and made a Place for his Interment in his own Palace at *Lambeth*; but upon his Deprivation, and Return to the Place of his Nativity, he reaſſumed his former Reſolutions, and diſpoſed of his Body as above-mention'd, and his Soul into the Arms of his deareſt Saviour.

What then remains for us, but to preſerve the Merit of his great Virtue always freſh in our Minds, and expreſs as far as we are able, the Copy of them in our Practice; for this will be the beſt Way of remembring the Dead, which brings in moſt Advantage to the Living; and the trueſt Way to honour him, is to imitate what was ſo good, and highly commendable in him: When the Piety and Humility, the Juſtice and Charity, and all the other excellent Endearments of this *Great Perſon* are kept alive, and ſhewn in the Converſation of thoſe that ſurvive him. It is only theſe Virtues which have carried thoſe that have gone before us, and which can carry us too, in the End, to a joyful Reſurrection.

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[b] Jeſuits Bark.

[c] 1693.

Thus, worthy Sir, I have, at your Requeſt, ventured to give you a brief Account of this moſt *excellent Prelate*; and am very conſcious to myſelf, the *Character* I have given you of him, is infinitely ſhort of his extraordinary Merit. I might have inſiſted upon many peculiar Paſſages of the Life and Actions of this *Great Man*, which would have been more honourable to him, there being no Way ſo advantageous of drawing out excellent *Perſons*, as by ſhewing the Draught which they have made of themſelves, their own moſt commendable Actions making them more truly illuſtrious, than all the Paint and Varniſh of an abſtracted Eloquence; eſpecially becauſe this is of more Uſe, and a better Help to Imitation.

But I have choſen rather to give you my Thoughts of him in the general, not doubting but ſome more perfect and larger Account will, in due Time, be publiſh'd concerning him. However, I have this Satisfaction, that you will I am ſure accept of my poor Endeavours herein, having obeyed your Command with the ſame Chearfulneſs and Readineſs, wherewith you are wont to oblige,

SIR, Your Moſt Humble

And Obedient Servant,

M. M.

The CHARACTER *of* BERNARD CONNOR, *M. D. by* WILLIAM HAYLEY, *D. D. Rector of St* Giles's *in the Fields.* *

OUR *deceaſed Brother* God has called away in the Vigor of his Youth, about the Thirty third Year of his Age, when the World was in Expectation of great Things from him, and when poſſibly Improvement in *natural Knowledge*, Reputation in his Profeſſion. and Advancement in his Fortune, filled and employed his Thoughts. He had lived a virtuous and a ſober Life, free from thoſe Extravagancies which Men in the luxuriant Bloom of Youth and Wit are too often carried into, and by which they run into a haſty Decay.

But though he had been free from the Debauches of the Age, yet what he ſeem'd moſt to lament at his Death was, that he had not been better prepared for it, and that he had not employed more of that Time which he ſpent in the Search of *Nature*, and the Entertainment of *Philoſophy*, in the more *uſeful* Search into the State of his *Soul*, and the Concerns of a *future Life*.

He was born in *Ireland*, and educated in the Communion of the Church of *Rome*, and remained in his own Country, as I am informed by his Friends, till about the *twentieth* Year of his Age; when in order to cultivate his Studies, and to apply his Mind to *Phyſick*, and work out his Fortune, he betook himſelf to *travel*. His Parts and Conduct were ſoon taken Notice of in the Court of *France*, where the Care and Government of the Sons of the high *Chancellor* of *Poland*, who were then in that Kingdom, was committed to him, and he attended them in their Travels into *Italy*, *Sicily*, *Germany*, &c. which gave him Opportunity of making many conſiderable Obſervations in thoſe Countries. At his Arrival in *Poland*, whither he accompanied theſe Gentlemen in their Return, he was made *Phyſician* to the late *King*, and by him recommended to his Daughter, the *Electoreſs* of *Bavaria*, to have the Care of her Health. After ſome Stay at the *Elector*'s Court, he departed thence with ſeveral Marks of Eſteem and Favour, as he had before done from the Court of *Poland*, and he came through *Holland* into this *City*, where he was admitted into the *Royal Society* and the *College of Phyſicians*.

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* From the Sermon preached at St. *Giles's in the Fields*, *October* 30, 1698; and printed at *London*, 1699, in *Quarto*.

Whether it were only to perfect himſelf in *Phyſick* that he came into *England*, where our Profeſſors have deſervedly the Reputation of excelling thoſe of their neighbouring Nations, or whether his riper Years gave him other Opinions in Matters of *Religion* than would have been tolerated in the Court, whence he came, I had not Opportunity of informing myſelf. In fact, he had not been long in *England* but he came ſo far acquainted with our Doctrine and Diſcipline, and *approved* of both ſo well, that he profeſſed himſelf a Member of *our Church*. What were the main Arguments and Inducements to his *Converſion*, though I could wiſh they were publick, I could not particularly examine; for I knew not of his Sickneſs till two Days before his Death, when he was very weak; and I was then ignorant of his having been bred up in the *Roman* Communion, and had I known it, I ſhould ſtill have thought it more neceſſary to employ that little Time his Weakneſs would enable him to hold a Diſcourſe, in examining his preſent *Sincerity* and directing him in his *laſt Work*, than in enquiring into the *Occaſions* and *Reaſons* that brought him to a Change of his *Religion*.

He had in his Sickneſs, before his Diſtemper arrived to a great Height, and while he was in his perfect Senſes, made his *Will*, in which he left five Pounds to the Poor of this Pariſh where he now lived, and deſired that if it ſhould pleaſe God to take him out of this World, I might preach him a *Funeral Sermon*, and that it might be made publick; his Friends let me know this, and at his and their Requeſt I viſited him; I found him very much decayed in Strength, but perfectly ſenſible, as he had ſtill been, in the Intervals of his Fits, though the Height of his Fever put him into *Ravings*. As ſoon as I ſaw him, he requeſted of me what his Friends had told me beforehand; aud I preſumed his Deſign in it was, that he might be vindicated from the Suſpicion of ſome *Heterodox Opinions* which his Cenſurers imputed to him, as well as that his Death might be the Occaſion of an uſeful Diſcourſe to the Living. I therefore told him, that in caſe I complied with his Deſire, I thought it would be expected I ſhould ſay ſomething of a *Perſon*, whoſe *Writings* and *Character* had render'd him ſo much known to the World, and had given Occaſion to ſome People to ſpeak *doubtfully* of his *Principles* in *Religion*; and that for this Reaſon, among other, it would be very proper for me to have ſome Satisfaction from him, as to his *Faith*; upon which I put ſeveral Queſtions to him, as *whether he believed the Goſpel? Whether he gave Credit to the Miracles that are there recorded, and look'd upon them as Atteſtations of the Truth of the* Chriſtian Religion? *Whether he believed that* Jeſus Chriſt *was the Saviour of the World, and that he came to be our Propitiation, and to ſatisfy Divine Juſtice for the Sins of Mankind?* To which, and ſuch like Queſtions he anſwer'd *affirmatively* with great *Earneſtneſs*; and when I diſcourſed him on the Subject of that *Book* of his, which occaſioned Suſpicion of his Principles, he declared that he had no Intention to prejudice *Religion* thereby, and remitted me to his Grace the *Arch-biſhop* of *Canterbury* for farther Satisfaction, to whom he ſaid he had explained himſelf in this Matter, and as an Atteſtation of his Sincerity, had received the *Sacrament* upon it, at the Pariſh Church of *St. Martin's in the Fields*, which I have ſince found to be true.

I then began to examine him as to the *State* of his *Soul*, what *Senſe* he had of his Sins, and what *Remorſe* for having at any Time offended God? And whether he were perſuaded of the Neceſſity of *Repentance* and *Amendment* of Life, in order to gain the Salvation purchaſed by *Jeſus Chriſt*? To all which he gave me ſatisfactory Anſwers, and expreſſed great Sorrow for the *Sins* and *Errors* of his Life paſt, and then join'd with us very *devoutly* in the Prayers of the Church, in the Office for the Viſitation of the Sick.

In the *Afternoon* of the ſame Day, I went with a Deſire to have had ſome farther Diſcourſe with him; but the Violence of his Fit being upon him, he was not in a Condition to be ſpoken with.

The next Morning I viſited him again, and found him in one of his *Intervals*, ſtill *ſenſible* but very much *weakned*. I took this Occaſion to talk with him more particularly concerning his Principles, and upon mentioning the *Merits* of our *Saviour*, aſk'd him whether he depended intirely on the *Merits* of *Jeſus Chriſt*, and his *Interceſſion* for Pardon of his Sins, and Reconcilement to God? And he made Anſwer, that he *relied only on the Merits of his Saviour*, He was then put in Mind of receiving the *Sacrament*, and he ſaid he deſired it *with all his Soul*. I aſk'd him, whether, in receiving the Sacrament, he had in his View the profeſſing himſelf a Diſciple of *Chriſt*, and a Member of *his Body* the *Church*? And if, in receiving it from *my Hands*, he deſired to profeſs himſelf a Member of the *Church of England*, which Queſtion being a *ſecond* Time diſtinctly put to him by a Friend of his then preſent, he anſwered with very great *Seriouſneſs* that he did. Then I put him in Mind of his *Neglect* of receiving the Sacrament, which he had not done ſince about *two Years* ago, when he communicated at St. *Martin*'s, and he expreſſed a Sorrow for it. By all this I thought he ſufficiently purged himſelf from the Imputation of *Deiſm*, *Socinianiſm* or *Popery*, I look'd on him as a *true penitent* Member of the *Church of England*, and I gave him the Sacrament. He received it with Signs of very great *Devotion*, with Expreſſions of hearty *Repentance* for all the Sins and Follies of his Life, and earneſt Petitions for Pardon; and ſo I left him, as far as we could judge, in a *Chriſtian* Diſpoſition for Death, which I look'd upon as very near.

Theſe are Things which I think myſelf obliged to give a particular Account of, partly to anſwer what I conceive was the *Deſign* of the Deceaſed, and partly upon Occaſion of an *Accident* that happen'd ſome Hours after I left him; which perhaps it will be thought not *fair* to conceal. A certain Perſon, who it ſeems was a *Romiſh Prieſt*, came to the Doctor's Lodgings, and deſired very earneſtly to ſee him, delaring that he was his *Country-man*, his *Friend*, and his *Relation*; thoſe about him, looking upon him as very near his Departure, were unwilling he ſhould be diſturbed; but upon great *Importunity*, did at laſt grant the *Stranger* Admittance, who coming to the Bed-ſide, call'd the Doctor by his Name, and ſaluted him *three* Times before he regarded; but at the third Time, he cried out, *For God's Sake aſſiſt me.* Upon which the Company was prevailed with to leave the Room; but the Doctor's moſt intimate *Friend* returned to the Door, and heard the Doctor repeating over his *Confiteor* in *Latin*, in a very *huddled* Manner; upon which the *Prieſt* gave him *Abſolution*, and then aſk'd him whether he would have *extreme Unction*, and the Doctor ſaid *yes*, after which it is ſuſpected it was given him.

Now here could I imagine the Doctor was in his Senſes, and that he was really in his Heart of the *Roman* Communion, while he only acted this Part in the *laſt Scene* of his Life, I ſhould look upon it as a very great *Stain* on his Memory; and I am perſuaded it would give every Body a ſhocking Idea of that *Religion*, which would allow a Perſon ſo to *prevaricate* both with God and Man.

But I confeſs I believe his Judgment was now quite decayed, and that he did not know what he did; for he was thought dying by thoſe about him, though he recover'd out of that Agony and lived till next Day. His *Friend* aſſures me, that in his Sickneſs he turn'd away another *Romiſh* Prieſt, who would have ſeen him, that the Doctor *thanked* him for it, and deſired that none of thoſe Perſons (adding a *reproachful* Word, which I do not think decent to publiſh) ſhould be admitted to him, and that it was the *Doctor's own Deſire* that I ſhould attend him in his Sickneſs; and I cannot ſee what Occaſion there ſhould be for ſuch a Piece of *Diſſimulation* if he had been of the *Roman Communion*. Now if the Caſe were thus, that he was really paſt his Senſes, it cannot but give us ſome Reſentment of the *Confidence* of Perſons, who will take ſuch Liberties in our Land as to obtrude themſelves upon the dying Members of *our Church*, when they know what Severities any *Proteſtant* muſt expect, who ſhould dare to do any Thing like it in a *Popiſh Country*. And it muſt give us ſome *Indignation* againſt the *Vanity* of that *Church*, which hopes to ſave a Man by *Words* ſaid over him, in which he bears no Part; and againſt the *Profaneneſs* of thoſe *Prieſts*, who proſtitute the moſt ſacred Parts of their *Religion* to thoſe who have no *Faith* in them, or *Regard* for them. However it be, I thought it a ſincere Part to lay the Thing open as it happen'd, that it might not be pretended that any Thing was concealed which ſhould argue him of the *Roman* Communion; or that *we* do, what we juſtly reproach our *Adverſaries* for, endeavour to gain Credit to our Church by *feigned* and *pretended* Converſions.

Died in October, 1698; *and buried the 30th of the ſame Month, at* St. Giles's *in the* Fields.

The CHARACTER *of Mrs.* ELIZABETH BURNET,†

by T. GOODWYN, *Arch-deacon of* Oxford.*

TO give an Account of the Life and Character of this excellent Perſon, is a Task indeed, which I was very much afraid to undertake, and would rather have left it to a far better Hand; but it being put upon me by thoſe whom I could not deny, who knew my Acquaintance with her in a Friendſhip of many Years; I have adventured to draw it up in ſhort; ſhort I may ſay, for I am conſcious to myſelf that I have repreſented her but imperfectly. However, I can truly affirm, that it contains nothing but what I have gather'd from my own Obſervation, and from the beſt Enquiries I could make of thoſe that knew her well, and who were equally concern'd with myſelf, to have nothing ſaid of her but what might be fully depended upon, and the rather within than beyond the Truth.

She was born the Eighth of *November*, in the Year 1661, being the eldeſt Daughter of Sir *Richard Blake*, Knight, the Fifth Son of *Thomas Blake*, of *Earontoun*, in the County of *Southampton*, Eſq; of an eminent Family, and of *Elizabeth* the Daughter of Dr. *Bathurſt*, a Phyſician in *London*, one of eminent Piety, and of the moſt conſiderable Men of his Profeſſion in his Time.

At Eleven Years old ſhe began to have a true Senſe of Religion, and read with great Application the Books that were put into her Hands, but was not quite ſatisfied with them, aſpiring after more ſolid and ſublimer Notions, than what ſhe found in them. On this Account it was, that more than ordinary Care was taken to make her think meanly of herſelf, ſhe being bred up in the greateſt Privacy poſſible.

At a little more than Seventeen Years of Age, ſhe was married to *Robert Berkeley* of *Spetchly*, in the County of *Worceſter*, Eſq; Grandſon of Sir *Robert Berkely*, that was a Judge in King *Charles* I's Time; which was procured chiefly by the Means of that Apoſtolical Man, Dr. *Fell*, late Lord Biſhop of *Oxford*, who was that young Gentleman's Guardian, and had taken the Care of his Education. That great Prelate, ſo famous for his Piety and Learning, thought that the aſſiſting him in that Match was the greateſt Service he ever did him.

When ſhe came into that Family, ſhe found this Gentleman's Mother a zealous Papiſt, and a Woman of a good Life. This put her upon taking eſpecial Care to ſtudy her own Religion in a larger Compaſs, in order to underſtand the Controverſies between our Church and the Church of *Rome*, that ſhe might be able to preſerve her Huſband and herſelf from the Artifices and Inſinuations of the *Popiſh* Prieſts, and the Influences of his Mother, who had great Intereſt in him. But yet, conſidering the particular Turn of his Mind, and the great Deference he had to his Mother, ſhe found herſelf obliged to be very tender and careful, that he might not be diſturbed with unneceſſary Diſputes about Religion; in which, and in her whole Management in this Reſpect, there appeared a Diſcretion admired by all that knew her.

At the ſame Time ſhe obliged herſelf to a more than ordinary Strictneſs, in all the Offices of Piety, and in her whole Conduct, that ſhe might adorn her own Profeſſion by a ſuitable Practice, conſtantly governing herſelf by the Rules of true Religion, and of a ſevere Virtue. And therefore living in the Country, where ſhe had much Leiſure, ſhe ſpent great Part of her Time in Devotion and Reading: And when ſhe would divert herſelf with Work, ſhe generally had ſome Perſons to read to her. When her poor Neighbours came to viſit her, which being encouraged by her, they often did, that ſhe might inſtruct them without ſeeming to take too much upon her, ſhe would frequently read good Books to them.

In this Manner ſhe lived for Six Years, being eſteem'd and loved by all that knew her; even by thoſe, who, on the Account of different Opinions in Religion, were likely to be moſt prejudiced againſt her.

† Late Wife of the Right Rev. Dr. *Gilbert Burnet*, Lord Biſhop of *Sarum*

* From the Account of her Life, [illegible]x'd to her *Method of Devotion*, printed ſeveral Times at *London* in *Octavo*.

In King *James*'s Time, when the Fears of *Popery* began greatly to encreaſe, and Biſhop *Fell* died, who had great Influence over Mr. *Berkely*, and viſited him once a Year with ſtill greater Satiſfaction in the happy Choice of a Wife which he had made for him, to prevent his being wrought upon by his Relations, at a Time when they had mighty Hopes of their Religion being ſettled here, ſhe prevailed with him to go to *Holland*, and travelled with him over the Seventeen Provinces; where on the Account of his Relations, they met with an unuſually kind Reception in the *Popiſh* Provinces: Letters being ſent without their Knowledge to *Bruſſels*, *Ghent*, *Liege*, and other conſiderable Places, recommending her in a very particular Manner, as one that, had ſhe been, as they call it, of the Catholick Church, her Piety and Virtue were great enough to entitle her to the Character of a Saint.

After this, they both fix'd at the *Hague*; where ſhe was ſoon known, and grew into the Eſteem and Friendſhip of Perſons of the higheſt Rank, till about the Time of the Revolution, then they returned into *England*, and went to *Spetchly*, his Country-Seat.

Here ſhe went on in the happy Courſe of Life ſhe was at firſt engaged in, increaſing continually in Knowledge and good Works. She had generally ſome young Perſons in her Family, whom ſhe well improved, both by her Inſtructions and Example; ſo that there was quickly a viſible Alteration made in them.

Her Knowledge and Virtue made her every Day more and more taken Notice of in that Country. She contracted an intimate Friendſhip with the then Lord Biſhop of *Worceſter*, who has left ſo great a Name behind him for his eminent Piety and Learning, Dr. *Stillingfleet*: He to his Death continued in an high Eſteem of her, and has been often heard, upon ſeveral Occaſions, to ſay, that he knew not a more conſiderable Woman in *England* than ſhe was. Nor was ſhe leſs eſteem'd by the Dean of that Church, the preſent Lord Biſhop of *Oxford*, [a] who had always a high Value for her. But the Lord Biſhop of *Worceſter*, [b] that now is, having a particular Relation to her, treated her always with ſuch a Reſpect, and expreſſed his Eſteem of her on all Occaſions in ſuch Terms, that her great Humility and Modeſty made her aſhamed to receive it. Thus ſhe continued to live with Mr. *Berkely* till the Year of our Lord 1693, when he died, and was buried with his Anceſtors at *Spetchly*.

In her Widowhood, as ſhe had more Time and Leiſure, ſo ſhe applied it wholly to Devotion, to Reading, to Acts of Charity, and the Offices of Friendſhip; particularly ſhe took upon her the Care of her late Huſband's Proteſtant Relations, as if they had been her own; and was indeed a Mother to them all, as long as ſhe lived, ſhewing a great Concern for them, and Kindneſs to them, even at her Death. She was alſo very kind and obliging to all the reſt of his Family.

She had then a very plentiful Income, which ſhe managed with great Prudence, as well as with an high Degree of Charity; and was indeed uneaſy at all other Kind of Expences, but what went that Way.

While ſhe continued at *Spetchly*, ſhe kept an hoſpitable Table, to which the Neighbouring Clergy were always welcome. She paid true Reſpect to thoſe of them that were in low Circumſtances, heartily eſteeming them for the Sake of their Functions and Labours; ſhe frequently made them Preſents of the moſt uſeful Books, and to ſome ſhe generouſly lent Money, without requiring any Security, expecting only to be paid when, by the Providence of God, they might be put into more eaſy Circumſtances.

She ſpent ſome Time in *Worceſter* at the Biſhop's Palace, with Biſhop *Stillingfleet* and Mrs. *Stillingfleet*, with whom ſhe had a moſt particular Friendſhip, and at the Commandary Houſe of *Robert Wylde*, Eſq; who took a particular Care of her, and of her Concerns; for whom, and his whole Family, ſhe had, as they well deſerved it from her, a great Meaſure of Eſteem and Friendſhip.

Mr. *Berkely* ordering in his Will a great Sum of Money to be raiſed out of his Eſtate, to erect an Hoſpital at *Worceſter* for poor People, ſhe had it much at her Heart to ſee that brought to Perfection as ſoon as was poſſible; and it pleaſed God to continue her Life till ſhe ſaw it was ſettled. Beſides the Care of this, ſhe took upon her ſeveral Charges in Relation to his Affairs, more than the Law required, in the Payment of Debts and Legacies: And here ſhe continued ſtill one eminent Inſtance of Charity, to which ſhe had engaged Mr. *Berkely* in his Life-time; which Kind of Charity is now, by the Bleſſing of God, ſpread almoſt all over *England*, in ſetting up *Schools* for the Inſtruction and Education of poor Children; which ſhe afterwards encreaſed to a much greater Number.

She ſpent a good Part of her Time at *London* with her only Siſter, the Wife of Mr. Juſtice *Dormer*, who was always very dear to her, and ſhe had an high Value for the great Integrity and Worth of the Judge.

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[a] Dr. *William Talbot*, in 1700.

[b] Dr. *William Lloyd*, ditto.

She had early an Inclination to employ her Pen in ſeveral Sorts of Compoſition, which ſhe was thought by her Friends to do to ſo very good Purpoſe, that it encouraged her to employ much of her Time that Way; and while ſhe was a Widow, ſhe made the firſt Draught of a Book (afterwards publiſhed) entitled a *Method of Devotion*, for her own Uſe only, conſiſting of ſuch Rules and Directions as ſhe reſolved to conduct herſelf by, and which indeed had been all along the Meaſure of her Practice.

She continued a Widow near Seven Years, and then was married to the Right Reverend the Lord Biſhop of *Salisbury*, [b] where ſhe found a Family of Children, which ſhe treated not with a falſe Indulgence, nor with an unnatural Severity; but with that Care and true Concern for their Education, as if they had been her own; and was indeed loved and reſpected by them, as if ſhe had brought them into the World; of which the Biſhop was ſo ſenſible, that he had, by his Will then made, left them intirely under her Care and Authority in ſo abſolute a Manner, that it has been ſeldom known that ſo much was truſted even to the proper Mothers of any Children. And the Biſhop judging right, that he brought Bleſſing and Happineſs enough into his Family, by bringing herſelf into it, deſired her to ſecure all her own Eſtate and Income to herſelf, with a Power to make ſuch a Will as ſhe pleaſed; to which he bound himſelf to conſent. So ſhe continued the Miſtreſs of all that was her own, and allowed for her own Entertainment that which did not exceed the Rate of a Boarding-Houſe, that ſo ſhe might the more abound in good Works; which the Biſhop readily accepted of, though he was willing, and often told her ſo, that nothing at all ſhould be allowed upon that Account; for ſhe had in herſelf a Treaſure valuable beyond all Riches: And indeed the Biſhop was willing that all the Word ſhould ſee what a Value he ſet on ſo much true Worth of the ſublimeſt Sort, as he found he poſſeſſed in her.

After this, ſhe extended her Charity farther than ſhe had done before; and indeed, inſtead of giving a double Tenth, or a Fifth Part of her Income that Way, which is the largeſt Proportion that any have ſuggeſted as taken from the *Jewiſh* Conſtitution, ſhe was very uneaſy at taking a Fifth Part of it to her own Uſe. She ſeldom went beyond it, but was much oftener within it; by which Means ſhe was able to give many Sums away in charitable Uſes; and particularly the Number of Children taught at her Expence in and about *Worceſter* and *Salisbury* were above an Hundred.

And now ſhe grew into a more general Acquaintance, and was continually riſing higher in the Eſteem of the World, as ſhe was more known. She enter'd into Friendſhip with ſome Perſons of the greateſt Quality, which made no other Alteration in her, than the increaſing her Zeal of doing more Good, as her Intereſt was enlarged. The being rich in good Works was viſibly the greateſt Deſign of her whole Life, and that which ſhe moſt of all delighted in.

Notwithſtanding the Interruptions which a more general Acquaintance gave her, ſhe ſpent as much Time as ſhe could get to herſelf in writing upon Divine and Moral Subjects; and was prevailed with to conſent to the printing of the *firſt* Edition of the afore-mention'd Book, which, as well as the *ſucceeding*, was all entirely her own Compoſing, without any Aſſiſtance or Addition by any Perſon whatſoever.

This being very much approved of by many of her Friends, ſhe thought ſhe could make it much more uſeful, by adding a great deal to it out of many other Papers ſhe had by her; and ſhe printed a *Second* Edition of it at her own Expence, that ſhe might diſpoſe of it among thoſe whom ſhe thought moſt likely to be improved by it.

She kept a conſtant Journal of her Life, and every Evening ſpent much Time in recollecting her Actions and Diſcourſe that Day; and would call herſelf to a ſtrict Account in every Particular, that the Errors of every Day paſt might be avoided in thoſe that were to follow.

She continually laboured under a weak Diſpoſition of Body, which grew upon her at length ſo much, that it was thought ſhe could not eaſily get over it. On this Account ſhe was adviſed to go to the *Spaw* for the Recovery of her Health; which Journey ſhe undertook in the Year 1707; and whereſoever ſhe went, ſhe was received with great Marks of Eſteem and Reſpect, by Perſons of the moſt eminent Ranks.

After her Return, ſhe ſeemed to be in a much better State of Health; and bore the Severity of the Beginning of the laſt Winter ſo well, that her Friends hoped her Conſtitution was grown ſtronger than it had been: But it pleaſed God, that upon the breaking of the Froſt, *January* 27, ſhe was taken with a Pleuritick Fever, the Symptoms of which were not violent, nor were her Friends at firſt apprehenſive of her Danger; but her Lungs being weak, in a few Days ſhe ſunk under it, and died *February* 3, 1708-9. She was buried at *Spetchly* by her former Huſband, according to a Promiſe ſhe had made him, as appears by this Clauſe in her Will: ‘I will that my Body be buried in the Pariſh-Church of *Spetchley*, in the County of *Worceſter*, in a Vault made by me for my former Huſband, *Robert Berkely*, Eſq; and myſelf. I order this to fulfil a Promiſe I made to him; not out of any Want of Reſpect or Kindneſs to my preſent Huſband, who has, by his great Kindneſs and Confidence, deſerved from me all the Gratitude and Acknowledgments of Love and Reſpect I can teſtify.

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[b] Dr. *Gilbert Burnet*.

And thus I have given a very brief Account of ſome of the moſt remarkable Circumſtances of her Life, in which ſhe muſt appear a bright Example of the moſt eminent Virtue in a private Station; but I ſhould not do Juſtice either to her, or to the World, if I did not enlarge a little more upon her Character; in which, if I ſhould be thought to have ſaid too much, by them that were not acquainted with her, I am confident what I ſay, will be judged by them that did know her, to fall far below her Character.

She knew exactly how to diſtinguiſh between the Means and End of Religion, and the Neceſſity of joining them both together in her Practice, ſo as that ſhe came up to the ſtricteſt Rules of Piety in her Devotions, both in private and publick, eſpecially in her frequently receiving the Sacrament of the Lord's-Supper; and as ſhe was heartily affected to the Conſtitution of the Church of *England*, and zealous for the trueſt Intereſt of it; ſo ſhe was fully perſuaded, that the beſt Evidence and Teſtimony ſhe could give of this, was in a ſtrict Government of her Paſſions, in a conſtant Care and Watchfulneſs over her whole Conduct, and in abounding in all Kinds of good Works.

She had no Skill in the learned Languages; but having made the Underſtanding of the Scriptures her chief Study, by the Help of *Engliſh* Commentators, and the Aſſiſtance of thoſe of the Clergy with whom ſhe moſt frequently converſed, and did often diſcourſe about Texts of Scripture that were obſcure to her, ſhe attained to a great Degree of Knowledge in them. Though ſhe read them much, yet ſhe ſeldom employed her Time in the more intricate Subjects, which are out of the common Way, and have no general Uſe; but ſpent it in thoſe of the greateſt Weight, in which ſhe attained to a very high Meaſure of Knowledge. Though her Mind was naturally inquiſitive, her Apprehenſion quick, and her Judgment ſolid; yet ſhe confined her Enquiries to a few Things: Therefore when ſhe had made ſome Progreſs both in Geometry and Philoſophy, ſhe laid theſe Studies aſide, though ſhe had both a Genius and a Reliſh for them. She conſider'd the *one Thing neceſſary*, and applied herſelf wholly to that which related to it; and even in that, ſhe valued Knowledge only as it purified the Mind. Her chief Care was to govern her Paſſions, and to ſubdue all her Affections to created Objects, and to elevate her Soul into an intire Reſignation and Conformity to the holy Will of God.

When ſhe converſed with Divines and Scholars, who were well known to her, ſhe would take a great deal of Pleaſure in talking of Subjects ſuitable to their Profeſſion; and would ſometimes engage in Diſputes, which ſhe managed in ſuch an agreeable Way, as if ſhe had equally ſtudied the ſame Subject with them. But in Company, where any Diſcourſe of this Kind might be thought unſuitable, ſhe made no Appearance of Knowledge above the common Rank.

Some Particulars of her Charity have been mention'd in the Account of her Life. She did much Good to many Perſons, without letting them know who was their Benefactor; but the Way of her Diſpoſal of her Charity, and the many Offices of Friendſhip ſhe did for thoſe ſhe had a good Opinion of, doubled the Obligations which ſhe laid upon them. When ſhe had promiſed a Kindneſs to any of her Friends, they needed not be ſollicitous to put her in Mind of it; for when they took their Leaves of her, ſhe would aſk them whether they had any Thing more to ſay to her, that ſo the moſt Timerous and Modeſt might have Courage to mention it. Thoſe who converſed moſt with her, ſoon obſerved that nothing was more acceptable to her than the naming worthy Objects for her Charity, and then ſhe with Joy ſet about the relieving of them, eſteeming the beſt Uſe of Riches to be the diſtributing a large Share to ſuch as wanted it, and who deſerve well to be ſupplied.

As her Bounty to indigent Perſons reached to a large Compaſs, ſo her Charity was moſt extenſive to all thoſe that differed from her in Matters of Religion, eſpecially where they ſeem'd to be ſincere, though erroneous; and this not only to the Diviſions among Proteſtants, but alſo to the Papiſts, of whom, as ſhe had Occaſion to know more, by Reaſon of her firſt Huſband's Relations, ſo ſhe truly valued whatſoever ſhe obſerved to be commendable in them.

But that this Character of hers did not at all hinder her from being ſteady to her Principles, appear'd, as in the whole Courſe of her Life, ſo in her laſt Will; in which ſhe declares, ‘That ſhe deſired to die, as ſhe lived, in a full Communion with the eſtabliſh'd

‘ Church of this Realm, and in a Communion of Charity with the whole Body of ‘ Chriſtians throughout the World, eſpecially with all that worſhip God in Spirit and in ‘ Truth, and are not defiled with Idolatry and Superſtition.

Her Thoughts of Religion were generous and noble, not confined to narrow Limits, or low Meaſures; ſhe looked on thoſe as the beſt Repreſentations of it, that made it appear beautiful and lovely, and begot an internal Purity of Heart, with an exalted Zeal and Life in the Affections, and that gave an internal Senſation of Divine Matters; yet ſhe guarded ſtrictly againſt all Enthuſiaſm, and would not affect to be wiſe above what is written in the Scriptures. In the laſt Years of her Life, ſhe delighted moſt in Books that treated of the inward Life of Religion, of the Separation of the Soul from all Creatures, and of an intire Reſignation of every Thing to the Will of God. But above all, ſhe was moſt conſtant in reading the Scriptures daily, and uſed to ſay, that as to the practical Parts of them, the reading them with a Spirit of Humility and Simplicity of Heart, together with earneſt Prayer, and an ardent Deſire to underſtand the Will of her heavenly Father, was the beſt Means to know of any Doctrine whether it was of God or not; ſo that ſhe read the Bible rather as a Mean to raiſe her Soul to great Views of God, and to a noble Senſe of ſolid Virtue, than out of Curioſity, to encreaſe her Knowledge, or to adorn her Expreſſions; and indeed ſhe ſpoke ſometimes of thoſe Matters in Strains that look'd like Raptures, and charmed as well as they animated thoſe who heared them.

A Perſon of ſuch Piety and Goodneſs, cannot be ſuppoſed to have had many Enemies; but where ill Offices were done her, ſhe forgave them ſo heartily, that by her treating thoſe who had injured her, it plainly appeared, that ſhe had overcome all Reſentment, and well knew how to return Good for Evil.

Her Converſation was ſo entertaining and engaging, that it was no Wonder that her Acquaintance was very great, which was much increaſed after her Second Marriage. She took formal Viſits to be one of the Burdens of Life; yet never would neglect to pay any Civility that might juſtly be expected from her.

In her general Way of Diſcourſe, ſhe ſuited herſelf to the Company ſhe was in, as far as was conſiſtent with the Rules of Decency and Charity, and that with a Spirit and lively Chearfulneſs, that render'd her extremely acceptable to all People.

If any Perſons were ſpoken againſt in Company where ſhe was, ſhe would, if there was Room for it, take Pains to vindicate or excuſe them, or elſe turn off the Diſcourſe to ſome other Subject.

As ſhe was generally chearful in Company, ſo ſhe ſet a moſt ſtrict Watch over her Lips, without ſeeming to do ſo. She gave the greateſt Encouragement to an innocent Freedom in Converſation, that ever any one of her ſtrict Piety was obſerved to do. For indeed, tho' ſhe was ſevere upon herſelf in the Opinion ſhe had of her own Conduct in many Auſterities, ſuch as Faſting and Watching, which might probably very much contribute to the Weakening her Conſtitution; yet ſhe carefully avoided all Appearance of Severity towards others, and all Oſtentation of Piety: Nor was ſhe ever apt to cenſure thoſe that did not come up to the Strictneſs ſhe obliged herſelf to.

Her Deſign indeed, was to render a Strictneſs in Religion as agreeable to all Companies as was poſſible; and to ſhew that it did not take off from that Eaſineſs and Freedom which is the Life of Converſation; and few ever ſucceeded better in recommending it thus to the World, than ſhe did.

Her Humility appear'd in her whole Converſation in a becoming Modeſty towards her Superiors, in an obliging Civility to her Equals, and moſt eminently in a kind Condeſcention to thoſe that were below her. No Body deſpiſed more the Pomps of this Life than ſhe did; but yet ſhe conformed to that Decency of Apparel and Way of Living, that was ſuitable to the Rank ſhe had in the World, though in the plaineſt Manner, yet not affecting Singularity in any Thing.

She was moſt conſtant in her Friendſhips, and was always a true and faithful Friend. In the Friendſhip ſhe had with thoſe that were above her, ſhe uſed an honeſt Freedom, that was agreeable to her conſtant Sincerity: Though from a natural Modeſty, and not out of a Love of Ceremony, ſhe treated them often with more Reſpect than they wiſhed. She carried herſelf to them with a Regard full of Diſcretion and Conduct, taking hold of all Opportunities in ſerving them in their greateſt Concerns, which ſhe always propoſed to herſelf as the beſt End of Friendſhip, adding her Prayers for them; which was a Debt ſhe paid to all her Friends very punctually.

She would freely give her Advice to thoſe ſhe was moſt intimate with: and would endeavour to convince them of their Miſtakes, and take Notice of their Failings, in a mild and gentle Way, where ſhe ſaw they would bear it; and ſhe was always ready to aſſiſt them in every Reſpect to the utmoſt of her Power; for ſhe was of a very active Temper.

The Truth is, ſhe was a moſt excellent Manager of her Time to the beſt Advantage of others, as well as of herſelf. She prayed, read and wrote ſo much, that it might be thought ſhe muſt have confined herſelf almoſt wholly to her Cloſet; and yet ſhe did ſo many Services for her Friends, was ſo buſily employed in doing Good, and was ſo eaſy of Acceſs, that it could hardly be ſuppoſed that ſhe allowed herſelf Time enough for Retirement.

She laboured, as was ſaid before, under a weak Conſtitution of Body, but had ſuch a natural Livelineſs of Spirit, that this, together with a due Senſe of the Obligation ſhe lay under of ſubmitting to the Hand of God in every Thing, preſerved in her a wonderful Chearfulneſs and Eaſineſs of Temper in all her Indiſpoſitions.

Thoſe coming frequently upon her, had ſo inured her to Patience, that ſhe bore the common Accidents of Life with great Calmneſs; and it could ſcarce be obſerved, that any Thing relating to her private Affairs ever gave her much Uneaſineſs; but her Concern for the Publick and her Friends was ſo great, that any Misfortunes or Apprehenſions which related to them, affected her perhaps more ſenſibly than might be thought ſuitable to her private Station.

She was very careful to avoid all Occaſion of Contention, or Quarrels, on any Account whatſoever; and when they aroſe, ſhe could not reſt till ſhe had done what ſhe could to put a Stop to them: And where ſhe ſaw any unhappy Difference ariſe among her Friends, ſhe interpoſed with all the Diligence imaginable, in order to work a Reconciliation; in which ſhe was often obſerved to have very good Succeſs.

In her laſt Sickneſs the Diſtemper falling upon her Lungs, ſhe was not able to ſpeak much, but ſhewed all along a full Reſignation of Mind to the Will of God, and a patient enduring the Pains ſhe felt. She expreſſed all that inward Joy and Satisfaction of Mind which a Life ſo well ſpent as hers was, gave her juſt Ground to have; and after her Voice quite failed her, ſhe, as Things were ſpoken in her Hearing, ſhewed, by the lifting up of her Hands, and other Signs, in what an happy Calm ſhe then poſſeſſed her Soul, how eaſy and comfortable her Paſſage was, and how earneſtly ſhe recommended the Practice of true Religion to all about her: And thus departing this World full of good Works, ſhe enter'd into the Joy of her Lord, there to receive an ample Reward for them.

Died February 3, 1708-9; *and buried in the Pariſh-Church of* Spetchley, *in* Worceſterſhire.

The CHARACTER *of the Rev. Dr.* THOMAS HOLLAND, *Rector of* Exeter-College, Oxon, *by* RICHARD KILBIE, *D. D. Rector of* Lincoln-College. [*]

DOCTOR *Thomas Holland* was born at *Ludlow* in *Shropſhire*, elected *Socius ſacerdotalis*, commonly called Chaplain Fellow of *Briſtol* College, *January* 1573, being then Bachelor of Arts, and a moſt noted Diſputant in that Houſe; and in 1575, proceeding in that Faculty, he became a ſolid Preacher. Afterwards he took the Degrees in Divinity, left his Fellowſhip in 1583, ſucceeded Dr. *Humphry* in the Divinity Chair 1589, and Dr. *Glaſier* in the Rectory of *Exeter*-College 1592; in which Houſe he continued almoſt Twenty Years. He had a conſiderable Hand in the Tranſlation of the *Bible*, appointed by King *James* I. A. D. 1604; and departed this mortal Life on *March* 17, 1611, and was on the 26th of the ſame Month, A. D. 1612, buried in the Chancel of St. *Mary*'s Church, *Oxon*; where being preſent all the Degrees of the Univerſity, Dr. *Kilbie*, Rector of *Lincoln*-College, laid open to them, in a Sermon, the great Learning and Virtues of him the ſaid Dr. *Holland*, [†] *as follows.*

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[*] From the Sermon preached at St. *Mary's* Church, *Oxon*, *March* 26, 1612, and printed at *Oxford*, in 1613, in *Quarto*.

[†] From *Wood's Athenæ Oxonienſes*.

ALBEIT it be too hard a Matter for me, either by Speech or Action, ſufficiently to commend the Worth of this excellent Perſon; all that I can ſay being far too little, and no Way anſwerable thereunto: Yet, becauſe, as *Hermolaus* [b] ſaid of a great learned Man, ſo may I ſay of him, that if *I ſhould not ſomewhat honour him with juſt Commendation, I ſhould much wrong myſelf*, and wrong you all; I beſeech you therefore, lend me your favourable Patience but a While, whilſt I ſpeak briefly of his *Learning*, *Life*, and *Death*. That ſo both I may faithfully repay ſome Part of that I owe him, and others alſo thereby may be the more incited to emulate, and follow his Steps.

Firſt, as touching his *Learning*: Such was his Skill in the Tongues, and his Multiplicity of Knowledg in all Arts and Sciences, both divine and human, that, as *Baptiſta Mantuanus* [c] ſpake of *Picus Mirandula*, it ſhould ſeem, that *both St.* Hierome *and St.* Auſtin *did live in him again*. He was an *Apollos, mighty in the Scriptures*; [d] he was familiarly converſant among the *Fathers*, and as a Father amongſt them; and amongſt the *Schoolmen, tanquam Seraphicus Doctor*, at whoſe Mouth, as at an Oracle, Men might be reſolved in Matters of Doubt. And thereſore, moſt worthy was he of that chief Place of the *Doctor of the Chair in Divinity*, which he, with ſo great Applauſe and Approbation, I had almoſt ſaid Admiration, ſo long (even about twenty Years) bore amongſt us: Out of whoſe *School* have *proceeded* ſo many light Stars of our Church, that, as *Greg. Nazianzen* [e] compared his Father, ſo might this our reverend *Father* be well compared to *Abraham*; for he was an *Abraham* indeed, *a Father of many Sons*, by ſcholaſtical Creation of them in the higheſt Degrees of Learning: And, that I may ſpeak the more to his Honour, and to the Honour of our Mother the Univerſity, [f] a great Part of the reverend Biſhops of the Land were thus his Sons; whereof two at this Day very worthily ſit at the Stern of our Church, and are chief Pillars thereof. But I will ſay no more of his Learning, leſt my Praiſe ſhould but eclipſe his Fame, who was ſo much renowned for his Preaching, Reading, Diſputing, Moderating, that all Mouths commended him, and Strangers admired him; ſo that his Fame was ſpread abroad, and that in foreign Countries as well as at home: And therefore, it were ſore to be lamented, were it not that the good Pleaſure of Almighty God was ſuch, that ſo much Learning ſhould go to the Grave, and be buried in the Bowels of the Earth.

And ſo I haſten to ſpeak of his *Life*; which was ſo anſwerable to his Learning, that it is hard to ſay which is the more commendable and admirable in him, the one or the other, his Learning or his Life, they did both ſo equally meet and kiſs each other in him. He had as well taſted of the *Tree of Life*, I mean of good Living in the World, as of the *Tree of Knowledge*. He was not like thoſe of whom *Seneca* [h] ſpeaketh, *Who after they became learned, began then to leave off to do well*. Neither was he like thoſe of whom *Alvarus* [i] complaineth, who *had rather an apparent and ſeeming Knowledge unto the World*, thereby to climb to Riches, and Promotions, and Honours here on Earth, *than true and ſanctified Knowledge, which is the Gift of the Holy Ghoſt*, whereby they might climb up to the Kingdom of Heaven. But he had otherwiſe and far better learned Chriſt than ſo, and was ſo holy and upright, and ſanctified in his Life and Converſation, that, as *Alexander de Ales* (as *Trithemius* [k] reporteth) was wont to ſay of *Bonaventure*, *It did ſcarce ſeem that* Adam *had ſinned in him*. So it might, in ſome Sort, be ſaid of him alſo in the very like Manner, at leaſt in Compariſon of many in this wicked Generation; ſo ſpotleſs was he, and blameleſs from all great enormous and ſcandalous Offences; being full of the Works of the Spirit, as Love, Peace, Gentleneſs, Meekneſs, Temperance: full of tender Mercy and brotherly Compaſſion; full of Alms, Deeds, and Mercifulneſs unto the Poor. So that as he was a ſhining bright Lamp for his Learning, and lightning others into the Knowledge of the Truth; ſo was he a ſhining bright Star too in his Life, enlightning others in the Path-way to Heaven. He was *a Preacher of the Truth*, and he was *a Doer of the Truth*; he was an earneſt Profeſſor of the Orthodox Faith, zealous of true Religion; and did hate with a perfect Hatred all Idolatry, and Superſtition, and falſe Religion. His common Farewel to the Fellows of his College, when he took any longer Journey, was this: *I commend you to the Love of God, and to the Hatred of all Popery and Superſtition*. And as he was a great Champion for the Defence and Maintenance of true Religion, ſo of all Piety and Godlineſs, having put on [l] *the whole Armour of God*; for as he had the *Shield of Faith*, ſo he had the *Breaſt-plate of Righteouſneſs*; and as he had *his Loins girt with Virtue*, and with *the Sword of the Spirit, which is the Word of God*, ſo hath he now *the Helmet of Salvation*, which is ſet on his Head as a Diadem and Crown of Glory in the Heavens. He was meek and humble as *Moſes*; and as *Moſes wiſt not that the Skin of his Face ſhone bright*, which the Children of Iſrael ſaw and admired; no more did he ſee and know how his Knowledge and Virtues did ſhine unto the World, but was meek and lowly in his own Eyes.

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[b] Hermol. Barbarus in Epiſt. ad Joh. Picum Mirandul.

[c] Mantuan, in Epiſt. ad Joh. Picum Mirandul.

[d] Act. xviii. 24.

[e] Greg. Naz. orat. 25. in laudem Gorgoniæ.

[f] Of *Oxford*.

[g] Dr. *George Abbot*, Arch-biſhop of *Canterbury*. Dr. *John King*, Biſhop of *London*, in 1612.

[h] Sen. Ep. 95. ad Lucil.

[i] Alvarus lib. 2. Artic. 74.

[k] Trithemius.

[l] Epheſ. vi.

I will not preſume too much of your Patience, to ſpeak any further of his Life; albeit I verily aſſure myſelf you would think nothing too much and too long which ſhould be ſpoken of him; and for myſelf, I could not want Matter of Diſcourſe in ſo worthy a Subject. Wherefore, conſidering how much Time has been already ſpent in the ſolemnizing of his Funeral, I am willing to yield unto the Time, and to mine own and others Weakneſs; and therefore, haſtening to an End, I come in a Word or two to ſpeak of his End and *Death*. Now what End and Death can be judged of him, but a good End, and a good Death? For a good Life is the Forerunner of a good Death, according as St. *Hierome* ſaith, *I have not read or heard, but that he that lived well, died well.* And as the whole Time of his Sickneſs was accompanied with holy Prayers and devout Meditations, ſo towards his End eſpecially, he did even ſeem to *pour out his Soul in Prayer*, breathing out (as his ſhort Breath would give him Leave) theſe and ſuch like heavenly Songs, a little before Day the ſame Morning he died, *Come, oh come, Lord Jeſus, the bright Morning Star: Come, Lord Jeſus; I deſire to be diſſolved and to be with thee*; as if he had fully conquered Death, and had ſaid in his Soul, *O Death, where is thy Sting? O Grave, where is thy Victory? The Lord hath given me the Victory over you through his Son Jeſus Chriſt.* And ſo when his Voice began to fail him, that he could pray no longer with his Tongue, lifting up his Hands unto Heaven, and his *Eyes unto the Hills, from whence cometh Salvation*, he ſhortly after died a moſt ſweet and quiet Death.

The CHARACTER *of the Rev. Dr.* LAWRENCE BODLEY, *Canon Reſidentiary of St.* Peter's *Church in* Exon.

LAWRENCE, D. D. younger Brother to the Famous Sir *Thomas Bodley*, was born in the City of *Exeter*, near about the Year of our Lord, ſo far as we may conjecture, 1546. He was the pious Son of Religious Parents; for the Family was eminent as well for their Piety as Gentility, according to the Teſtimony of an excellent Author, [a] who ſays thus thereof, *among the Praiſes of the* Bodleian *Family, not ſo much the Dignity of their Gentility ought to be regarded (tho' that was very Illuſtrious) as the Honour they got for their Piety*; who early embraced the Reformed Religion.

After his Father's Return from foreign Countries, where he had fled on Account of the Perſecution in Queen *Mary*'s Days, his Son *Lawrence* was ſent to *Chriſt-Church* in *Oxford*; from hence he removed into his own Country, at what Time his Merit was ſo conſpicuous, that he was made one of the Canons Reſidentiary of the Church of *Exon*, and Rector of *Shobrooke*, about ſeven Miles from thence; which was all the Preferment (ſo far as we can find) that this eminent Perſon ever own'd, who yet deſerved more and better; for he was a Perſon of extraordinary Worth, and did much good in his Generation.

Among other things for which he deſerves to be recorded, this is none of the leaſt, that he was of great Uſe to his Noble Brother Sir *Thomas Bodley*, in Founding his Famous Library at *Oxford*. At whoſe Funeral, celebrated with great Solemnity there, he was chief Mourner: At what Time, by the Body of the Univerſity in Convocation, he was thought worthy the Honour of the Degree of Doctor of Divinity, and was ſo created accordingly, *May* 30, 1613, a little after the Interment was over.

As for the Diſcharge of the Duties of his Function, one who was his Pariſhioner, [b] and knew him well, hath left this honourable Teſtimony of him, 'That for his pious Zeal 'and continual Labours in his Vocation, he cannot be over praiſed

Farther, I find Dr. *Bodley* was capable of obliging, and actually did ſo, by ſome Preferment he had the Donation of, the famous Dr. *Prideaux*, while he was Rector of *Ex-*

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[a] Mr. *John Hales*, in his Funeral Oration on Sir *Thomas Bodley*.

[b] *Weſtc. Mſ.* of *Devon.* in *Shobrooke*.

eter College in *Oxford*, and Regius Profeſſor of Divinity there; as appears from the Dedication which that grateful Doctor made him, of his Act-Sermon, preach'd at St. *Mary*'s, *July* 10. [c] in which he calls him his worthy Patron; and takes Occaſion to commend him as a Pattern to Patrons, for diſpoſing the Lord's Portion in thoſe his Days; and tells him, that Buyers and Sellers break into the Temple: And *Judas*'s what will you give me? And that *Simon Magus* his Offerings make moſt Bargains for Beneficies.

He was alſo of a hoſpitable Diſpoſition; but very liberal and open-handed to the Poor; whoſe Charity they were not obliged unto Death for, as the Manner of ſome is, who give nothing ſo long as they can keep it: No, he freely beſtowed it in his Life-time, in a daily doing Good to ſome or other; prudently making his Eyes Overſeers, and his own Hands the Executors of his Alms.

Nor was his Piety towards God leſs ſignal or ſincere, which was not by lucid Intervals, but ran through his general Converſation: And how great an Encourager this Reverend Divine was of the weighty Ordinance of the Goſpel-Preaching, (that great Duty indeed of his High Calling) may appear not only from his aſſiduous Practice thereof, in his own Perſon while alive, but from that conſiderable Sum of Money, he gave to that Purpoſe at his Death: [d] For by his laſt Will and Teſtament, *He bequeathed to the Mayor and Chamber of* Exeter, *Four Hundred Pounds in Money, to purchaſe Twenty Pounds a Year in Lands, towards the Maintenance of a Preacher in that City:* Who is now wont to Officiate, as that Honourable Body is pleaſed to direct.

Having lived to a conſiderable Age, near ſeventy Years, in this Vale of Miſery, the Good-man ſurrendered up his pious Soul into the Hands that gave it, (moſt probably) in the ſame City where he firſt received it, on the *19th* of *April*, 1615; for he lieth Interr'd near the Choir in St. *Peter*'s Church there, under a flat Marble-ſtone, which had an *Epitaph* ſometime legible thereon: But being now obliterated by the Feet of Men and Time, we ſhall inſert it among the other *Epitaphs* in the *Appendix*, as we find it quoted by an induſtrious Author. [e]

The CHARACTER *of the Rt. Hon^ble^* VISCOUNT SUDBURY, LORD BAYNING, *by* RO. WILLAN, *D. D. Chaplain to King* CHARLES I. *

I HOPE there is no Auditor in this high Aſſembly, ſo unequal as to ſuppoſe that I have choſen a juſt Paralell to the Honourable Party deceaſed; for alaſs, they agree only in this particular, that as *Elias*, ſo he was a Man ſubject to many Infirmities; of which if any curious Ear deſire to hear, he will be deceiv'd. I do not remember, when *David* made *Saul's* Epitaph proclaiming his Virtues, that he touched any of his Errors, thoſe he waſhed away with his Tears, and the God of Mercy hath pardoned; what God hath put out of his Memory, ought not to remain in ours: Yet I ſay confidently, becauſe truely, Malice it ſelf could faſten no funereous Crime upon his Life. As when a Tree is fallen, you may conjecture what Breadth it bare, and how far it ſpread, by the Vacuity and Emptineſs of the Place where it ſtood: So if we conſider him hewen down by Death, as a Chriſtian, as a Subject, and as the Father of a Family, he will appear a Cedar, and no Shrub.

For his Religion, he was neither ſuperſtitious nor factious, but he ſerved God in that Way which the *Papiſts* call Hereſy, and the *Noveliſts* Formality, a true Member of the *Engliſh* Church; he thought of our Church, as *David* of the Tabernacle, that it was very amiable; he embraced her holy Doctrine, reverenced her comely Orders, loved her painful Preachers. If due Obſervation of God's Sabbath; if Frequentation of God's Houſe, Attention in Hearing, Devotion in Prayer; if an Ear open to reproof, and a Mind willing to reform what he did amiſs; if ſtrong Pains in Sickneſs meekly borne, be outward Signs to know a good Chriſtian, ſuch was he: I add, if Works of Charity and Alms-deeds, which *Daniel* held a Means to redeem Sin, and St. *Paul* accounted an acceptable Sacrifice, theſe he wanted not. He hath to the Building of an Hoſpital in the Place of his Birth, given competent Maintenance for the Relief of ten poor People to the World's End.

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[c] Epiſtle Dedicat. to *Epheſus* Backſliding; a Sermon on *Rev.* 2. 4. [d] *Ex Regiſt. Eccl.* Exon. *Riſd.* Deſcription of *Devon.* in Mr. *Eaſtchurche*'s Copy.

* From the Sermon Publiſhed by the Rev. Mr. *John Spencer* Library-Keeper of *Sion-College*; and Printed at *London* in 1630.

To ſhew the Affection he bare to Religion and Learning; he was the firſt Benefactor to the Library of *Sion* College, where, by the pious Care and zealous Induſtry of that grave and Reverend Divine, Mr. *John Symſon*, a moſt ſtately Room is erected, for the Benefit of the worthy Preachers of this Honourable City of *London*.

As a Subject, he was Exemplary, in this Age, wherein Liberty is made an Idol, and Obedience an Exile; infinite Occaſions of State, inevitably requiring Supplies, he was never wanting to his Duty: His clear Judgment informing him, that he muſt not be a ſilly Paſſenger in a Storm at Sea, who regards more his own trifling Fardles, than the Preſervation of the Ship wherein he goes. He knew well, that juſt Princes have Power to tame the unruly, and Means to guerdon obedient Subjects, and he found it. For modeſtly, and humbly carrying his inferior Condition, he heard the Governor's Voice, *Friend, ſit up Higher*; and the Honour confer'd upon him in his Life, accompanies him to his Hearſe; for, ſee a private Funeral, but a publick Mourning: The great Officers of State, and many noble Peers, ſolemnizing his Farewel.

As a Father of a Family, God gave him many Felicities, a noble Wife, equaling her Parentage by her Virtues; hopeful Children, the Pillars of his Houſe; a fair Patrimony, encreaſed by his Induſtry (for I will give you no falſe Copy of him). He was no prodigal *Otho*, knowing how to waſt, not how to beſtow; but a *Cato*, of whom *Plutarch* ſays, he held this for a Maxim, *'Twas only for Widows and Orphans to ſuffer any Diminution in their Eſtates.* He knew that Frugality is the Purſe-bearer to Bounty, and Providence a ſurer Sanctuary againſt Want and Debt, than the Temple of *Diana* at *Epheſus*; and as ſure a Way to preſerve Poſſeſſions, in ancient Names, as the *Levitical* Law againſt Alienations. St. *Bernard* preaching the Funeral Sermon for *Gerardus*, the Steward of his Abbey, at *Clare Vallis*, among many Commendations, gives him this, that *he was great even in little Matters*, his Care and Circumſpection extending to the ſmalleſt Atom of Affairs: The deceaſed Lord was a *Gerardus* in his Family, and 'tis no mean or petty Praiſe, it being an Argument both of an accurate Judgment, and a ſtrict Conſcience, unwilling to ſuffer; much more to offer any Wrong: Happy is he that deſerves the Title to be *fidelis in minimo*, faithful in a little, he ſhall be made a Ruler over many Cities. Thus he lived, perhaps not wiſhing Death with *Elias*, before it came, but entertaining it as a Meſſenger from Heaven, to call him to the Supper of the Lamb, from the Valley of Tears, to the Mount of Happineſs, from the Labours of the Servant, into his Maſter's Joy.

The CHARACTER *of the* LADY ELIZABETH ALSTON, *by* WILLIAM DILLINGHAM, *Rector of* Woodhill *in* Bedfordſhire. *

IN Commendation of this virtuous Lady, very much might with Truth be ſpoken; but the Suddenneſs of the Occaſion, and the Time of the Night, will not allow me to ſpeak much; not that ſhe, when alive, deſired the Praiſes of Men, but that we, by recounting to ourſelves ſome of her Virtues, may be ſenſible of the Greatneſs of our own Loſs, and ſetting her eminent Graces before our Eyes, may both make them the Matter of our giving Praiſe and Glory to God, and alſo the Copy and Example of our Chriſtian Imitation.

She was deſcended of an eminent Family, the *St. Johns* of *Woodford* in *Northamptonſhire*; but ſhe was more highly deſcended than ſo, and better born, being born again, from above, and ſo, nearly related unto him, who is called *the Branch*, or *Day-ſpring from on*

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* From the Sermon preached in the Pariſh-Church of *Woodhill* in *Bedfordſhire*, *Sept.* 16, 1677. Dedicated to the Right Worſhipful Sir *Thomas Alſton*, Knt. and Bart. Huſband to the deceas'd Lady; and printed at *London* in 1678, in *Quarto*.

High, the Lord of Life and Glory, the Prince of Peace, and Saviour of us all. For God did even in her tender Years ſeaſon her Heart with Grace, and thereby take Poſſeſſion of her, beſpeaking her (as it were) betimes, and fitting her for that Work, which he afterwards made uſe of her in, *viz.* the ſeaſoning of others with Religion, and the holding forth the Power of Godlineſs in the midſt of a crooked and perverſe Generation, among whom ſhe did ſhine as a Light in the World, and did let her Light, *ſo to ſhine before Men, as that they might ſee her good Works, and glorify her heavenly Father.*

She was towards her conjugal Relation, a moſt loving, faithful and dutiful Wife, an Help-meet for him.

Towards her Children, a moſt tender and careful Mother, whom ſhe did not ſatisfy herſelf to have once brought forth, but (as St. *Paul* ſaith he did of his *Galatians*) ſhe *travailed again of them, that Chriſt might be formed in them.* [a]

She was to her Servants kind and merciful, eſpecially to their Souls. Towards all her Friends true and faithful. Towards all with whom ſhe converſed, exceeding humble and courteous; condeſcending very much towards them of low Degree, and eſpecially loving thoſe among them, in whom ſhe obſerved but any Inclinations to God and Goodneſs.

But remarkable were her Charity and Piety.

Her *Charity*, in ſupplying the Wants of the Indigent, not only with Food and Phyſick for their Bodies (wherein ſhe expended not a little) but alſo with Phyſick for their Souls, by her wholſom Counſel and Advice, which ſhe was ready to beſtow on all that needed it.

Her *Piety* towards God was moſt eminent, ſhe being careful to walk cloſely and conſcientiouſly with him; and as he had bleſſed her with good natural Abilities, ſo ſhe was careful to improve them by diligent Reading and Meditation, and thereby having gained a good Stock of Knowledge, ſhe reduced it to practice, the right End of knowing.

Witneſs her conſtant Cloſet-devotions, and ſeeking God in Private; to which ſhe received many gracious Returns, if not in *Kind*, yet in *Kindneſs*; if not in the particular Things which ſhe aſked for, yet in Submiſſion to God's Will, and in the Graces and Comforts of his Spirit, as ſhe herſelf had made the Obſervation: Witneſs her conſcientious Care that the Duties of Religion might be maintain'd and kept up in her Family. And how diligent ſhe was in her Attendance upon the publick Preaching of the Word of God, moſt of you are Witneſſes; and how deſirous ſhe was that all others ſhould do the like. And it is well known to ſome, how much ſhe bewail'd the withdrawing of others from the publick Ordinance, the Means of their Salvation, endeavouring to reclaim them.

This was the conſtant Courſe and Tenour of her Life, which was a living Practice of Piety, and a conſtant Walking with God (as *Enoch*'s Life was).

Indeed her Departure hence was very ſudden, yet it was more ſudden unto others than to herſelf.

That ſhe was provided and prepared for Death, I do not in the leaſt queſtion: Her holy Life was a continual Preparation for Death, ſo that ſhe might ſay with St. *Paul*, *I die daily.* Thoſe many Afflictions wherewith God was pleaſed to exerciſe her, frequent Sickneſs, and many bodily Infirmities, Loſs of Children, and other near Relations, had weaned her from the World, and taught her humbly to ſubmit to God's Will, whenever he ſhould call; but the Senſe of God's Love in Chriſt to her Soul, had made her more than willing to depart, and to be with Chriſt.

As for her Expectation of Death, ſhe had long expected that it would be ſudden, having been often heard to ſay, that ſhe ſhould die of an *Apoplexy*, which uſually gives no great Warning. But for her Expectation of Death, at that Time when it came, I have not heard it was of any long ſtanding, ſhe being on *Saturday* laſt (the Eighth of *September*) about Ten in the Morning, ſurprized with an extraordinary Coldneſs in her Left-hand, which caus'd her to haſten up into her Chamber, where, within a little Time, the Diſeaſe took her Head (the Fountain of Senſe and Reaſon) and from thence ſliding down into her Heart (the Citadel of Life) did within the Space of two Hours, put an End to her Days: But as ſudden as her End was, ſhe was ſo far aware of it, that ſhe was able to ſay with St. *Paul*, *The Time of my Departure is at Hand*; for to that Purpoſe did ſhe expreſs herſelf to one of her Servants, ſaying, *My Time is but ſhort, ſhorter than you imagine.* And then in the Words of holy *Job*, declar'd her firm Truſt in Chriſt, *I know that my Redeemer liveth.* And the laſt Words which ſhe was heard to ſpeak were *Jeſus Chriſt*, into whoſe Hands (as we may well ſuppoſe) ſhe did at that Time commend her Spirit.

Died in September 1677, *and buried the* 10th *of the ſame Month, at* Woodhill *in* Bedfordſhire.

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[a] *Gal.* iv. 19.

The CHARACTER *of the Revd Dr.* NATHANAEL HARDY, *Dean of* Rocheſter, *by* RICHARD MEGGOTT, *D. D. Rector of* St. Olave's, Southwark. *

HIS Birth was in *London*, whence his pious and careful Parents gave him all the Advantages of Education. A quick Apprehenſion and ſtrong Memory, help'd him to his Learning with ſo much Speed and Eaſe, that he commenced Maſter of Arts in the Univerſity of *Oxford*, younger than many are admitted. So well furniſhed he then was with all thoſe Abilities which might render him ſerviceable in the Church, that Time was diſpenſed with, and he admitted into Holy Orders, ſeveral Years before the Canon Standard; and ſooner than the Laws wou'd have put the diſpenſing an Eſtate into his Hands: Such a one was He, that it was thought fit to put the diſpenſing the Myſteries of God there.

That Extraordinary which *Tully* mentioneth of *Hortenſius*, that he pleaded in the *Forum* with great Applauſe, when he was but nineteen Years old; in him was more than parallell'd, who, when very little over, was a Preacher of Eſteem, in, and about our *Metropolis*.

Such was his Pregnancy: But inſtead of admiring this, I cannot but (rather) condole it as his Infelicity: For ſo it prov'd. The ſubtle Faction that had great Occaſion for ſuch Parts as his were, in the Game they were then playing, by their wonted Arts of Inſinuation, ſet themſelves to compaſs him: And the Bird was then ſo young, that with their Chaff they caught him. But it were both unchriſtian and diſingenuous, for any to reproach his Memory with this, when every one knoweth, he made ſuch early and ſincere Amends for it: Nor can I ſuppoſe that any will upbraid it, that he was ſo once; but only thoſe that are angry he was not ſo always. He was none of thoſe, the opening of whoſe Eyes is juſt of the ſame Age with His Majeſty's Glorious Reſtauration; no, when Rebellion was rampant, and Schiſm triumphant; when Loyalty was condemn'd for Treaſon, and all Order in the Church bawled down for Antichriſtian; then, then he left the Tents of thoſe too proſperous Men, and return'd to his Duty, when there was nothing but Conſcience to encourage him.

Being at *Uxbridge* when the Treaty was there, he had the Happineſs to be brought into the Company of that Hammer of all Innovation both Eccleſiaſtical and Civil, the never to be mention'd without Veneration, Dr. *Hammond*; and to his ſolid Arguments, and awful Advices, I have heard our deceaſed Brother ſay, he owed his firſt awakenings and reducing.

He ſhewed that he was converted himſelf, after a while; by improving all Opportunities for the ſtrengthening of his Brethren: Not only in Private, but in Publick; with Courage and Faithfulneſs, reproving the Uſurpation, Oppreſſion, Perjury, Sacrilege, Hypocriſy, and the reſt of the reigning Sins of thoſe Times of Violence and Madneſs. I need not inſiſt upon theſe Things, they were not done in a Corner, but in the Heart of *England*'s chiefeſt City: And when the Generality of the Pulpits there, poured out little but Noiſe and angry Nonſenſe, War or Enthuſiaſtick Humour: His was a Well of Water, whence many an honeſt *Jacob* drank, himſelf, and his Children and his Servants, and were refreſh'd; ſome being undeceiv'd, and many confirm'd by him.

But that magnanimous Zeal which he ſhewed againſt the Murther of our late Sovereign of Glorious Memory, ought not to be buried in Oblivion: He not only gave Warning againſt it, openly, and earneſtly, while that daring Wickedneſs was but an *Embryo*; but every Year after, on that *Sunday* which fell neareſt the Black-day it was committed on, he failed not in his Prayers to deprecate, and in his Sermon compoſed for the Occaſion, to demonſtrate, and bewail the Guilt of it.

Thus he continued while the Happy 1660, when he reap'd the temporal Rewards of his conſcientious Loyalty, in all which he acted worthily. He had a publick Spirit, and hath left the Prints of it upon his ſeveral Preferments; they are all the better for him.

In this [a] Place he found a Houſe, ſcarce one in theſe Parts ſo ruinous, which all, by his Means, much, at his Charge, is re-edified, and ſo improved, that now there is ſcarce one ſo fair and goodly.

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* From the Sermon preached at *St. Martin's in the Fields*, *June* 9, 1670.

[a] *St. Martin's in the Fields.*

At his Deanery, he found the Cathedral with the Stamps of the Reformation upon it, Waſt and much Spoil; this, by the induſtrious Employment of his great Intereſt in the Gentry of that County, added to ſeven thouſand Pounds, which he and the Chapter diſburs'd freely, he repair'd, and adorn'd in ſome good Meaſure.

At *Leybourn*, a Living he was but a little while poſſeſs'd of, he findeth the ſame Occaſion for his Munificence and Benefacture, a ruinous Houſe again: And that found him the ſame; he hath well repair'd it, although it was a Place where his Circumſtances (if God had given him longer Life) wou'd not have allowed him to make any Stay, yet his Succeſſors Good was a ſufficient Motive to him.

As he made his Preferments better, ſo his Preferments did not make him worſe; he continued the ſame, the ſame humble, affable, obliging Perſon he was, in his leaſt Condition. Yea, to the Confutation of the clamorous Rabble, he was the ſame conſtant, diligent Preacher; inſomuch, that I think I may adventure to ſay, there was not a Lord's-Day, wherever he was, whereon (if Sickneſs hinder'd him not) he was not at leaſt once in the Pulpit.

Not only Charity, but common Reaſon thinketh no Evil, where it findeth Evidences of Good; and in him were very many. In his Behaviour in his Family, he was a *Joſhua*; he and his Houſe ſerving the Lord: Daily, Morning and Evening, worſhiping with the ſolemn Devotions of the Liturgy: In his Senſe of Mercies, he was an *Hezekiah*, writing upon the Wall, when he was recover'd of his great Sickneſs; and every one of the Years that God added to his Life, he kept that Day on which it ſeized him, religiouſly, in Faſting and Prayer. In his Converſe and Friendſhip, he was a *Nathanael*; one in whom there was no Guile; cordial and faithful, without Baſeneſs or low Diſſimulation. In his Preaching, the Court, the City, the Country, all from *Dan* unto *Barſheba*, know he was an *Apollos*, an eloquent Man, and mighty in the Scriptures.

Such was this worthy Perſon, who, on the 28th of *May* laſt paſt, was taken ſuddenly and fatally.

His Diſtemper being of ſuch a Nature, you cannot look for any Thing from him in his Sickneſs: For, though he had his Apprehenſion (which he diſcover'd when any Thing was ſaid to him; and in a very particular Manner, when Prayers were put up for him) yet he had not Expreſſion: He cou'd not ſo much as make a Will; or call his deareſt Friends by their Names.

Thus he lay, notwithſtanding all the Care and Art of the great *Æſculapius*[b] of this Age; his Condition being more and more Helpleſs, while the Firſt of *June* at Night, when, to the Grief of his Friends, the Loſs of the Church, but (I hope) the great Gain and Joy of Himſelf, his great *Change came*, and he *fell aſleep*.

Died June 1, 1670, *and buried the 9th following, at* St. Martin's in the Fields.

[b] *Dr.* Willis.

The CHARACTER *of the Moſt Hon^{ble}* GEORGE, DUKE *of* ALBEMARLE, *&c. by the R^{t} Rev^{d} Dr.* SETH WARD, *Lord Biſhop of* Sarum. *

BLESSED be his Holy Name, who by his Grace, is pleaſed in all Ages, to raiſe up Chriſtian Heroes for a Teſtimony to the Energy of his eternal Goſpel. And in particular, bleſſed be his Name, who in our Time, and in our Nation, hath been pleaſed to raiſe up that great and moſt honourable Perſon, the illuſtrious GEORGE DUKE of ALBEMARLE, that great and moſt eminent and moſt uniform Deſpiſer of Death; that glorious Performer of heroic Actions. Concerning whom I am obliged (though very briefly and ſcantly) to ſpeak. His Country the Source of many gallant Men, his Extraction from a generous, ancient, eminent Family; his early Addiction to Arms, the School wherein he was trained; the Degrees by which he aſcended, his youthful Eſſays, his virile Performances both at Sea and Land; in foreign Countries, in *England*, *Ireland*, *Scotland* (all memorable, and ſuch as will be great in Story) ſhall not detain you.

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* From the Sermon preached in the Collegiate-Church of *St. Peter's Weſtminſter*, *April* 30, 1670; and printed at *London*, the ſame Year, in *Quarto*.

The little which I intend to ſpeak, ſhall take its *Epocha* from that Time, when God was pleaſed to raiſe him up to be our Deliverer, to call him forth, and ſhow him openly upon the Theatre of the World, making him a Spectacle to Angels and Men.

Since this Time, if we ſhall well conſider him in every Circumſtance, I conceive I may, without Flattery or Partiality pronounce;

1. That a *greater Action* hath not been performed, than that of the *Reſtauration*.[a]

2. That a greater Perſon than he concerning whom we are ſpeaking, hath not been produced in many Generations; and theſe are the two Things which I ſhall propoſe to your Obſervation.

He was a Man great of Performance, little of Speech, no lover of waſt Words, or fine compoſed Orations, but a great Affecter of what was ſhort and plain, eaſy and inaffected.

In Compliance with this Character of him, I ſhall briefly and plainly intreat you to conſider, That for a Man to exert an heroical Performance, two Things are requiſite.

1. There muſt be the Exerciſe of Virtue (Prudence, Fortitude, Juſtice, Temperance, and their ſubordinate Virtues) in an eminent Manner: And, 2. There muſt be ſomething divine and extraordinary.

An eminent Opportunity, an Object arduous and honourable; and a Succeſs that may have in it an Evidence of ſomething ſupernatural.

Conſider how all theſe Circumſtances were combined and conſtellate in that *marvellous Work* of the *Reſtauration*.

2. Moreover, to eſtimate the Greatneſs of this Perſon, I ſhall intreat you to conſider, 2. The Perſeverance of his Virtue. 3. The Felicity wherewith it was attended.

1. For the *Glory* of the *Reſtauration*.

The greateſt Advantage of Honour (with God and Man) which can befall a military Perſon, is not to ſlay his Thouſands, or his Millions, but to be made a Repairer of the Breaches of his Country, and a Reſtorer of Paths to dwell in: For this there muſt be Opportunity (if there be no Breaches, there can be no Repairer) For this, God gave him Opportunity.

How great, alas! were the Breaches. How gaping, how deſperate were the Wounds of theſe ſinful, miſerable Nations? Hell had broke looſe upon us, and Confuſion had obtained and held a Dominion of twenty Years.

The Flower of our Nobility, Gentry, *&c.* cut off by the Sword of the Rebellious: How were the mighty fallen! I may not ſtand to make a Gradation of our Miſeries. Yet I muſt repeat it, the *King* and the *Prieſt* (the beſt of Kings,[b] a moſt excellent Prelate[c]) fell under the Swords, rather under the Axes of an *impious Rebellion*. The *Sun* was turned into *Darkneſs*, the *Moon* into *Blood*, the *Stars* thrown from their *Orbs*. Our *Religion* aboliſhed, our *Foundations* overturned, our *Laws* abrogated. The *Government* of *Church* and *State diſſolved*, the *Governors baniſhed*, impriſoned, murdered.

Inſtead of *Religion*, *Atheiſm* and *Infidelity*, *Fanatick Rage* and *wild Enthuſiaſm*: Inſtead of *Liberty* and *Property*, the Voice of *Sequeſtrations* and *Plunders*, *Decimations*, *Tranſportation*, *Impriſonment*, were heard in the Land.

Our *Kings* and our *Princes* were among the *Gentiles*, the *Law* was no more, the *Prophets* receiv'd no Viſion from the Lord.

How often did his Majeſty attempt a Reſtitution! How often was he diſappointed! He came to his *own*, but his *own received* him not; they ſaid, *This is the Heir*, come, let us *kill him*, and the *Inheritance* ſhall be ours.

God permitted them to fill up the Meaſure of their Iniquities, to baffle every Attempt for a Reſtitution. He ſuffered them to ride over our Heads, Tinkers, and Coblers, and Draymen, *&c.* to become Lords over his Inheritance.

And now behold a Wonder of Providence and Mercy, “*Behold, we ſaid our Bones are* “*dry, our Hope is gone, we are clean cut off.*”

When preſently and unexpectedly, the Glory of the Lord appeared for our Deliverance.

As it was with *Gideon*, *Jephtah*, *Samſon*, and other Heroes of old, the Spirit of the Lord came upon this great Captain.

It prompted him to an heroical *Deſign*, it filled him with *Prudence*, *Fortitude*, *Juſtice*, *Temper*, and *Sobriety*, to an heroical Degree. Immediately he was not diſobedient to the heavenly Motion, but he forthwith proceeded to the Performance of Action able to juſtify the Belief of a divine Aſſiſtance.

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[a] Of King *Charles* II.

[b] King *Charles* I.

[c] Archbiſhop *Laud*.

By a deep Prudence, and an impregnable Taciturnity, he confounded the Wiſdom of the Wiſe; and he put to Shame the pretended Spirit of the fanatical Enthuſiaſts.

He hampered the Crafty in their own Snare; in the Net which they laid for others privily, was their Foot taken.

Such was his Courage, that though an Hoſt of Men were prepared againſt him, yet he did not fear. If my Voice would reach it, I would ſpeak to the Generations which are to come.

By his *Courage* and his *Prudence*, himſelf (at firſt alone in the Deſign) without any *Confidents* or *Correſpondents*, being then in an *unſure conquered Country*, *friendleſs*, *moneleſs*, *unarmed*, and *unprovided*. Taking to him the Help of a *few cold Streamers*, in the Compaſs of a few Weeks, without the Expence of one Drop of Blood, he ſcattered the invincible Armies and Armadoes of the *Rebellious*, which had ſo long ſubjugated theſe Nations, and made themſelves terrible to their Neighbours.

He reduced into Obedience all the *Cities*, *Towns*, *Caſtles*, *Forts*, *Armies*, *Navies*, *Magazines*, of *England*, *Scotland*, *Ireland*, and our *foreign Plantations*.

He broke *the Heart of Rebellion*, tore up the *Roots of anarchical Tyranny*, and of *fanatical Uſurpation*.

By *Temperance*, *Vigilance*, and *ſtrenuous Activity*, God bleſſing his Endeavours, he brought all Things into his Power. And when he had them there, when theſe Nations trembled under ambiguous Expectations, and the wondring World were gazing and conjecturing which way the Moment of his prodigious Fortune would incline him; he choſe the Way of Conſcience and Religion. The fatuous glaring Luſtre of a proſperous Uſurpation could not ſeduce him. But embracing the well-weighed Dictates of a *ſober*, *ſolid*, *Chriſtian Underſtanding*. he ſacrificed all his Acquiſitions to Honour and Juſtice, plainly heroical and divine.

He reſtored to every Man his own; to the King he reſtored the Throne of his royal Predeceſſors; to the Nobles their Honours and ancient Privileges (Tribute to whom Tribute, Fear to whom Fear, Honour to whom Honour belonged). To the whole Nation he reſtored their *Religion*, their *Laws*, their *Liberties*, their *Properties* (and to ſome of the *Regicides* he repaid their Due). Thus was God pleaſed, by the Miniſtry of his Hand (at a Time, and in a Manner unexpected, by a Surpriſe of Grace and Bounty) to turn our Captivity as the Rivers in the South, to fill our Mouths with Laughter, and our Tongues with Joy.

O that Men would therefore praiſe the Lord for his Goodneſs, and (by their Gratitude and Obedience) declare the Wonders of this *heroical Tranſaction*: This was the Lord's doing, and it will be marvellous in all *ſucceeding Generations*. He it was that ſent Redemption to his People, by the Hand of *this great Leader*, as of old he did to *Iſrael* by the Hand of *Moſes*. Concerning this whole Tranſaction, I ſhall only ſay, it cannot be parallel'd out of the Rolls and Records of the Generations which are paſt, and it will be remembred and admired in the Generations which are to come. This was the State of that glorious Action!

2. In the next Place, towards an Eſtimate of his Perſon, be pleaſed briefly to reflect upon his Demeanor afterwards; conſider how all his following Actions were anſwerable to this grand leading Performance, and were in their Kind great and heroical.

Did ever any Perſon (after ſo great an Action) exceed him in the Temper and Sobriety of his Mind, or in the Dutifulneſs, Uſefulneſs, the ſtrenuous Labour, the Conſtancy and final Perſeverance of all his following Performances? After that (by the Mercies of God) the publick Affairs were compoſed, and by the Bounty of his *gracious and grateful Sovereign*, his own private Affairs were ſetled.

Did he uſe any Inſolencies? Offer at any Extravagancies? Attempt any Exorbitancies? Side with any Factions? Make any Intrigues? Cheriſh any Reſentments? Nay (but entirely and abſolutely (without any the leaſt Reſerve) he devoted himſelf to the Service of his King and Country, and to the Support and Preſervation of thoſe *great Intereſts of Church and State*, which God by his Miniſtry had reſtored.

Riches and Honour did not corrupt and ſoften him to Eaſe and Luxury; they did not abate, but animate and inflame his Courage and his Induſtry.

He did not ſay, "*Soul take thine Eaſe, thou haſt Goods laid up for many Years, eat,* "*drink, and be merry.*"

He did not ſay, let others Labour, and let others Fight; let me enjoy myſelf a little before I go hence, *&c.* But on the other Side, if any living Man did ſtudiouſly decline Employments, becauſe they were eaſy; and offer himſelf to others, becauſe of their Difficulties; embracing with a greedy Magnanimity the very Labour and Danger of them, certainly he was that Perſon. To omit the induſtrious Execution of his other Offices, wherein no Man could exceed him, the vigilant and laborious Performance of his Place of General, which obliged him to a conſtant, perpetual Care of all his Majeſty's Forces, and to a vigilant Eye over all the Nation (and the like). When God was pleaſed to ſend upon the Cities of *London* and *Weſtminſter* that tremendous Plague, and every one by an eager Flight withdrew themſelves from the Danger, how earneſtly did he Petition that he might ſtay at *Weſtminſter!* There he ſtaid, and by the exceeding Hazard and indefatigable Labours of his Perſon, and by a pious, timely, prudent Erogation of his Charity, he was a Succour and Support to a languiſhing Nation, a dying People.

When the War grew to an Exceſs of Fierceneſs, how promptly and deſirouſly did he prefer himſelf to the Engagement! I need not ſtand upon this Argument. It is well known this was his Diſpoſition, this was his Practice, ſuch was his conſtant Behaviour to the laſt. No Man ever exceeded him in the Perſeverance of his Merit.

3. To compleat the Eſtimate of his Perſon, it remains that we ſpeak a Word of his Felicity.

1. The Experience that he had of it in this Life.

2. The Hope of his Enjoyment of it in the other.

1. As for his temporal Felicities, received at the Hand of God, they may be reduced to three Orders, 1. Perſonal. 2. Domeſtical or œconomical. 3. Popular or Political.

1. That great Things might be done by him, God was pleaſed to beſtow upon him great Endowments; many and great Deliverances, great and glorious Succeſſes.

God had beſtowed upon him a large Underſtanding, a deep Judgment, a capacious and a retentive Memory, an admirable Faculty of Diſpatch of Buſineſs, a ſtrong compacted Body, a ſolid Mind, not apt to be elevated or depreſſed; an invincible Courage, a ſedate and uniform Contempt of Death: Each of theſe hard to be equalled; altogether, never to be exceeded.

To reſerve him for honourable and great Performances, he beſtowed upon him a thouſand eminent and great Dliverances; I believe there is hardly any Man living, who had been more often, or more dangerouſly engaged; yet I have often heard him ſay, that he was never conſiderably hurt, or wounded: God covered his Head in the Day of Battle, and in Time of Danger he whelmed him under the hollow of his Hand.

St. *Paul* gives the *Corinthians* a Catalogue of the Perils from which God had delivered him. He fill'd up, and vaſtly exceeded the Catalogue of St. *Paul*. [d] From Perils of *Robbers*, from Perils from his own *Countrymen*, from Perils among *Strangers*, from Perils in the *City*, from Perils in the *Field*, from Perils in the *Sea*, from Perils among *falſe Brethren*, from Perils by the *Plague*, from Perils by *War*, from Perils of *Aſſaſſination*, from Perils innumerable, the Lord delivered him.

To ſet upon him his own Stamp and Signature of Honour, God bleſſed his Counſels, and gave a wonderful Succeſs to his Endeavours. *No Age can equal that Succeſs of the Reſtauration.* He never fell into any great Diſaſter in his Profeſſion, which is the common Fate of great Commanders. And even where the Iſſue of the whole Matter hath not been very proſperous, God hath ordered his Part ſo, that he hath come off with immortal Honour and Reputation. *Such was his perſonal Felicity.*

Moreover, God bleſſed him in his œconomical Relations. He was certainly the beſt Huſband in the World, and he received the requital of Faithfulneſs and Love; they twain were loving in their Lives, and in their Deaths they were not divided.

He was the beſt Father in the World, and God was pleaſed to bleſs him with a Son of eminent Abilities, of Body and Mind, fitted for the Support of his Honour, and the Continuance of his Name and Family.

He lived to ſee him entred into the Service of his Country: As *Hanno* entred *Hannibal*, againſt the *Romans*, ſo he entred him in the loyal antifanatical Houſe of Commons. He lived to ſee him diſpoſed in a very honourable Marriage, ſeaſoned by himſelf in the Principles of Virtue and Religion, Honour and deep Loyalty, diſpoſed to follow him in the Ways of Honour which himſelf had traced, and in God's due Time to become a Support and Ornament of his Country.

The Soldiers looked upon him as their Father, and were ready and ambitious to live and die with him. The Body of the People loved and honoured him; nay, God forgive them, they believ'd and truſted in him. They thought he could do *all Things*; as *Martha* ſaid unto *Chriſt*, *Lord, if thou hadſt been here, our Brother* Lazarus *had not died:* [e] How oft hath it been ſaid by common People, if the General had been here, the City had not been burned.

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[d] 2 Cor. xi. 26.

[e] John xi. 12.

He was the Favorite of the Parliament, the *Darling of both Houſes*; they confided in him, they loved and revered him. And his Love was reciprocal. His Heart was upon them for their *Religion and Loyalty*, he mourned for their Diviſions; exceedingly laboured the uniting of both Houſes, and the Continuance of this Parliament.

But incomparably beyond all his other worldly Felicities, was the conſtant, uninterrupted, ardent Affection of his Sovereign Lord and Maſter. He confered upon him Riches and Honour. He cheriſhed him in his royal Boſom. He purſu'd him with perpetual Ardors without Intermiſſion or Abatement. No Shadow of Suſpicion, no Cloud of Jealouſy, no Qualm of Satiety aroſe, from the firſt Moment of his Services, to the laſt Moment of his Life.

Nay, his Love to him is ſtronger than Death; his Affection follows him after Death, in a paternal Tenderneſs towards his Son. In the *glorious Parentation* of this Day: What can a pious Prince do more, than to deliver his Remains to be depoſited in the Sepulture of the *Kings of England*, and his Renown to be preſerved in the Memorials of Poſterity?

Theſe are ſome few Inſtances of the Favour of God ſhewed to this great Perſon in this World. It is true, that all worldly Felicities in this Life are not to be valued without the Hopes of his Felicity in Heaven; I ſhall ſpeak therefore one Word of that, and ſo conclude; and here indeed,

In all that I have ſpoken, or ſhall ſpeak concerning him, I would not be underſtood to pretend, that he was exempt from humane Failings and Infirmities; but his Virtues were great and eminent, his Merits known to all the World. Surely he had no Failings comparable to the Envy and Ingratitude of his Detractors. Moreover we have a gracious God, a merciful Redeemer, an High Prieſt ſenſible of our Infirmities; and we have Reaſon to believe, that his Infirmities were waſhed away by the Blood of *Jeſus*.

What we have ſeen and heard, we may be admitted to ſpeak, and I have had the Honour to be, in ſome Meaſure, a Witneſs of his Converſation.

For the laſt ſeven Years, at leaſt, of his Life, I had the Honour and Happineſs of a free Converſation with him. Towards his latter Days, eſpecially ſince his bodily Infirmity began to prevail upon him, my Addreſſes were more frequent than before.

When I had Opportunity, I waited on him in the Country; when I perceived the Approaches of Death, I attended him carefully and often.

I was with him in his Agonies, I aſſiſted in his laſt Chriſtian Offices; *I heard his laſt Words*, and his dying Groan; *uti Imperatorem decuit*, I ſaw him die erect in his Chair: And laſtly, I had the Honour to cloſe his Eyes. This I ſpeak, not to boaſt of the particular Honour which he was pleaſed to do me, his Converſation was univerſally ſuch, towards all Mankind, humble, eaſy, and familiar; I am perſwaded that hardly any Man did ever exceed him in this Part of the Greatneſs of his Mind. He was the ſelf ſame Perſon in every Poſition, never depreſſed, never elevated by his Fortune.

In Reference to the Duties of the ſecond Table, his Performances were ſo eminent in all Relations, that the mention of them is needleſs.

I ſhall only ſpeak a Word in Reference to the firſt Table.

His Religion did not indeed conſiſt in Talking, Canting, Boaſting, of Privileges or Attainments, Cenſuring, or Diſobedience; but it was ſolid, real, and ſubſtantial: And it had theſe Marks;

Through all the Varieties of his Life, he adhered conſtantly to the true reformed *Proteſtant Profeſſion*, and was a Lover of the *Doctrine*, *Diſcipline* and *Government* of the *Church of England*.

He was a great Deteſter of Sacrilege; he hath often told me with Joy and Reſolution, that he never had, or would have, in the Compaſs of his Eſtate, any Part that had ever been devoted to pious Uſes.

He was conſtant in Attendance on *religious Duties*, *Prayers*, *Sermons*, &c. and would not depart hence without the Communion of the Body and Blood of his Redeemer, which he received with all the Teſtimonies of *Penitence*, *Devotion and Comfort*.

He diſcovered always an awful Reverence towards the *Majeſty of God*, and an Abhorrence towards *the Profanation of his Name*.

As for the Truth of the Graces of a Chriſtian Spirit, the ſureſt Time to judge of them, is the Time of Trial; the Time of the greateſt Trial, is the Time of Sickneſs, and the Approaches of Death; and in Reference to theſe, I am perſwaded that,

If Self-denial and Reſignation to *the Will of God*; if Patience and Meekneſs, and a deep Humiliation under *the mighty Hand of God*.

If a *Promptneſs to die*, and a *Deſire to be diſſolved*.

If a *Conſcience ſatisfied and rejoicing*, in the *Diſcharge of Duty towards God and Man*.

If *Faith in Chriſt*, and a comfortable *Hope of Salvation*.

If *Freedom* from *Terrors and Scruples*, to which even good Men are liable.

If all theſe, ſealed with a clear and perfect Underſtanding to the laſt Moment, and with a gentle, placid and decorous *Exit*, are any Grounds whereby to judge of a Chriſtian's Eſtate in Reference to the *World to come*, then the World hath Reaſon to be perſwaded of the happy Condition of this great Perſon.

As he was not an ordinary Perſon, ſo his Trial was not the ordinary Trial of Men; it was not in outward Matters, but in his Body; his *Plague* was the *Plague of the Heart*, without a Metaphor: I ſaw his *Heart* opened, and upon Sight of what was there, it was generally concluded, that there was the Seat of the Diſtemper whereof he died.

His Viſitation was tedious and long, in twelve Months Space he very ſeldom ſlept, or took any Reſt within his Bed, but ſuffered all that while an *internal painful Strangulation*.

He bore all this with an heroic Patience and Meekneſs, without murmuring or complaining; *as a Lamb that is Dumb, ſo opened he not his Mouth*.

He would not indeed haſten his Releaſe, but he rejoiced when he ſaw it coming; about three Days before his Death, he foretold the Time of it plain enough, with Joy and Satiſfaction. Two Days before it, he told me, "*That no Man in* England, that was his "Word, *was more willing, or more deſirous to die, than himſelf. That he had diſcharged* "*his Conſcience to God, his King, his Country. That he hoped he had left his Son ſetled in* "*a good Condition, and that God had a Bleſſing for him*; *and he hoped, that he himſelf had* "*made his Salvation ſure*."

The Evening before his Death, he ſaid ſeveral Times, that that Day had been better than any of his former; and that the *next Day he ſhould be better than he had been in all his Life*.

From whence we all concluded, that the next Day would be the Day of his Departure, which happened accordingly; for about Nine of the Clock in the next Morning, ſoon after he had been recommended to God in the Prayers and Offices of the Church, he fell into a ſhort Agony of the Duration of about two or three Minutes, he gave one inward Groan, and a little ſubſiding in his Chair, he gently and placidly *yielded up the Ghoſt*.

This was the *Exit* of this *illuſtrious Perſon*, when his *Heart and Strength failed, God was the Strength of his Heart*; and we have Reaſon to hope, and to believe, *that he is his Portion for ever*.

Died in April 1670, *and buried the 30th of the ſame Month in* Weſtminſter-Abbey.

The CHARACTER *of the* R^{t} *Hon*^{ble} *the* LADY FRANCES PAGET, † *by* JEHU JENNY, M. A. *Vicar of* Harmondſworth *in* Middleſex. *

OF this honourable Perſon, I hope it is not expected; it may ſeem needleſs for me to ſay much to you her Relations and Acquaintance, to whom ſhe was ſo well known, and eſpecially in this Place, where her Works ſo loudly praiſe her in the Gates: I ſhall not therefore pour forth the whole Box, only ſhed a few Drops of this precious Ointment.

Not to tell you, that ſhe was deſcended of an ancient and honourable Family, though that be a Thing not contemptible, this her juſt funeral Exequies declare better than I can; but my Taſk is to blazon a more noble Eſcutcheon, her Virtues, which were properly her own, and a more enobling Nobility than that derived from her Anceſtors.

In her Minority, ſhe had, as I am well informed, and have good Reaſon to believe, the Advantage and Bleſſing of a virtuous and ſevere Education, which early Tincture left that reliſh which verified wiſe *Solomon*'s Maxim, *train up a Child in the Way he ſhould go, when he is old, he will not depart from it*.[a] At an unuſual Age, though Mature in Regard of her Gravity and Diſcretion, ſhe enter'd into a married Eſtate, in which above forty Years ſhe was a moſt loving and loyal Conſort to her dear Lord, in which Time ſhe had ſo fully ſtudied *Solomon*'s OEconomicks, that her Life was a moſt exact Tranſcript of them; and without the leaſt Flattery, I may ſay, her Carriage in her domeſtick Relations, was the beſt Commentary I ever met with upon *Solomon*'s Deſcription of a virtuous Woman, and a good Houſewife; [b] for ſhe had that *Ornament of a meek and quiet Spirit in her Family*, which St. *Peter* makes to be of ſo *great Price in the Sight of God*; to her diſconſolate Lord ſhe was ſuch a Wife as *Solomon* deſcribes, *ſhe will do him good all the Days of her Life:* [c] To her Children a tender and indulgent Mother, to her Servants a loving and kind Miſtreſs.

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† Conſort of the Right Honourable *William* Lord *Paget*; and eldeſt Daughter to the Right Honourable *Henry* Earl of *Holland*, who was beheaded in the Palace-Yard at *Weſtminſter*, on *Friday March* 9, 1649.

* From the Sermon preached in the Pariſh-Church of *Weſt-Drayton*, in the County of *Middleſex*, *Nov.* 12, 1672. Dedicated to the Right Honourable *William* Lord *Paget*; and printed at *London* in 1673, in *Quarto*.

[a] Prov. xxii. 16.

But there were, among many other, three eminent Virtues in this excellent Perſon, which ſhould I not mention, beſides a great Injuſtice to the Dead, in ſuffering her Name to die, I ſhould wrong the Living of a worthy Example, her *Piety*, her *Charity*, her *Patience* and *Chriſtian Magnanimity*.

1. I begin at the Houſe of God, where ſhe ſo delighted to be, her *Piety*. Her Religion was not a bare Shew, or an empty Noiſe, only that of the Tongue, or an outſide Paint; but her Piety was ſolid and ſubſtantial, even and uniform, that which exerted itſelf in the Fruits of a good Life. As to the external Acts of Divine Service and Worſhip, ſhe was moſt frequent in them. She ſeldom took up with ſo little as *David*'s *Morning*, *Evening*, and *Noon*, but very often came up to the *Pſalmiſt*'s higheſt Pitch of Devotion, of *praying to, and praiſing of God, ſeven Times in the Day*; beſides her publick and Cloſet-devotion, ſhe conſtantly attended on the Morning and Evening Sacrifice with her Family, in which ſhe gave a moſt eminent Example. Her exceeding Devotion carried her to *David*'s pious Option, to enjoy the *Door-keeper's* Place, to be firſt in, and laſt out, of the Houſe of God; and truly ſhe was of *Joſhua*'s ſociable Temper, ſhe was for *I and my Houſe will ſerve the Lord:* Her Servants never met with greater Diſpleaſure, or more ſevere Chiding from her, than for the Neglect of their Duty to God.

2. As her *Piety* was great, ſo her *Charity* was large; as God had given her the Riches of this World, ſo ſhe knew full well that ſhe had more in her Cuſtody than was her own, the Poors Portion: She lookt upon herſelf as the Almighty's Almoner, and underſtood it his Pleaſure, ſhe ſhould diſpenſe bountifully: An empty Belly, or naked Back, or the Sores of an helpleſs Lazar, were ſuch Oratory, as ever prevail'd for her Relief. So that ſhe might juſtly have made the Proteſtation of *Job*, *if I have ſeen any periſh for want of Cloathing, or any Poor for want of Covering; if his Loins have not bleſſed me, and if he were not warmed with the Fleece of my Sheep.* [d] She was wiſe in her Charity, aud underſtood her own Intereſt well, and knew that ſuch Sowing brought in a plentiful Crop, a great Encreaſe; that ſhe ſhould make a great Return for all ſhe thus laid out, and ſhould be reimburſed with an Intereſt infinitely above the Principal, when her Lord, at the Laſt-day, ſhall publickly read her Layings-out, *hungry, and ye fed me, thirſty, and ye gave me Drink, naked, and ye cloathed me.*

3. Her *Patience* and *Chriſtian Magnanimity*. Troubles and Afflictions ſhe had, what Saint ever had not? Indeed, how could her Virtue have been ſo bright and eminent without them; but her Deportment under them was admirable, her Truſt and Confidence in God ſo ſtayed her up, that ſhe could be fervent and compos'd in her Devotions, and chearful in her Family, when the greateſt Preſſures lay upon her; nay, to the former, they did ever add Vigour and Activity; if at any Time the Waves came ſo thick upon her, that ſhe found herſelf with *Peter*, ready to ſink, ſhe quickly catcht hold of a ſure Stay, and recover'd herſelf with *David*'s Reaſoning in the like Extremity, *why art thou caſt down, O my Soul! Still put thy Truſt in God.* [e]

There were two Circumſtances about the Death of this eminent Saint, I muſt not omit; about a Fortnight before ſhe dy'd, ſhe deſired the Holy Sacrament at my Hands, which I gave her the *Sunday* following; all the Week before, notwithſtanding her great bodily Weakneſs, with great Devotion, ſhe was preſent at the Prayers of her Family, and after that continued her Attendance to the very laſt; this cœleſtial Banquet ſo refreſh'd her Soul, that the Joys and Satisfaction ſhe then poſſeſt were a happy Anticipation, a delicious Foretaſt of that Heaven, from which ſhe was not to be long abſent: And here her good Nature and chriſtian Charity took an Occaſion to expreſs itſelf in being kindly angry with ſome of her Servants, for their Neglect of that Opportunity, of coming to the Lord's Supper, and ſo not ſharing with her in ſo great a Comfort and Happineſs. In a Word, as if in the Language of *David* concerning God's Houſe, ſhe had ſaid of her little Sanctuary, *here will I dwell, for I have a Delight therein.* But a few Hours before ſhe departed this Life, ſhe was at Prayers with the Family at the Chapel; and I doubt not but after that, in her greateſt Agonies and Extremity, which laſted not very long, ſhe had pious Ejaculations and holy Soliloquies, and her Lord found her ſo doing.

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[b] Prov. xxxi. [c] Prov. xxxi. 12. [d] Job. xxxi. 19, 20. [e] Pſa. xliii. v. ult.

Died in November 1672, *and buried the* 12th *of the ſame Month, in the Pariſh-Church of* Weſt-Drayton *in* Middleſex.

The CHARACTER *of the Revd Mr.* THOMAS GOUGE, *by* JOHN TILLOTSON, *D. D. Dean of* Canterbury. *

I MUST confeſs, that I am no Friend to funeral *Panegyricks*, where there is nothing of extraordinary Worth and Merit in the Party commended, to give Occaſion and Foundation for them: In ſuch Caſes, as Praiſes are not due to the Dead, ſo they may be of ill Conſequence to the Living: Not only by bringing thoſe of our Profeſſion, that make a Practice of it, under the Suſpicion of officious and mercenary Flattery; but likewiſe, by encouraging Men to hope, that they alſo may be well ſpoken of, and even ſainted when they are dead, though they ſhould have done little or no Good in their Life: But yet on the other Hand, to commend thoſe excellent Perſons, the Virtues of whoſe Lives have been bright and exemplary, is not only a Piece of Juſtice due to the Dead, but an Act of great Charity to the Living; ſetting a Pattern of well-doing before our Eyes, very apt and powerful to incite and encourage us *to go and do likewiſe*.

Upon both theſe Conſiderations, firſt, to do Right to the Memory of ſo good a Man, and then, in Hopes that the Example may prove fruitful, and have a conſiderable Effect upon others, to beget the like Goodneſs and Charity in them, I ſhall endeavour, in as narrow a Compaſs as may be, to give you the juſt Character of this truly pious and charitable Man; and by ſetting his Life in a true Light, to recommend with all the Advantage I can, ſo excellent a Pattern to your Imitation.

He was born at *Bow* near *Stratford*, in the County of *Middleſex*, the 19th Day of *September* 1605. He was bred at *Eaton* School, and from thence choſen to King's-College in *Cambridge*, being about twenty Years of Age, in the Year 1626. After he had finiſh'd the Courſe of his Studies, and taken his Degrees, he left the *Univerſity* and his *Fellowſhip*, being preſented to the Living of *Colſden* near *Croydon* in *Surry*, where he continued about two or three Years; and from thence was remov'd to St. *Sepulchres* in *London*, in the Year 1638; and the Year after, thinking fit to change his Condition, match'd into a very worthy and ancient Family, marrying one of the Daughters of Sir *Robert Darcy*.

Being thus ſetled in this large and populous Pariſh, he did, with great Solicitude and Pains, diſcharge all the Parts of a vigilant and faithful Miniſter, for about the Space of twenty-four Years. For beſides his conſtant and weekly Labour of Preaching, he was very diligent and charitable in viſiting the Sick, and miniſtring, not only ſpiritual Counſel and Comfort to them, but likewiſe liberal Relief, to the Wants and Neceſſities of thoſe that were poor and deſtitute of Means to help themſelves in that Condition. He did alſo every Morning, throughout the Year, catechiſe in the Church, eſpecially the poorer Sort, who were generally moſt ignorant; and to encourage them to come thither, to be inſtructed by him, he did once a Week, diſtribute Money among them, not upon a certain Day, but changing it on Purpoſe as he thought good, that he might thereby oblige them to be conſtantly preſent: Theſe were chiefly the more aged Poor, who being paſt Labour, had Leiſure enough to attend upon this Exerciſe. As for the other Sort of Poor, who were able to work for their Living, he ſet them at work upon his own Charge, buying Flax and Hemp for them to ſpin; and what they ſpun, he took off their Hands, paying them for their Work, and then got it wronght into Cloth, and ſold it as he could, chiefly among his Friends, himſelf bearing the whole Loſs. And this was a very wiſe and well-choſen Way of Charity, and in the good Effect of it, a much greater Charity, than if he had given theſe very Perſons freely, and for nothing, ſo much as they earned by their Work; becauſe by this Means he took many off from Begging, and thereby reſcued them at once from two of the moſt dangerous Temptations of this World, *Idleneſs* and *Poverty*; and by Degrees, reclaim'd them to a virtuous and induſtrious Courſe of Life, which enabled them afterwards to live without being beholden to the Charity of others.

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* From the Sermon preached at *St. Anne's Blackfryars, Nov.* 4, 1681; and printed in Archbiſhop *Tillotſon's* Works, in 3 Vols. In Folio.

Of his Piety towards God, which is the neceſſary Foundation of all other Graces and Virtues, I ſhall only ſay this, that it was great and exemplary, but yet very ſtill and quiet, without Stir and Noiſe, and much more in Subſtance and Reality, than in Shew and Oſtentation; and did not conſiſt in cenſuring and finding Fault with others, but in the due Care and Government of his own Life and Actions, and in *exerciſing* himſelf *continually to have a Conſcience void of Offence toward God and toward Men*; in which he was ſuch a Proficient, that even after long Acquaintance and familiar Converſation with him, it was not eaſy to obſerve any Thing that might deſerve Blame.

He particularly excell'd in the more peculiar Virtues of Converſation, in *Modeſty*, *Humility*, *Meekneſs*, *Cheerfulneſs*, and in *Kindneſs* and *Charity towards all Men*.

So great was his *Modeſty*, that it never appear'd either by Word or Action, that he put any Value upon himſelf. This I have often obſerv'd in him, that the Charities which were procur'd chiefly by his Application and Induſtry, when he had Occaſion to give an Account of them, he would rather impute to any one who had but the leaſt Hand, and Part in the obtaining of them, than aſſume any Thing of it to himſelf. Another Inſtance of his Modeſty was, that when he had quitted his Living of St. *Sepulchre*'s, upon ſome Diſſatisfaction about the Terms of Conformity, he willingly forbore Preaching, ſaying, *there was no need of him here in* London, *where there were ſo many worthy Miniſters; and that he thought he might do as much, or more Good, in another Way, which could give no Offence.* Only in the latter Years of his Life, being better ſatisfy'd in ſome Things he had doubted of before, he had Licenſe from ſome of the Biſhops to preach in *Wales* in his Progreſs; which he was the more willing to do, becauſe in ſome Places, he ſaw great Need of it; and he thought he might do it with greater Advantage, among the poor People, who were the more likely to regard his Inſtructions, being recommended by his great Charity, ſo well known to them, and of which they had ſo long had the Experience and Benefit. But where there was no ſuch Need, he was very well contented to hear others perſwade Men to Goodneſs, and to practice it himſelf.

He was *cloathed with Humility*, and had in a moſt eminent Degree, that *Ornament of a meek and quiet Spirit, which St.* Peter *ſays, is in the Sight of God of* ſo *great Price:* So that there was not the leaſt Appearance either of Pride or Paſſion in any of his Words or Actions. He was not only free from Anger and Bitterneſs, but from all affected Gravity and Moroſeneſs. His Converſation was affable and pleaſant; he had a wonderful Serenity of Mind, and Evenneſs of Temper, viſible in his very Countenance; he was hardly ever merry, but never melancholy and ſad; and for any Thing I could diſcern, after a long and intimate Acquaintance with him, he was, upon all Occaſions and Accidents, perpetually the ſame; always cheerful, and always kind; of a Diſpoſition ready to embrace and oblige all Men; allowing others to differ from him, even in Opinions that were very dear to him; and provided Men did but *fear God and work Righteouſneſs*, he lov'd them heartily, how diſtant ſoever from him in Judgment about Things leſs neceſſary: In all which, he is very worthy to be a Pattern to Men of all Perſwaſions whatſoever.

But that Virtue, which of all other ſhone brighteſt in him, and was his moſt proper and peculiar Character, was his cheerful and unwearied Diligence in Acts of pious Charity. In this he left far behind him all that ever I knew, and, as I ſaid before, had a ſingular Sagacity and Prudence, in deviſing the moſt effectual Ways of doing Good, and in managing and diſpoſing his Charity to the beſt Purpoſes, and to the greateſt Extent; always, if it were poſſible, making it to ſerve ſome End of Piety and Religion; as the Inſtruction of poor Children in the Principles of Religion, and furniſhing grown Perſons that were ignorant, with the *Bible* and other good Books; ſtrictly obliging thoſe to whom he gave them, to a diligent Reading of them, and when he had Opportunity, exacting of them an Account how they had profited by them.

In his occaſional Alms to the Poor, in which he was very free and bountiful, the Relief he gave them, was always mingled with good Counſel, and as great a Tenderneſs and Compaſſion for their Souls as Bodies; which very often attain'd the good Effect it was likely to have, the one making Way for the other, with ſo much Advantage, and Men being very apt to follow the good Advice of thoſe who give them in Hand ſo ſenſible a Pledge and Teſtimony of their good Will to them.

This Kind of Charity muſt needs be very expenſive to him; but he had a plentiful Eſtate ſetled upon him, and left him by his Father; and he laid it out as liberally, in the moſt prudent and effectual Ways of Charity he could think of, and upon ſuch Perſons, as, all Circumſtances conſidered, he judg'd to be the fitteſt and moſt proper Objects of it.

For about nine or ten Years laſt paſt, he did, as is well known to many here preſent, almoſt wholly apply his Charity to *Wales*, becauſe there he judg'd was moſt occaſion for it: And becauſe this was a very great Work, he did not only lay out upon it, whatever he could ſpare out of his own Eſtate, but employ'd his whole Time and Pains, to excite and engage the Charity of others for his Aſſiſtance in it.

And in this, he had two excellent Deſigns: One, to have poor Children brought up to read and write, and to be carefully inſtructed in the Principles of Religion: The other, to furniſh Perſons of grown Age, the Poor eſpecially, with the neceſſary Helps and Means of Knowledge, as the Bible, and other Books of Piety and Devotion, in their own Language; to which End he procur'd the *Church-Catechiſm*, the *Practice of Piety*, and that beſt of Books, the *Whole Duty of Man*, beſides ſeveral other pious and uſeful *Treatiſes*, ſome of them to be tranſlated into the *Welch* Tongue, and great Numbers of all them to be printed, and ſent down to the chief Towns in *Wales*, to be ſold at eaſy Rates, to thoſe that were able to buy them, and to be freely given, to thoſe that were not.

And in both theſe Deſigns, through the Bleſſing of God, upon his unwearied Endeavours, he found very great Succeſs. For by the large and bountiful Contributions, which chiefly by his Induſtry and prudent Application, were obtain'd from charitable Perſons, of all Ranks and Conditions; from the *Nobility* and *Gentry* of *Wales*, and the neighbouring *Counties*, and ſeveral of that Quality in and about *London*; from divers of the Right Reverend *Biſhops*, and of the *Clergy*; and from that perpetual Fountain of Charity the City of *London*, led on, and encourag'd by the moſt bountiful Example of the Right Honourable the *Lord Mayor*, and the *Court of Aldermen*; to all which he conſtantly added two Thirds of his own Eſtate, which, as I have been credibly inform'd, was two hundred Pounds a Year: I ſay, by all theſe together, there were every Year *eight hundred*, ſometimes a *thouſand*, poor Children educated, as I ſaid before; and by this Example, ſeveral of the moſt conſiderable *Towns* of *Wales*, were excited to bring-up, at their own Charge, the like Number of poor Children, in the like Manner, and under his Inſpection and Care.

He likewiſe gave very great Numbers of the Books above-mention'd, both in the *Welch* and *Engliſh* Tongues, to the poorer Sort; ſo many as were unable to buy them, and willing to read them. But which was the greateſt Work of all, and amounted indeed to a mighty Charge, he procured a new and very fair Impreſſion of the *Bible and Liturgy of the Church of* England *in the* Welch *Tongue*, the former Impreſſion being ſpent, and hardly twenty of them to be had in all *London*, to the Number of eight thouſand; one thouſand whereof, were freely given to the Poor, and the reſt ſent to the principal Cities and Towns in *Wales*, to be ſold to the Rich, at very reaſonable and low Rates, *viz.* at *four Shillings* a Piece, well bound and claſped; which was much cheaper than any *Engliſh* Bible was ever ſold, that was of ſo fair a Print and Paper: A Work of that Charge, that it was not likely to have been done any other Way; and for which this Age, and perhaps the next, will have great Cauſe to thank God on his Behalf.

In theſe good Works, he employed all his Time, and Care and Pains, and his whole Heart was in them; ſo that he was very little affected with any Thing elſe; and ſeldom either minded, or knew any Thing of the ſtrange Occurrences of this troubleſome and buſy Age, ſuch as I think are hardly to be parallel'd in any other: Or if he did mind them, he ſcarce ever ſpoke any Thing about them. For this was the Buſineſs he laid to Heart, and knowing it to be ſo much, and ſo certainly the Will of his heavenly Father, it was his Meat and Drink to be doing of it: And the good Succeſs he had in it, was a continual Feaſt to him, and gave him a perpetual Serenity, both of Mind and Countenance. His great Love and Zeal for this Work, made all the Pains and Difficulties of it ſeem nothing to him: He would riſe early, and ſit up late, and continued the ſame Diligence and Induſtry to the laſt, though he was in the threeſcore and ſeventeenth Year of his Age. And that he might manage the Diſtribution of this great Charity with his own Hands, and ſee the good Effect of it with his own Eyes, he always once, but uſually twice a Year, at his own Charge, travelled over a great Part of *Wales*, none of the beſt Countries to travel in: But for the Love of God and Men, he endured all that, together with the Extremity of Heat and Cold, which, in their ſeveral Seaſons are both very great there, not only with Patience, but with Pleaſure. So that all Things conſidered, there have not, ſince the primitive Times of Chriſtianity, been many among the

Sons of Men, to whom that glorious Character of the Son of God, might be better applied, that *he went about doing Good.*

I will add but one Thing more, concerning our deceaſed Brother; that though he medled not at all in our preſent Heats and Differences as a Party, having much better Things to mind; yet, as a looker on, he did very ſadly lament them; and for ſeveral of the laſt Years of his Life, he continued in the Communion of our Church, and, as he himſelf told me, thought himſelf obliged in Conſcience ſo to do.

It ſo pleaſed God, that his Death was very ſudden; and ſo ſudden, that in all Probability, he himſelf hardly perceived it, when it happened; for he died in his Sleep; ſo that we may ſay of him, as it is ſaid of *David, after he had ſerved his Generation, according to the Will of God,* he fell aſleep.

Died Oct. 29, 1681, *in the 77th Year of his Age, and buried at St.* Anne's Blackfryars.

The CHARACTER *of* WILLIAM CROWN, *M. D. by* JOHN SCOTT, *D. D. Rector of St.* Peter's le Poor, London. *

DR. *Crown*, whilſt he liv'd, was not only a Friend, but an Ornament to the whole Race of Mankind. He had a *Mind ſo exalted*, and a *Nature ſo refin'd*, as that had it but a few Equals ſcatter'd thro' the World, they might go far towards retrieving the forfeited Reputation of our degenerate Kind; for, as for his *Underſtanding*, it was a *very learned Univerſity of Knowledge*, wherein *Languages*, and *Arts*, and *Sciences* flouriſhed, and every Thing almoſt was comprehended, that *deſerves the Name of Learning*. He was a *general Scholar*, as all his *learned Acquaintance will teſtify*; an accurate *Linguiſt*, an acute *Mathematician*, a well-read *Hiſtorian*, and a *profound Philoſopher*; and in that *laborious Courſe*, he had run thro' *the whole Circle of Learning*. He contented not himſelf with a ſlight and *curſory View* of the ſeveral Parts of it, but took a full *Proſpect of them all*, and was, *aliquis in ſingulis*, as well as, *in omnibus*; and as for that *learned Profeſſion*, to which God's Providence determin'd, and his own Genius more particularly addicted him; tho' I verily believe, *England* abounds with as many great and eminent Profeſſors of it, as ever any Age or Nation produc'd; yet in this *bright Conſtellation*, Dr. *Crown* will be acknowledg'd by all that knew and underſtood him, *a Star of the firſt Magnitude*; for, beſides the deep and accurate Inſight he had in the Frame and Structure of humane Bodies, of which he gave ſuch abundant Proof, in his *learned anatomical Lectures*; beſides his large and comprehenſive *Knowledge of the Virtues and Qualities of Medicaments*, and of the *Natures and Symptoms of Diſeaſes*, the *Theory* of which he had *vaſtly cultivated and improv'd*, by a long, a curious and well-digeſted Experience; beſides theſe Things, I ſay, he was a *very generous and careful Practitioner*; for, tho' *his Practice* was *very large* among thoſe of *the better Rank and Quality, yet his Ears were always open to the Cries and Complaints of the Poor*, to whom he *always adminiſtred* with as much *Care and Conſideration*, for *Pity* and for *Charity ſake*, as ever he did to the Rich for the moſt generous Reward ſake; for *the Life of a Man*, was ſo *dear and precious* to him, that he eſteem'd *the very ſaving it*, to be a much greater Reward, than the largeſt Fee: Like the *great Phyſician of Souls*, he had a *tender Sympathy* with his Patients, in all their Griefs and Diſeaſes; and his own *natural Compaſſion*, did ſo much intereſt him in their Sorrows and Dangers, that it was a mighty Eaſe to himſelf, *to eaſe and relieve them*; ſo that the *Phyſician*, and the *Patient*, commonly languiſh'd and recover'd together; and as *his Skill*, and *his Care*, was equally great, ſo was his Succeſs anſwerable to both: For, tho' he himſelf be gone, yet he hath left behind him, *many a living Monument of himſelf*, who cannot but acknowledge, *with Gratitude to his Memory*, that, under God, they owe their Breath which they now draw, to the Skill and Experience of this great *Æſculapius*.

And as he had an *excellent Mind*, ſo he had *a lovely and amiable Temper*; a Temper in which there was nothing but what was *highly endearing*, nothing that was ſtormy or tempeſtuous, rough or ſower, imperious or inſolent, falſe or malicious, humourous or fantaſtick; but was altogether *compounded of the beſt and ſweeteſt Ingredients of Kindneſs and Benignity*, of *Modeſty and Humility*, of *Courteſy and Affability*; and, in a Word, of *every good Thing that good Nature implies.* His Paſſions were always *ſober*, and his Appetites *temperate*, his Conduct very *prudent*; but yet very punctual and honeſt. His *Converſation* was *innocent and chearful*, and *facetious*, and his *Carriage was grave*; but yet gentile and obliging. In ſhort, he had all the *Wit* of a *good Poet*, all the *Temper* of a *Philoſopher*, and all the *good Humour* of a *well-bred Gentleman*. This he was in himſelf;

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* From the Sermon preached at St. *Mildred, Poultry*, *Octob.* 23, 1684; and printed at *London*, 1685, in *Quarto*.

We will briefly now conſider him in his ſeveral Relations, as he was a *Creature*, and ſo *related to God*. I have very often heard him expreſs a very ſerious and awful Senſe of the *Divine Majeſty*, and particularly upon his Death-Bed, not many Hours before his Departure, where *he heartily thank'd God*, that he had well-weigh'd and conſider'd *the Courſe of his Life*, and the final *Iſſues and Events of his Actions*, and with a *very ſerious Chearfulneſs*, reſign'd up himſelf *into God's Hands and Diſpoſal*, profeſſing himſelf to be *very well content* to live or die, as *God in his Wiſdom*, ſhould think it moſt expedient; deſiring me *to pray with him*, and *for him*.

As he was a Huſband; alas! The Tears of his ſorrowful Relict do but *too loudly proclaim how good*, and how kind he was! And in ſuch an *endearing Relation*, what leſs cou'd be expected from *ſo good a Nature?* For, here all his *natural Sweetneſs and Benignity*, which *ordinarily diffus'd* itſelf thro' the whole *Sphere of his Activity*, was contracted and united in one Point or Centre, and ſo was render'd more intenſe and vigorous by its Union. The *holy Scripture* tells us, that *the Huſband and the Wife are one Fleſh*; but here, one wou'd have thought they had been *one Soul too*; for they had all the ſame *Likings and Diſlikings*, the ſame *Joys and Sorrows*, the ſame *Pains and Pleaſures*; ſuch perfect *Unizons* were their Hearts, that whatever *Note one ſtruck*, t'other *eccho'd and reſounded it*; ſo that what the good *Portia* ſaid to her dear *Brutus*, this *happy Pair might truly* have ſaid to each other, *I am the Partner of thy Fortunes, and have an equal Share with thee in all that thou ſuffereſt or enjoyeſt.*

As he was a Maſter, the *Lamentations of his Servants*, for the Share they had in the Loſs of him, ſufficiently demonſtrate *his great Kindneſs and Goodneſs to them*; his *whole Family*, which while he was well, did *always wear ſprightly and chearful Looks*, upon the ſad News that there was no Hope *of his Recovery*, was *preſently converted into a Houſe of Mourning*, and *every* Countenance was chang'd, as if they had all been ſentenc'd to die with their Maſter. Once more;

Conſider him as a Neighbour, he was a publick Good to the Place where he liv'd; and like a *rich Field of Spices*, he ſcatter'd his Perfumes throughout all the Neighbourhood, where, upon *every* Call and Invitation, he was ready to do Good, and *freely* contributed his beſt Skill and Care, to all that needed and requeſted it.

Thus while he liv'd, Dr. *Crown* was *a publick Good*, and a great and eminent *Benefactor to the World*; ſo that his Loſs is like the breaking-up of a *common Treaſury*, in which we had all of us a Share; and accordingly, ye ſee, that tho' his Kindred and Alliance was not *very large, yet by the Lamentations* that are made for him, one wou'd think he had been the Father of ſome *very populous Tribe*; for I dare ſay, that for theſe *many Years*, there has not been ſeen a more ſorrowful Funeral within the Walls of this City, than this we are now celebrating; and 'tis but fit and decent, that, he who, while he liv'd, was a *common Friend to Mankind*, ſhou'd be attended to his Grave with a *common Sorrow*; and that we who ſurvive him, and were ſo much beholden to him, *ſhou'd now pay our Debts to his Memory*, with our Tears; but if we wou'd be *benefited by his Memory*, as we were *by his Life*, let us remember his *excellent Virtues and Accompliſhments*, ſo as to *imitate and tranſcribe them*; to follow *his Example* in all the *good Things* he did; and if we knew any Evil, to ſhun and avoid it: *By thus doing*, we ſhall *convert his Memory into Medicine*, and render him as *good a Phyſician* to our Souls, now he is dead, as he was to our Bodies, whilſt he was living; and ſo improve our *preſent Loſs*, into our *everlaſting Advantage*.

Died Oct. 1684, *and buried the 23d of the ſame Month, at St.* Mildred, Poultry, London.

The

The CHARACTER *of the* LADY ARABELLA LACY,† *by* ANTHONY HORNECK, *D. D. Preacher at the* Savoy.*

IT is not *very* material, to give *you* an Account of her Pedigree; that ſhe was the Daughter of Sir *John Fettiplace*, Bart. of an ancient Family; and of a Mother, eminent for Wit and Parts, and *exemplary* Virtue; and Siſter to the preſent Heir, Sir *Edmond*; [a] and related to Perſons of conſiderable Rank and *Quality*. Theſe are external Ornaments, which diſtinguiſh Perſons in the World; but ſtanding alone, give no Reputation in Heaven, with that God, who is no Reſpecter of Perſons. *The King's Daughter is all glorious within*, ſaid the Prophet of *Chriſt's Spouſe*; and the Accompliſhments of the Soul, are Things which dignify, and exalt, and give Reſpect in the inviſible World; and will laſt, when earthly Honours and Dignities will fail, and die, and fade away. And of theſe I ſhall ſpeak, with reſpect to the Perſon, whoſe Funeral we do now ſolemnize.

To prove that the *ſecond Death* hath no Power over her, we muſt ſeek for Topicks in her Life, for the Life determines Death; and the Holineſs of the one, infers the Happineſs of the other.

There are great Complaints abroad, of the Wickedneſs of the Times, and there is too much Reaſon for it; and yet, as hideous and numerous as theſe Works of Darkneſs are, in the Midſt of that Darkneſs, God cauſes Light to riſe; and ſets up Stars, that ſhine in the Night, and give a glorious Luſtre; and many are reviv'd, and enlighten'd, and warm'd by their Influence: Our deceaſed Friend may juſtly be reckon'd among theſe ſhining Lights.

And that no Man may ſuſpect the following Account, either of Falſhood or Flattery, I muſt aſſure the Reader, that I have uſed all poſſible Care to take my Information from Perſons of Integrity, who had the greateſt Reaſon to know her. And I may truly add, that mine own Obſervations have furniſhed me with ſeveral Particulars.

Health is the more admired, when preſerved in a contagious Air; and ſo is Grace too, when ſurrounded with Temptations. It was ſo with our deceaſed Friend; who, notwithſtanding the Difficulties ſhe met with, and the Diſadvantages ſhe was under, in being left without the Inſpection and Authority of a Parent or Guardian to direct her, or good Examples to guide her, under the Temptations of Youth and Beauty, not only preſerved her Innocence, but gave herſelf up to the Conduct of Religion.

A becoming Modeſty and Reſervedneſs appear'd in the firſt Stages of her Life; and continued, like a Guardian-Angel, to attend her to the laſt.

The *Indians* call the *Chriſtians* a praying People; and I wiſh it were true of all the individual Members of the Community: Our Siſter was an admirable Pattern of it. And as Prayer was her frequent Employment, ſo it was her Pleaſure too.

Prayer, if right and ſincere, is converſing with God; and it is impoſſible to converſe with the beſt of Beings, and not to receive Virtue and Power from that Converſation. A dead Man was revived with a Touch of a Prophet's Bones; and we may eaſily imagine, what Life muſt flow from being familiar with the Living God. The World, that deſpiſes, or hath no Regard to Prayer, knows not the ſalutary Effects of it. And, indeed, you never ſaw a Perſon very eminent in Goodneſs, that was not frequent in this Exerciſe.

It was ſo with our deceaſed Siſter. Early in the Morning, and late at Night, and in Day-time after Dinner, Prayer was her Vocation. I call it her Vocation, becauſe it is hard to ſay which took up moſt of her Time, *that*, or the Concerns of her Family. In publick, and with her Family, and in her Cloſet, where ſhe continued ſeldom leſs than an Hour, God found her, either engaged in improving her Knowledge, or pouring out her Soul to him.

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† Wife of *William Yate*, Eſq;

* From the Sermon preached at *Shipton*, in *Oxfordſhire*, *April* 2, 1695; and printed in the *Savoy*, in the ſame Year, in *Quarto*.

a In 1695.

Good Books, and, above all, the Book of Books, the Bible, were her ſweeteſt Entertainment; and ſhe found more Comfort there, than others do in their Dreſſing-room, or Ward-robe.

The firſt Thoughts in the Morning, and her laſt at Night, were of God. And ſhe had ſo uſed herſelf to pious Ejaculations, at ſuch, and other Times, that they were become a ſecond Nature.

In her publick Devotion, there appear'd that Gravity, and Seriouſneſs, and Attention, that it was eaſy to perceive, her Soul was affected with the Service.

The *Lord's-Day* particularly, ſhe ſanctified, by ſhewing a good Example at Church; and taking Care at Home, that her Family was employ'd in Hearing and underſtanding Things which belong to their everlaſting Peace. On this Day ſhe never, but upon very extraordinary Occaſions, received or paid any Viſits, except it were to viſit the Sick, and the Widow and Fatherleſs, in their Affliction.

The holy Sacrament of the *Euchariſt* ſhe had learn'd to prize at a very great Rate; and was preſent at it as often as it was adminiſtred in the Country, but more frequently in the City: And her Preparations for it, by Faſting, and Prayer, and holy Exerciſes, the Week before, were ſuch, that ſhe convinced thoſe about her, that receiving Worthily was a Thing of the higheſt Conſequence.

In her Way to and from the Houſe of God, in the Country, ſhe entertain'd herſelf frequently, either with hearing ſome good Book read, or with repeating ſome ſpiritual Hymns and Anthems.

Great Prudence and Diſcretion appear'd in the Management of her ſecular Affairs. And, indeed, this is a very ſignal Encouragement to a ſteady Fear of God, in that it gives Wiſdom even in Things relating to this preſent Life. When I ſay *Wiſdom*, I am far from meaning Craft and Cunning: True Wiſdom is founded in nobler Principles, and is attended with Chriſtian Candor and Sincerity. And when I mention Sincerity, I cannot but apply to her, what *Solomon* ſaith of his exemplary Matron; *many Daughters have done virtuouſly, but in this thou excelleſt them all.*

With what Juſtice, and Honour, and Equity, ſhe diſcharged her Duty, as Truſtee, to her firſt Huſband, I ſuppoſe, not a few, who are here preſent, can confirm with their Teſtimony: And it was an Argument, how ſure that honourable Perſon was of her Affection; and what Confidence he repoſed in her Fidelity, ſince he left his All to her Conduct.

When Providence diſpoſed her to a ſecond Marriage, ſhe reſolved, Virtue ſhould be the principal Motive in the Choice of a fit Companion. And it muſt be confeſſed, that though ſhe was good before, yet her Goodneſs received conſiderable Improvements, by the Zeal, and Example, and Converſation of the ſecond Partner of her Joys and Sorrows.

What her Charity was in giving to pious Uſes, the Poor and Needy that were about her, and mourn to ſee their Benefactreſs removed from them, can ſufficiently teſtify. And I am credibly inform'd, that many Times, not only to, but beyond her Power, ſhe expreſſed her pious Liberality.

Cenſoriouſneſs, and ſpeaking unhandſomly of Perſons, or believing eaſily any ill Reports of her Neighbours, were Vices ſhe had a great Averſion to.

Humility was her peculiar Virtue. And a good Chriſtian that had a lively Senſe of God, and of Religion, though poor and mean, was to her very excellent Company.

The Pleaſures and Vanities of the World were her Burthen, rather than Objects of her Deſires; and in the Midſt of external Pomp and Plenty, ſhe preſerv'd a Mind mortified to theſe Impertinencies. And Ceremoniouſneſs in Converſe, was a Thing which ſhe rather ſubmitted to, than made Choice of.

And when I ſhall have told you, that ſhe was both a very kind Neighbour, and an excellent Mother, that took great Care to educate her Son in the Way of Righteouſneſs; and was ſo zealous for his being a Son of God, that ſhe often pray'd, a Practice warranted by the Examples of ſome eminent Saints of old, if God, in his infinite Wiſdom, foreſaw, he would not prove a Lover of Goodneſs, and good Men, to take him out of the World before the evil Days did come.

And when I ſhall have added, that ſhe was a tender and generous Miſtreſs to her Tenants and Servants: Twice a Wife; and in both Conditions, ſo obſervant of her Obligations, that in her Lips was the Law of Kindneſs, and Duty, and Affection.

After this Proſpect, I ſay, it will appear, with what Reputation of Virtue and Eſteem ſhe lived in this ſinful Generation; and did *let her Light ſhine before Men,* to give Occaſion to others that ſaw her *good Works, to glorify her Father which is in Heaven.*

That, with all this Stock of Virtue, ſhe was ſubject to Inadvertencies and Infirmities, I cannot deny; but they were not cheriſhed, or allowed of; but ſtill encounter'd and oppoſed with Antidotes of Repentance and Watchfulneſs. A raſh Word, or an accidental Breach of a pious Reſolution, were her Grief and Sorrow; and ſhe groan'd under it, and confeſſed it, and diſcover'd her Deteſtation of it.

In her laſt Sickneſs, myſelf was a Witneſs of her pious Frame; which was, indeed, diſturb'd ſometimes with Doubts and Fears; but ſheltering herſelf under the Wings of an almighty and merciful Saviour, to whoſe Grace ſhe referred all, and by whoſe Merits ſhe hoped for Pardon, reſigned to his Will; and, contented with his Providence, ſhe left this World, to retire to a better.

Died in March 1695, *and buried the 2d of* April *following, at* Shipton, *in* Oxfordſhire.

Some MEMORIALS *of the Life of the* Rt Revd *Dr.* THOMAS KEN, *Lord Biſhop of* Bath *and* Wells, *by* WILLIAM HAWKINS, *of the* Middle-Temple, *Eſq;*[*]

THOMAS, youngeſt Son of *Thomas Ken* of *Furnival's-Inn*, by *Martha* his Wife, was born at *Barkhamſtead* in *Hertfordſhire*, in *July* 1637. His Father's Family was of great Antiquity, and had poſſeſſed a very plentiful Fortune for many Generations, having been known by the Name of the *Ken*'s, of *Ken-Place*, an Eſtate, now [a] in Poſſeſſion of the Right Honourable Earl *Poulett*, who deſcends from an Heireſs of the *Ken*'s. [b]

He was ſent to School at *Wincheſter-College*, where he contracted that Friendſhip, ſo cloſely at length cemented, between himſelf, and that afterward moſt truly pious Prelate, Dr. *Francis Turner*, late Biſhop of *Ely*; and where his Parts, Application, and Behaviour, were ſo well employ'd, and obſerv'd, that he was elected to *New-College*, *Oxon*; where he took his Batchelor of Arts Degree *May* 3, 1661; and his Degree of Maſter of Arts, *Jan*. 21, 1664; Batchelor of Divinity, 1678; and Doctor of Divinity, *June* 30, 1679. But by Reaſon he out-liv'd all, or moſt, of his Contemporaries, and that therefore little Account of his Behaviour in that Place can be had, I ſhall not render this whole Account ſuſpicious, by inſerting Surmiſe, where I intend to advance nothing, but what may evidently be made appear. I ſhall only add this, that as ſoon as his Circumſtances would permit, he gave them upwards of one hundred Pounds, as a ſmall Acknowledgment for his Education, and towards the erecting of their new Building.

He was from hence, on *Dec*. 8, in the Year 1666, choſen into the Society of *Wincheſter*, where his moſt exemplary Goodneſs and Piety did eminently exert itſelf; for that College being chiefly deſign'd by its Founder, for a retir'd and ſtudious Life, what could a great and generous Spirit propoſe, but the Good of Souls, and the [c] GLORY of that God, to whom he conſtantly aſcribed it, even in his moſt familiar Letters? And for this Purpoſe, he kept a conſtant Courſe of Preaching at *St. John*'s Church in the *Soak*, near *Winton*, where there was no preaching Miniſter, and which he therefore called his Cure, and brought many *Anabaptiſts* to the *Church of England*, and baptized them himſelf. And that neither his Study might be the Aggreſſor on his Hours of Inſtruction; or what he judg'd his Duty, prevent his Improvement; or both, his Cloſet Addreſſes to his God; he ſtrictly accuſtom'd himſelf to but one Sleep, which often oblig'd him to riſe at One, or Two of the Clock in the Morning, and ſometimes ſooner: And grew ſo habitual, that it continued with him almoſt till his laſt Illneſs. And ſo lively and chearful was his Temper, that he would be very facetious and entertaining to his Friends in the Evening, even when it was perceived that with Difficulty he kept his Eyes open; and then ſeem'd to go to Reſt with no other Purpoſe than the refreſhing and enabling him with more Vigour and Chearfulneſs to ſing his Morning-Hymn, as he then us'd to do to his Lute before he put on his Cloaths.

Some Time after he was Fellow of *Wincheſter-College*, Dr. *George Morley*, then *Biſhop* of that Dioceſe, made him his domeſtick Chaplain, and preſented him to the Parſonage of

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[*] From the ſhort Account of his Lordſhip's Life, by *W. Hawkins*, Eſq; his Kinſman and Executor; prefix'd to a Specimen of his Works at large; and printed at *London* in 1713, in *Octavo*.

[a] In 1713.

[b] *John*, Lord *Paulett* of *Hinton St. George*, married *Chriſtian*, Daughter and Heir of *Chriſtopher Ken*, of *Ken* in *Com' Som'* Eſq; *Dugd. Bar*.

[c] *Glory be to God*, was his conſtant Preſcript to all his Letters and Papers.

Woodhay, in *Hampſhire*, vacant by the Removal of his Tutor, Dr. *Sharrock*. And it was about this Time he compos'd, and publiſh'd, his *Manual of Prayers for the Uſe of the* Wincheſter *Scholars*. That *Prelate* ſoon after, without any Application made in his Behalf, prefer'd him to the Dignity of a *Prebendary* in the *Cathedral-Church* of *Winton*; and he was inſtall'd accordingly, *April* 12, 1669. In which Poſt, he was taken Notice of by King *Charles* the IId. In the Year 1675, the Year of Jubilee, he travell'd through *Italy*, and to *Rome*; and upon his Return within that ſame Year, he was often heard to ſay, that he had great Reaſon to give God Thanks for his Travels; ſince, if it were poſſible, he return'd rather more confirm'd of the Purity of the Proteſtant Religion, than he was before. And now that Prince made Choice of him to go with the Lord *Dartmouth*, to the demoliſhing of *Tangier*; and at his Return from thence, himſelf gave Order he ſhould be his Chaplain.

He was ſometime after this, made Chaplain to the Princeſs of *Orange*, who was at that Time reſiding in *Holland*; in which Poſt, his moſt prudent Behaviour, and ſtrict Piety, gain'd him entire Credit, and high Eſteem with that *Princeſs*: But a conſequential Act of his ſingular Zeal, for the Honour of his *Country*, in Behalf of a young Lady, ſo far exaſperated the *Prince*, that he very warmly threatned to turn him from the Service; which the *Doctor* reſenting, and begging Leave of the *Princeſs*, whom to his Death he diſtinguiſh'd by the Title of his Miſtreſs, warn'd himſelf from the Service, and would not return to that Court, till by the Intreaty of the *Prince* himſelf, he was courted to his former Poſt and Reſpect; conſenting to continue there for one Year longer, during which Time he was taken, at leaſt into a *Shew* of great Familiarity; and when that Year expired, he returned for *England*. This was not unknown to the King, [d] nor did he ſhew the leaſt Diſlike to his Behaviour; for when the See of *Bath* and *Wells* became vacant, by the Removal of Dr. *Peter Mews* to *Winton*, the King himſelf ſtop'd all Attempts of Dr. *Ken*'s Friends, who would of their own Inclinations have apply'd in his Behalf, with this remarkable Saying, *That Dr.* Ken *ſhould ſucceed, but that he deſign'd it ſhould be from his own peculiar Appointment*. And accordingly, the King himſelf gave Order for a *Conge-deſlire* to paſs the Seals for that Purpoſe; and he was conſecrated Biſhop of *Bath* and *Wells* on St. *Paul*'s *Day*, in the Year 1684. And this even juſt after his Opinion, *That a Woman of ill Repute, ought not to be endured in the Houſe of a Clergyman, eſpecially the* King's *Chaplain*, was publickly known. For at that Time the *King* coming to *Winton*, and his Harbinger having mark'd the Doctor's Houſe, which he held in Right of his *Prebend*, for the Uſe of Mrs. *Gwin*, he abſolutely refuſed her Admittance, and ſhe was forced to ſeek other Lodgings.

And now at this Juncture it was, when that *King*'s Period of Life drew near, his Diſtemper ſeizing his Head, and our Biſhop well knowing how much had been put off to that laſt Point, and fearing the Strength of his Diſtemper would give him but little Time, as indeed it prov'd, his Duty urging him, he gave a cloſe Attendance by the Royal Bed, without any Intermiſſion, at leaſt for three whole Days and Nights; watching at proper Intervals, to ſuggeſt pious and proper Thoughts, and Ejaculations, on ſo ſerious an Occaſion; in which Time, the Dutcheſs of *Portſmouth* coming into the Room, the Biſhop prevail'd with his Majeſty to have her remov'd, and took that Occaſion of repreſenting the Injury and Injuſtice done to his *Queen* ſo effectually, that his Majeſty was induc'd to ſend for the *Queen*, and aſking Pardon, had the Satiſfaction of her Forgiveneſs before he died. The Biſhop having homely urged the Neceſſity of a full, and prevail'd, as is hop'd, for a ſincere Repentance, ſeveral Times propoſed the Adminiſtration of the Holy Sacrament: But altho' it was not abſolutely rejected, it was yet delay'd, from Time to Time, till I know not by what Authority, the Biſhop, and all others preſent, were put out from the Preſence, for about the Space of half an Hour, during which Time, it has been ſuggeſted, that Father *Huddleſton* was admitted to give *Extreme Unction*: And the Interval between this, and Death, was ſo ſhort, that nothing concerning the Biſhop's Behaviour happened, worthy of Notice in this Account. This cloſe Attendance the Biſhop thought ſo abſolutely neceſſary, as thereupon to delay his Admiſſion to the Temporalties of the See of *Wells*; ſo that, when King *James* came to the Crown, new Inſtruments were paſs'd for that Purpoſe, and he was accordingly in full Poſſeſſion.

At this Time, it was frequently ſaid by many of Eminence, who knew him well, *That they never knew any Perſon ſo able, and earneſt, to do Good in ſuch a Station, as he was.* He had a very happy Way of mixing his ſpiritual with his corporal Alms. When any poor Perſon begg'd of him, he would examine whether he could ſay the *Lord's Prayer*, or the *Creed*; and he found ſo much deplorable Ignorance among the grown poor People, that he feared little Good was to be done upon them: But ſaid, he would try, whether he could not lay a Foundation, to make the next Generation better. And this put him upon ſetting-up many Schools, in all the great Towns of his Dioceſe, for poor Children to be taught to read, and ſay their *Catechiſm*; and about this Time, and for this Purpoſe, it was, that he wrote, and publiſh'd, his *Expoſition on the Church-Catechiſm.* And altho' it contain'd nothing, but what was ſtrictly conformable to the Doctrine of the *Church of England*, yet there being an Expreſſion in the firſt Edition, which the *Papiſts* at that Time laid hold of, as if it favoured their Doctrine of *Tranſubſtantiation*; he took particular Care in the next Edition, [e] even in that Reign, by altering the Expreſſion, to aſcertain the Senſe. By this Method and Management, he engaged the Miniſters to be more careful in catechizing the Children of their Pariſhes; and they were by him furniſhed with a Stock of neceſſary Books for the Uſe of Children. And we may now judge, by the great and good Succeſs of the Charity-Schools, which are now ſo numerous, what great and good Ends he at that Time propos'd. About this Time alſo, he publiſh'd his *Prayers for the Uſe of the* Bath.

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[d] *Charles* II.

He went often in the Summer Time to ſome great Pariſh, where he would preach twice, confirm, and catechize; and when he was at Home on *Sundays*, he would have twelve poor Men, or Women, to dine with him in his Hall: Always endeavouring, whilſt he fed their Bodies, to comfort their Spirits, by ſome chearful Diſcourſe, generally mixt with ſome uſeful Inſtruction. And when they had dined, the Remainder was divided among them, to carry Home to their Families.

By his Inſtruction and Example, he aw'd Men into a Senſe of Religion and Duty. He often deplor'd the Condition of the Poor at *Wells*, who were very numerous. And as he was charitably diſpoſed, ſo he was very earneſt in contriving proper Expedients of Relief; and thought no Deſign could better anſwer all the Ends of Charity, than the ſetting-up a Work-houſe in that Place. But judging it not practicable without the Advice, or at leaſt the Aſſiſtance, of the Gentlemen, he therefore often met, and conſulted with them; but not finding any ſuitable Encouragement, he was forc'd to deſiſt. In this he had a double View; to reſcue the Idle from vicious Practice, and Converſation; and the Induſtrious, from the Oppreſſion of the Tradeſmen; who, to uſe his own Expreſſion, *did grind the Face of the Poor, growing Rich by their Labour, and making them a very ſcanty Allowance for their Work.*

His Conduct at the Time of the Rebellion under the Duke of *Monmouth*, had ſufficiently confirm'd King *James* in Opinion of his Duty and Allegiance; inſomuch, that altho' he daily reliev'd ſome Hundreds of the rebel Priſoners, then in *Wells*, daily praying with them in Perſon; the King judging that it was only out of a Principle of Duty to diſtreſſed Brethren, to ſave them from periſhing both in Body and Soul, never ſo much as harboured any jealous Thought of him: Nay, ſo far did that King entertain Hopes of his abſolute Obedience to his Will and Pleaſure, that altho' many of his Sermons were fram'd againſt the Church of *Rome*, yet it was thought worth while to attempt to gain him over to the Intereſt of that Party at Court; but ſo ineffectually, that upon the preaching of a Sermon in the King's own Chapel at *Whitehall*, [f] which ſeems wholly intended againſt, both the *Popiſh* and *Fanatick* Factions, then united at Court; and it being miſrepreſented to the King, who had not been preſent at Divine Service, but ſending for the Biſhop, and cloſeting him on the Occaſion, received nothing in Anſwer, but this fatherly Reprimand, *That if his Majeſty had not neglected his own Duty of being preſent, his Enemies had miſs'd this Opportunity of accuſing him*; whereupon he was diſmiſs'd.

But altho' that Prince did not miſtake his Integrity, yet certainly he was miſtaken in him on a much more fatal Occaſion; for now came the diſpenſing Power in Play, and his Majeſty's *Declaration of Indulgence*, was ſtrictly commanded to be read; when the Biſhop was one of the Seven, who openly oppoſed the Reading it, ſuppreſs'd thoſe which were ſent to him to be read in his Dioceſe, and petitioned the King not to purſue, what was likely to prove ſo prejudicial both to Church and State: Which Petition being called treaſonable, was made the Occaſion of committing him to the *Tower*, in order to a Trial: All which being already known, I ſhall no longer dwell on ſo grating a Subject. But tho' he dared to diſobey his Sovereign, in order to preſerve the Purity of his Religion, and the Care of his Flock was always neareſt his Heart; yet rather than violate his Conſcience by transferring his Allegiance, he choſe to leave both himſelf and them, to the Protection of the Almighty.

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[e] *Vide* the Edit.

[f] In 1685.

So when the Prince of *Orange* came over, and the Revolution was grounded on the Abdication of King *James*, the Biſhop retired; and as ſoon as King *William* was ſeated on the Throne, and the Oaths of Allegiance were to be taken to him, he, for his Refuſal being deprived by the State, did relinquiſh his Revenue, tho' not his Care, with as clear a Conſcience, and as generous a Mind, as that by which it was once beſtowed on him.

At the Time of his being made Biſhop, Mr. *Francis Morley*, Nephew to the foremention'd Biſhop, knowing how little he had provided for ſuch an Expence, as attends the Entry and Continuance in ſuch a Chair, moſt generouſly offer'd, and lent him a conſiderable Sum to defray his Expences, and furniſh him with an Equipage, as his Station required: Which he would often mention with a grateful Acknowledgment, expreſſing a particular Satisfaction, when he found himſelf in a Condition to diſcharge the Debt. And he was often, by Dr. *Thomas Cheyney*, one of his Chaplains, to whom I am oblig'd, for many of the Particulars which frame this Account, obſerv'd to complain, that for this very Reaſon, *no great Matter was to be expected from him*; as thinking himſelf obliged to be juſt, before he could be charitable. But here, if any ſhould expect Extravagance, in that having enjoy'd ſuch Preferments, he was ſtill Poor, it muſt be obſerv'd, that, if there can be an Extravagant in Good Works, he was ſuch, in that moſt excellent Gift of Charity. His whole Fortune lying in his Preferments, thoſe of his Relations who were neceſſitous, but whom he could never regard the leſs for their being ſo, were a continual Drain upon his Revenue: And he ſeem'd to joy with thoſe who liv'd in more Plenty, not more for their own Well-being, than that thereby he was at Liberty to diſperſe the Remainder of his Income, to neceſſitous Strangers. Which he always did, with ſo open a Bounty, that he became a common Father to all the Sons and Daughters of Affliction. His *Charity* was ſo extenſive, that having once, while in the See of *Bath* and *Wells*, receiv'd a Fine of four thouſand Pounds, great Part of it was given to the *French Proteſtants*; and ſo little Regard had he to future Contingencies, that when he was depriv'd by the State, which was not long after, all his Effects, after the Sale of all his Goods, excepting his Books, which he never ſold, would amount to no more than ſeven hundred Pounds. Which, with the ever to be acknowledged Generoſity of his noble Friend, and eminent Benefactor, procured him the Enjoyment of a clear quarterly Payment of twenty Pounds, which that noble Peer charg'd on Part of his own Eſtate; and which, among many other, and greater Favours, is thus thankfully acknowledged in the laſt Will and Teſtament of our grateful Biſhop; *viz. I leave and bequeath to the Right Honourable* THOMAS Lord Viſcount WEYMOUTH, *in Caſe he out-lives me, all my Books, of which his Lordſhip has not the Duplicates, as a* MEMORIAL *of my Gratitude, for his ſignal and continued Favours.* Beſides which Gift of Books, he had in his Life-time, both before and after Deprivation, given ſeveral large Catalogues to Places that were populous, and had parochial Libraries within his own Dioceſe. He had an excellent Genius for, and Skill in Muſick; and whenever he had convenient Opportunities for it, he perform'd ſome of his devotional Part of Praiſe with his own Compoſitions, which were grave and ſolemn.

He had always a great Reliſh for *divine Poeſy*; and in his Retirement under this noble Lord's Roof, he compoſed many excellent, uſeful, and pious Pieces. But now his publick Affairs giving room, and his cholick Pains rendring him uncapable of more ſerious Study, he applied himſelf ſo happily to this favourite Entertainment, as thereby, in ſome Meaſure, to palliate the Acuteneſs of his Pain, and, as is hop'd, and conceiv'd, may give full Satisfaction to his Readers, by promoting their chief Happineſs, to the Glory of God the Giver. So cloſe was his Application to theſe Studies, and ſo was his Mind bent upon Quietneſs, that during all the Time of his Retirement, and among all the Attempts of, and Clamours againſt, thoſe called *Jacobites* in the Reign of King *William*, he was never once diſturb'd in that quiet Enjoyment of himſelf, and 'tis preſum'd, never ſuſpected of any ill Deſign; ſince never publickly moleſted, or privately rebuk'd. 'Tis true, he was once ſent for by Warrant, to appear before the Privy-Council in the Year 1696. [g]

But becauſe ſome have attempted to detract from this good Man, as if tainted with Errors of Popery, and not ſo ſtedfaſt to the Doctrine of the *Church of England*, and perhaps for want of a ſteady Conduct about the Time of the Revolution; I think myſelf obliged, from his *Will*, made not long before his laſt Sickneſs, and which being taken as a Deathbed Profeſſion of Faith, may gain the greater Credit, to tranſcribe the Words following; " *As for my Religion, I die in the Holy Catholick and Apoſtolick Faith, profeſs'd by the*

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[g] To which he voluntarily ſurrender'd, and was examin'd, in Relation to *a printed Paper, ſubſcrib'd by the depriv'd Biſhops, to beg the Alms of charitable People*; which Examination, together, with his Anſwers, being printed at the End of the ſhort Account of his Life, from whence theſe MEMORIALS are extracted, we thereto refer the Reader.

“ *whole Church before the Diſunion of* Eaſt *and* Weſt; *more particularly I die in the Com-*
“ *munion of the* Church of England, *as it ſtands diſtinguiſh'd from all Papal and Puritan*
“ *Innovations, and as it adheres to the Doctrine of the Croſs.* ”

And now to cloſe all, I ſhall ſet forth one Inſtance of Care, that himſelf might not offend. For whilſt he ſtay'd in Town, and lodg'd with his old Friend Dr. *Hooper*, afterwards Lord Biſhop of *Bath* and *Wells*, who had daily, and earneſtly diſcours'd him on the Subject of Compliance with the Oath; he at laſt uſed theſe Expreſſions to him, *I queſtion not, but that you, and ſeveral others, have taken the Oaths with as good a Conſcience, as myſelf ſhall refuſe them; and ſometimes you have almoſt perſwaded me to comply, by the Arguments you have uſed; but I beg you to urge them no farther; for ſhould I be perſwaded to comply, and after ſee Reaſon to repent, you would make me the moſt miſerable Man in the World.*

And leſt any hereafter looking into his Will, and obſerving the Legacies therein bequeath'd, ſhould determine, that either he who left ſuch Legacies, could not be this deſcrib'd *poor* Man; or this Man of *Charity*, to have left more Legacies than Effects; I think myſelf oblig'd to reconcile theſe ſeeming Contradictions, by a very eaſy Explanation. For ſo little Diſtruſt had our preſent Princeſs [h] on the Throne, of any ill Actions of this juſt and religious Biſhop, ſo great an Opinion of his Honeſty and quiet Temper, that notwithſtanding he could not be prevail'd with to qualify himſelf for living under her Protection, by the then neceſſary Oaths; yet ſhe was glad he would not refuſe her yearly Favour, which ſhe was graciouſly pleas'd to beſtow on him to his Death, and wou'd often complain, it was too little for his Thanks, which he dutifully ſent her; which, together with a Legacy given him a little before his Death, by a very valuable Friend of his, not only enabled him to do many Acts of Charity in his Life-time, as what he chiefly propoſed by accepting it, but his Executor likewiſe, to diſcharge all ſuch Legacies, as he thought fit to charge him with.

I ſhall not be ſo bold as to ſum up the Character of ſuch a Man, I have neither Leiſure, or Opportunity, to ſearch for particular Facts, a large Account of his Life requiring both a more able and polite Genius and Pen; but ſhall only add ſome few Matters of Fact of my own Knowledge concerning his laſt Sickneſs.

Making bloody Water, which was thought to be occaſioned by an *Ulcer in his Kidnies*, he went to *Briſtol* in the Beginning of the Year 1710, for the Benefit of the *Hot-Well*; where he ſpent the Summer, and till *November* following. At which Time, he removed to *Leweſton* near *Sherborne* in *Dorſetſhire*, a Seat belonging to the honourable Mrs. *Thynne*, whoſe good Works merited his Reſpect and Acknowledgment, as much as her Generoſity attempted the Relief of his Diſtemper. And being there ſeized with a dead Palſey on one Side of him, he was confined to his Chamber, till about the Middle of *March*; when, being as he thought, able to take ſuch a Journey, he reſolved for the *Bath*, in Hopes to find Relief from thoſe Waters; nor could the Perſwaſions of that good Lady, or his Phyſician, divert his Deſign, tho' he laboured under another Diſtemper, *viz.* the *Dropſy*. So calling at *Long-Leate* on *Saturday*, in his Way thither, he ſpent that Evening in adjuſting ſome Papers; all the next Day he confined himſelf to his Chamber, and on *Monday* he was confined to his Bed; till on the *Monday* following, *March* 19, 1710, his Soul was ſet free.

He was remarkably patient in his Sickneſs; and when upon his own Enquiry of his Phyſician, how many Days he thought he might probably live, deſiring him to ſpeak plainly and freely; and telling him he had no Reaſon to be afraid of dying; and being by him anſwered, *about two or three Days*; his only Reply was, his uſual Expreſſion, and that without the leaſt Concern, *God's Will be done: Deſiring that no Applications might be made, to cauſe him to linger in Pain.* It can be no Wonder he ſhould ſo little regard the Terrors of Death, who had for many Years travelled with his Shrowd in his *Portmantua*, as what he often ſaid, *might be as ſoon wanted, as any other of his Habiliments*; and which was by himſelf put on, as ſoon as he came to *Long-Leate*, giving Notice of it the Day before his Death, by way of Prevention, that his Body might not be ſtrip'd. He doz'd much the Day or two before he died; and what little he ſpake, was ſometimes not coherent, which having been plied with Opiates, ſeem'd to be rather the Effect of Dream, than Diſtemper.

He was buried at *Froome-Selwood*, it being the neareſt Pariſh within his own Dioceſe to the Place where he died, as by his own Requeſt, *in the Church-yard, under the* Eaſt *Win-*

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[h] Queen *Anne*.

dow of the Chancel, juſt at Sun riſing, without any Manner of Pomp or Ceremony, beſides that of the Order for Burial in the Liturgy of the Church of England; on the 21ſt Day of *March*, 1710, *Anno Ætat.* 73.

The CHARACTER *of His Grace* JOHN MANNERS, DUKE *of* RUTLAND, *by* HENRY FELTON, *B. D. of* Queen's-College *in* Oxford. *

IF *Innocency of Life*, if *Probity of Manners*, if an *unſpotted Converſation*, and a *conſtant Courſe of virtuous Actions*; if *Piety towards God*, and *Love to Men*, can *give us any Hope*, concerning this *great* and *good Man*, that *he is bleſſed*, we may comfort ourſelves in this ſtrong Aſſurance, that he *ſleeps in Jeſus*.

And now while we pay this juſt Debt to his Memory, while we gather Comfort from his Life, we may be *inſtructed by his Example*, *of excellent Uſe in this degenerate Age*, to enforce the Practice of neglected Virtue, and *reſtore Nobility to its ancient Luſtre*. I ſpeak in an Audience that knew him well: I may fall *ſhort of his due Praiſes*; but I have this Confidence, I am ſure, in the Judgment of you all, that *I can't exceed in his Commendation*. *Virtues, like his, ſhould not be concealed*; and tho' he made no Oſtentation of them, while he liv'd, yet they ought to *ſpeak*, when *he is dead*, and not be buried in his Grave.

He was of high Deſcent, of ancient Nobility, in a long Courſe of great Alliances with the beſt Families in the Kingdom, and from the firſt Earl of *Rutland*, related to the *royal Blood*, in the Perſon of a Daughter of the *Houſe of York*, Siſter to King *Edward* the *Fourth*.

And as far as the Memory of his Anceſtors is yet preſerved, he was not only deſcended from *great*, but *good* Progenitors: A rare Felicity remarkable in his Line, which from Father to Son, has yielded a Succeſſion of *virtuous Men*, and entailed a Bleſſing on the Family, which is ſtill tranſmitted to Poſterity.

He was himſelf a Perſon of *eminent and unblemiſh'd Virtue*, of a kind and noble Nature, benevolent to all, and Magnificent, as became him, but *without Vanity and Oſtentation*.

He felt the Infirmities of Age, but *without the Moroſeneſs that attends them*; his good Nature preſerv'd him from it. He was eaſy himſelf, and lov'd to have others ſo; and his greateſt Pleaſure was to ſee all pleas'd about him.

He was *a wiſe and underſtanding Man*. He did *nothing in Haſt or Hurry*. He *conſider'd well before he reſolv'd*, and ſo juſtly, that he ſeldom chang'd his Reſolution. He was *conſtant and ſteady in his Temper*, which made him a valuable and faithful Friend. He had *a great Senſe of the Religion of his Word and Honour*; which made him not *forward to promiſe*, but *certain to perform*.

In his publick Station he appeared but ſeldom, and lived for many Years in a noble Retirement. His Love of Quietneſs firſt drew him from the Crowd and Buſtle of the World; afterwards his Years fitted him for Eaſe and Reſt, and made that neceſſary at laſt, which was his Choice at firſt: But his private Life was a Bleſſing to the Publick, and his Caſtle, like ſome happy Star, diffuſed its kind Influences on all the Country round him.

To our *gracious Queen*, [a] he was *a moſt loyal Subject*. He *honour'd her while he lived*, and *pray'd for her with his dying Breath*. He was *a true Lover of his Country*, *of our Church and Conſtitution*, and as far as ever I had the Honour to hear him expreſs himſelf on thoſe Points, the *Prerogative of the Crown*, and *Liberty of the Subject*, were dear to him. He *eſteem'd the Crown*, the Honour and Safeguard of the Nobility, and the *Liberties of his Country*, the Glory of our Land; and therefore *he join'd heartily in the Revolution*. He honour'd *the late King*, [b] *as our Deliverer*, and thought it the happieſt Circumſtance of that great Event, that in the Perſons of *the late Queen* [c] *and Him*, the Monarchy was preſerved, while our Liberties were ſecur'd, and that the Bleſſings of this Reign, that the *Queen ſits peaceably on the Throne of her Anceſtors*, are owing to the Eſtabliſhment of the former.

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* From the Sermon preached at *Botteſford*, in *Leiceſterſhire*, *Febr.* 23, 1710-11. Dedicated to His Grace *John* then Duke of *Rutland*, and Father to the preſent Duke; and printed at *London* in 1711, in *Octavo*.

[a] *Anne*.

[b] *William* III.

[c] *Mary*.

He lived and died *in Communion with the Church of England*; and as he was a noble Patron *to the Clergy*, in the free and honourable Donation of his Preferments, ſo he always treated them with a Regard, that looked more like a Condeſcenſion in him, than a Debt to them, eſpecially if we conſider the Uſage and Humour of the preſent Age.

To all Men, he *was courteous and affable*; and as he was never wanting in the greateſt Civilities to the Gentry round him, they ever paid him the greateſt Honour and Reſpect. He had *the true Secret to preſerve a due Regard to himſelf*, while by the Gravity, the Kindneſs, and Eaſineſs of his Deportment, he was belov'd and reverenc'd by all that approached him.

To his Children and his Children's Children, he was *a kind and indulgent Father:* He ſtudied not only their Happineſs and Welfare, but their Eaſe and Contentment.

To his Servants, he was *a juſt and righteous, a good and noble Lord.* He underſtood *Fidelity and Diligence*, and would reward them. He *lov'd his Servants*, and lov'd them the more, the older they grew in his Service. He was *never loud and boiſterous.* His Language *was never undecent.* He underſtood himſelf too well, to demean himſelf ſo before them. He was *Patient of their Neglects*, and eaſily pleaſed with their Performance: And I may add, *that thoſe who* were long with him, and in nearer Attendance on him, *he treated with the Humanity of a Friend*, not *with the Imperiouſneſs of a Tyrant.*

His *Juſtice to all Men, with whom he* was concerned, can't be too much imitated, and commended: *The Hire of the Labourers were never in his Hand*, and the Courſe of his Payments was juſt, and punctual, in *Weight and Time.*

He had a large and noble Revenue, and he managed it as nobly. *Hoſpitality and Charity* call'd for large Supplies, and they were never wanting; both were conſtant and uninterrupted. His Table was always furniſhed like the Table of a true *Engliſh* Nobleman, and carried more Reſemblance of *ancient Hoſpitality*, than *modern Decorations:* For, *he loved the old* Engliſh *Ways and Cuſtoms*, and all was hearty and ſubſtantial at his Board.

And as Plenty lived within, *his Charity flowed in large Streams without*, and refreſh'd not only the Poor at his Gates, but the Poor about him, to a wide Circumference. The Springs that fed theſe Streams were conſtant, and never fail'd. They always ran in a full Current, never grew ſhallow in any Part, but oftentimes overflowed in many.

He enlarged this *Hoſpital*, firſt founded by his *Anceſtors*, and endow'd it for the Maintenance of *more poor Brethren.* And having been ſo conſpicuous in *his Charity while he lived*, and leaving ſuch a Son behind him, there was the leſs Occaſion for Charities when he died, tho' theſe are not wanting, to make *the End of his Life* agreeable to the whole Courſe of it before.

And tho' his Expences in the Support of his State and Dignity, but more eſpecially, *in his Charity and Hoſpitality*, were very great; yet God ſo bleſt him, that his Means encreas'd, as his Family was enlarg'd, and many fair Additions were made to the original Eſtate, which was much burthen'd, when he firſt enter'd on it: But then we may conſider, that as God bleſt him, he was alſo careful and frugal, *nobly and ſplendidly Frugal indeed in his Management.* He had no *Vices*, and no *Follies to maintain*; and *his Example may teach our Nobility*, as many as want to learn this Leſſon, *How very Nobly they may live, how much in being juſt and charitable they may excel; and at the ſame Time, improve their Fortunes, inſtead of debaſing their Honour, and ruining their Eſtates.*

God was merciful to him, and bleſt him in all his Ways. He was the only Son of his Family, for a long Time; but he lived to ſee, from his laſt happy Marriage, [d] a numerous and hopeful Offſpring. His Children that ſurvived, he married into great and noble Families. His Son to a moſt excellent Lady, [e] whom he highly reſpected. His Daughters to two noble Lords, of great Honour and Virtue: [f] And from theſe Marriages, he ſaw a moſt promiſing Iſſue; and at his Death, as in his Life, *he praiſed and glorify'd God for theſe, and all other his Mercies to him.*

His laſt Sickneſs he took patiently, and reſigned himſelf to God. He bleſſed his Children, and departed this Life in Peace. He died *full of Years, and Honour*, and of good Works, and *doubtleſs his Works follow him*, and *he ſleeps in Jeſus.*

Died Feb. 1710-11, *and buried the* 23d *of the ſame Month, at* Botteſford, *in* Leiceſterſhire.

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[d] With *Catherine*, Daughter of *Baptiſt Noel*, Viſcount *Campden*.

[e] *Catherine*, Daughter of the Lady *Rachel Ruſſel*.

[f] *John* Lord *Gower*, and *Baptiſt Noel*, Earl of *Gainſborough*.

The CHARACTER *of Her Grace* CATHERINE, DUCHESS *of* RUTLAND,† *by* WILLIAM BURSCOUGH, M. A. *Fellow of* Wadham-College *in* Oxford. *

BECAUSE Example, *eſpecially when we meet with it in our Superiours,* has a very great Influence upon us, and in ſome Reſpects more commanding than any Reaſoning, I will ſhut up this Diſcourſe with a *true and faithful* CHARACTER *of that great and good Perſon, whom* we now commemorate. In *which* I deſign no forc'd or fulſome Panegyrick; but only to remind you of ſome Particulars, in *which* ſhe very *eminently practiſ'd the Duties of the Chriſtian Life.*

And this indeed, is the only allowable Topic of Praiſe in this Place, and at this Time. For as the Hand of Death has taken away all earthly Diſtinctions of Place and Title; the only Diſtinction now remaining, is, *that which her own Goodneſs and Virtue have procur'd her.* When all *Things have* deſerted us, *this* only continues ſtedfaſt, *the common Inheritance which the* Poor and Baſe divide *with the* Great and Noble. It muſt be own'd, *however, That there ſeems ſomething more attracting and harmonious, in the Lives of thoſe Few, who, to an high and exalted Quality, have join'd equal Innocence and Integrity.*

And *here* I am ſatisfy'd, *that* I ſhall ſay no more *than what* all, *who had the* Honour of an Acquaintance *with this* Lady, will agree in, *That ſhe liv'd always under an awful Senſe of her Dependance on almighty God, which ſhe teſtify'd by conſtant Devotion to him, both publick and private.* In her Attendance at the public Offices of our *Church,* I can ſpeak from my own Obſervation, *that it has* been always ſerious and decent, not out of Form, but, as far as could be judg'd, *out of a true and inward Senſe of her Duty.* Nor was the Behaviour *of this* great Perſon, free only on the one Side from *Lightneſs* and *Indifference,* but on *the other,* from *Vanity* and *Oſtentation.* She was bleſs'd *with* a good Judgment, and knew *how* to keep the Mean between *Profaneneſs* and *Enthuſiaſm.* Her *Behaviour* therefore was *devout,* but unaffected; Exemplary, but *without* Art or Deſign: For 'twas to God alone ſhe deſir'd to recommend herſelf, and not to the World.

As to *her* private Devotions, the Circumſtances of thoſe are only known to the GREAT BEING, ſhe addreſs'd them to; for the Regularity of them, it was well known; and for the Subſtance of them, it in ſome Meaſure appears from ſeveral Papers written *with her* own Hand, and left behind as laſting Monuments *of her* Piety. *Theſe* are full Evidences *of her* private Worſhip; *tho' had* we none of them to appeal to, I could appeal to *one greater than all,* I mean, to the general Integrity of *her* Life and Converſation: For never did any one keep up ſo unblameably to the *conſtant Practice of publick Duties, without* as conſtant an Intercourſe *with God in Private.* Such was *her* Carriage towards *her* CREATOR. And then,

As to *her* general Behaviour to the World; to *her* Superiours, tho' few indeed were in that Rank, *her* Deportment was with Deference and Reſpect; to *her* Equals free and inoffenſive; and to *her* Inferiours, many of you are Witneſſes, how condeſcending and obliging it was, how free from any Thing of that Pride and Haughtineſs, which ſo often attends Greatneſs, and ſo ill becomes it.

To *her* Relations, in whatever Degree they ſtood, ſhe was *loving and affectionate.* To HER, who firſt ſhould be mention'd, from whom, under God, ſhe receiv'd *her* Life, ſhe was *ever dutiful and obſervant;* always mindful of that often neglected Duty, *filial Piety;* which in all the Stages of Life, *Children owe their Parents,* and which ſhe was perſuaded *they could never out-grow.* She knew that the Debt which all Children owe their Parents could never be repaid: And ſhe knew that *her* own was much increas'd by the Bleſſing of a moſt careful Education, and by the great Advantage of the domeſtick Example ſhe had from *her* Infancy enjoy'd. So that ſhe was perſwaded, that ſhe ow'd, not only *her* Life to *her* Parent; but what was much dearer, *her Proficiency in Virtue;* of all which, ſhe was highly ſenſible, and endeavour'd to demonſtrate *her* Senſe of it in *every Inſtance of filial Reverence and*

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† Conſort to His Grace *John* then Duke of *Rutland,* and Daughter to the Right Honourable the Lady *Rachel Ruſſel.*

* From the Sermon preached at *Botteſford,* in *Leiceſterſhire, Nov.* 10, 1711. Dedicated to the above-mention'd Honourable Perſonages; and printed at *London,* in 1712, in *Octavo.*

Obedience. To this *filial Reverence*, ſhe took Care to join the *twin Duty of conjugal Affection*, nor was it eaſy to determine in which Relation ſhe appear'd beſt, *whether as Wife, or Daughter.* Of the laſt, I have already ſpoken, and of the firſt, I need ſay no more than, *That after bleſſing* her *Lord with a numerous and hopeful Iſſue, ſhe gave this beſt Evidence of* her *Love both to him and them, in the tendereſt Care and Concern for their common Off-ſpring.* To this, ſhe gave conſtant Attendance in *her* Health, and on *her* laſt Bed of Sickneſs, and in *her* laſt dying Words, having them all before *her*, ſhe breath'd out *her* Soul *in thoſe pious Instructions*, and recommended them to the Care of Heaven, *with that Energy of Affection, and that ſedate and compos'd Seriouſneſs of Mind*, as ſhew'd it not to be any ſudden or unuſual Tranſport; but the fix'd and habitual Thoughts of her Soul.

In this bleſſed Temper of Mind, and in the Midſt of theſe holy Pangs, as I may call them, for the eternal Welfare of *her* Children, did this excellent Lady expire: So that in the Apoſtle's Phraſe, ſhe ſeem'd in *her* laſt Hours, *travailing again with them*; and ſickned indeed, *in the natural Birth of one*, but dy'd in Labour *with the ſpiritual Birth of all.*

Died in 1711, *and buried the* 10th *of* November, *at* Botteſford, *in* Leiceſterſhire.

The CHARACTER *of the Rev*d *Dr.* JOHN DAVIES, *Rector of* Heydon, *in* Eſſex, *by* RICHARD WARD, A. M. *Rector of* Belton, *in* Lincolnſhire. *

THE Change which hath lately happened in this Place, and the Character of him that is deceas'd in it, are too conſiderable not to have ſome particular Notice taken of 'em. Nor, in one Senſe, can any Perſon eaſily be fitter to do it than myſelf, however defective in another; who both ſo well knew him, and receiv'd ſo great Obligations from him; which yet ſhall not byaſs me in doing more than Juſtice to his Perſon and Memory.

And here, in order to the ſetting him more clearly before your Eyes, I ſhall touch upon ſome Things that relate to him, from the very Beginning of his Time in the World.

Dr. *John Davies* was born at *Chilton* in *Berkſhire*; in the Houſe of the Reverend Dr. *Lawrence*, his Mother's Father, and ſometime *Greek-Profeſſor* in the Univerſity of *Oxford*; but was ſoon remov'd from thence to *Plimouth* in *Devonſhire*. His Father was a Phyſician of much Note in thoſe Parts; to ſuch a Degree, that when he determin'd, at the Reſtoration, being a great Royaliſt, to remove to *London*, the Gentlemen of that Country, tho' without Succeſs, offer'd freely to make amongſt themſelves a large and honourable Subſcription, yearly to be paid, to detain him in it. He died generouſly in the Time of the great Plague in that City; having reſolved with himſelf, not to leave that Place in its Adverſity, which he ſerv'd and liv'd by in its Proſperity.

His eldeſt Son *John*, he ſent to *Baliol* College in *Oxford*; where, even in his younger Time, he was extremely religious, being deeply, and paſſionately concern'd touching the great Duties and Doctrines of the Goſpel; the Favour of God, and his own eternal Salvation. I have heard him give repeated and extraordinary Relations of his Seriouſneſs and Devotion, his Anxiouſneſs and Experiences as to theſe Matters.

After having taken his Degree in *Oxford*, being deſign'd for Phyſick, he was ſent by his Father into *France*; where he ſtaid two Years, for his Benefit and Proficiency in thoſe Studies: But returning into *England*, and having in a little Time the Happineſs to ſee the glorious Change of Things, in the Year 1660, he ſoon laid aſide the Thoughts of *Phyſick*; and, as he was always inclin'd, reſolv'd, with God's Grace, to take upon him the Profeſſion of *Divinity*.

Waving ſome good and advantageous Offers that were otherwiſe made him, his firſt Appearance, as to the Service of the Church, was in the Biſhoprick of *Durham*; to which Place he went with his honourable Friend the late Dr. *Granvill*, who had ſoon great Preferments beſtow'd upon him, and at length the Deanery, to be an Aſſiſtant there, and Companion to him: In which Parts he quickly became noted for his excellent Underſtanding, Preaching, and Piety; his Zeal, Charity, Gravity, and exemplary Converſation; of which I could give more particular Accounts, if need were.

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* From the Sermon preached at *Heydon*, in *Eſſex*, *Octo.* 20, 1717, and printed at *London*, in 1718, in *Octavo*.

But he was the ſame Perſon, in a great Meaſure, in all the Stages, or Stations of his Life; and ſo by what you ſaw of him ſo long here, you may collect his Conduct in other Places. I myſelf being over in thoſe Parts once with him, a pretty Number of Years after he had left them, obſerv'd a more than ordinary Reſpect and Emotion amongſt the People, at the Sight of him.

After about twelve Years ſtay in that Country, he removed then, at length, with his Family to *London*; and after no very long Abode there, came and ſetled himſelf from thence, by an unexpected Providence, here at *Heydon*. What he was in this Place, from firſt to laſt, during the Space of one and forty Years he lived amongſt you, you, in great Part, do ſufficiently know; and in ſome Reſpects, again, I may be bold to ſay, you know not.

You cannot indeed, firſt, but very well remember, I mean many of you, what Manner of Converſation he had amongſt you, from his firſt Entrance upon this Charge, to his ſo lately leaving it; his Zeal, Piety, Chriſtian diligent Performance of all the paſtoral Duties, *whether* publick or private; *his* moſt eminent Charities, *whether* from his own or other Hands, and *theſe* of all Sorts, diſplay'd amongſt you: His feeding, cloathing, viſiting, and alſo curing, as need was, by a ſkilful, worthy Phyſician, the Poor and the Sick amongſt you; to ſay nothing of his Helpfulneſs unto any others: His moſt hearty Exhortations at all Times, *whether in the Church, or out of the Church, in Seaſon, or out of Seaſon*, to a good and chriſtian Life: His putting you indeed upon every Thing that was agreeable to your holy Profeſſion; particularly a great and powerful Faith in God, through our Lord Jeſus Chriſt, for Grace here, and for Glory hereafter; a fix'd and powerful Belief, after the fulleſt Manner, in the great Creator, Redeemer, and Sanctifier of the World; with all the glorious Things at large, Myſteries and Treaſures, that are contained within the Verge and Œconomy of the Goſpel; and what is the Crown of all, a Converſation and Spirit that is ſuitable to the whole.

His exhorting you to a conſtant Obſervation of the *Church* and *Sabbath*; to the frequenting of the *divine Service* upon Week-Days and Holy-Days, to the beſt of your Powers, as well as on the *Sundays*; the Succeſs of which was, more eſpecially of late Years, very conſiderable amongſt you at the Times it was celebrated; his exhorting you very ſeriouſly to a frequent pious Reception of the *holy Sacrament*, as the Epitome or Compendium, the Badge and Subſtance, as it were, of our entire Religion: To the good ruling and ordering of your *Children*, your ſending them to be *catechized*, and aſſiſting them in it; the being yourſelves ſenſible both of the Nature, and the Duty of *Confirmation*; or the taking of their Baptiſm upon themſelves; with the other Ends of that holy Performance; and then endeavouring with himſelf to make *them* ſenſible of the ſame alſo: To the coming *early* to the Church, without a juſt Hindrance, both *Forenoon* and *Afternoon*; the behaving yourſelves with *Seriouſneſs* and *Reverence* in it; your attending diligently to your Powers, to the whole that is done in theſe Aſſemblies, and to the bearing of your chriſtian *Parts* in it.

His exhorting you very earneſtly to *private Prayer* as well as publick; and to Prayers in your *Families*, ſo far as you are able, as well as publick or private: To the reading of the *Scriptures*, and other *good Books*; or the hearing them read by ſome others; divers of which, from Time to Time, he alſo furniſh'd you with: To the *counſelling* or *exhorting* of one another; and to the encouraging of any *good*, but the diſcountenancing or rebuking of any *evil Ways*; and not ſuffering Sin, Scandal, or Profaneneſs, to reign in the Wicked without controul: He was for the *Laws* being executed, after their true Meaning, upon all ſuch.

His exhorting you to all Juſtice, Temperance, and Virtue; to Peaceableneſs, Forgiveneſs, and Heavenly-mindedneſs; to a Contempt indeed of this World, in compariſon of the next; to Prudence and Diligence; Quietneſs and Contentedneſs; Patience under Afflictions; Truſt in Providence, and a Submiſſion to the Will of God in all Things; in fine, to an univerſal Kindneſs, Helpfulneſs, and Charity towards one another.

And now *remember* here again, and *conſider* well his own Seriouſneſs, Serviceableneſs, and exemplary Life amongſt you; his conſtant ardent Deſires for the Glory of God, and the good of Souls; his free and powerful Way of talking and converſing with you; the Spring he had always in him both of divine Thoughts, and alſo ſuitable Expreſſions; few, if any, exceeded him in this Way; and if he exceeded here at any Time even himſelf, or went too far in the Nature of his Admonitions or Reproofs, it was uſually a pious Zeal for Religion, a Fervour in the Behalf of true Righteouſneſs, and againſt Ungodlineſs or

Sin; ſomething which was amiſs, that was the chief Occaſion of it: *Plainneſs, and too great Plainneſs, was,* he would ſometimes ſay, *his Character.*

Theſe, and Things of a like kind, I mean the whole that hath been ſpoken, I dare ſay, you cannot but all very well *remember:* they were noted, I may add, and eminent in him.

In theſe Ways then he both lived and died; they were the ſame in him to the very laſt of all, according to his Strength, as they were in his foregoing Time. When he had a very great Sickneſs, about four Years ſince, he told me what a *ſtrong Senſe* he had upon his Mind, for a ſtill ſtricter Performance of his *miniſterial Duties,* if God ſhould be pleaſed to recover him from it: And he endeavoured, I am aſſur'd, to anſwer that his earneſt Reſolution.

In a Word, you all knew him, nay, all his Friends, and the Neighbourhood knew him, to be a Perſon of a very ſtrong and clear Head; a ſharp and excellent Underſtanding in Things natural or divine; of great Senſe and Power for either ſpeaking or writing; a full and admirable Preacher, Expounder, and Exhorter, from either Deſk or Pulpit: Tho' he did all this generally, throughout his whole Life, from Heads, and ſome general Meditations, and not from any ſet or ſtudied Diſcourſes. He had a Genius and Preſence both of Mind and Body, that in the Time of his Health were more than ordinary; ſuch as either at Home or Abroad, would obtain a Regard; and he was a ſkilful Caſuiſt, Counſellor, or Adviſer, in Matters outward or inward, of Conſcience, or of the World, to ſuch as had the Trial or Experience of him.

Nor is it fit to paſs in intire Silence, the free and pleaſant Part of his Converſation, which was alſo highly conſiderable, as well as that which was ſerious and pious.

His Heart, and his Purſe too, was in almoſt every good and chriſtian Deſign; he was an earneſt Exhorter unto a due Charity upon all extraordinary *Briefs;* he neglected none; but to ſome, beſides what was publickly given in the Pariſh, he hath given much more afterwards in another Way. For an Inſtance of this, I ſhall only name here one of the Collections that we had for the *French Proteſtants;* to which he gave in the Pariſh forty Shillings; but twenty Pounds afterwards of his own Money, in a Way that was more private: And ſeveral ſuch like Things as theſe, more than I ſhall mention, I have known him to do.

He had a true Senſe indeed, upon his Mind, of all extraordinary Charities or Occaſions, as well as ſuch as were more ordinary; and conſidered them accordingly. It was with great Satisfaction, that he obſerved, a pretty many Years ſince, the *Societies* form'd in *London,* and in other Places, for divers very worthy and chriſtian Purpoſes: As, for a publick, legal *Reformation of Manners;* for the promoting of *practical and chriſtian Knowledge;* for raiſing *Charity Schools;* erecting *Libraries;* and for the *Propagation of the Goſpel in foreign Parts:* He was in, to his Power, with all of them, and more or leſs a Contributor unto all. When the Reverend Dr. *Bray* was firſt engaged in the laſt of theſe, by himſelf, and Friends, he furniſh'd out the Sum of two hundred and eleven Pounds for *Miſſions,* or the Uſe of that truly noble, and evangelical Charity, in the Space of three Years; as I find by the Doctor's own Accounts delivered in to the Society, or Corporation of Members for that Service. He hath ſince aſſiſted in theſe good Works, and died a *correſponding Member* with one of the *Societies that hath* been mentioned.

The Poor or the Diſtreſſed, the *Orphan* or the Priſoner, wherever found, *have* not, on due *Occaſions, gone* without his Relief. He would help them, if poſſible, by himſelf or others. His being *made* one of the worthy Executors of *Gabriel More,* Eſq; Nephew to the *learned* Dr. *Henry More,* furniſhed him with *many* excellent Opportunities of doing good, to his high Contentment *and Satisfaction.* And he *was at all* Times of his Life exceeding *liberal,* for his *Circumſtances,* of his own *Charities as* well *as* thoſe of others.

A *learned,* but imprudent *Clergyman,* a Friend of his, ſo incumbred himſelf to the Value of two hundred Pounds Debt, *that he was caſt* into Priſon. By his ſole *Pains* and Activity, he *raiſed* for him, in ſome little Time, in divers *Parts* of the Kingdom, the Sum of *about* one hundred *and* ſixty Pounds, freed him *abſolutely* from his Debt, and ſent him to the Duties of his Cure *in Peace.*

And *as* he did this, ſo *alſo hath* he ſundry *Ways,* and in other Repects, been eminently *ſerviceable* to *many* of his Friends, *as* their either Conveniencies or Neceſſities required.

He *had an admirable Faculty* for the moving others in the *Ways* of Beneficence; and he *had* thoſe Arts of Addreſs, *and of a charitable* or religious Eloquence, that ſeldom fail'd, more or leſs, of obtaining their Ends. It *was his Talent,* I us'd to tell him, and *what* he ſeemed to be *peculiarly* fitted for. From ſome *equally great, and alſo* good Perſons, he *hath had,* upon ſome *Occaſions, very large* Sums, and noble *Charities.*

His Undertaking, *by his own Coſt*, Induſtry, and Intereſt, *or the Contributions of others*, to reprint ſo many of the Works of that moſt excellent Perſon, Dr. *Henry More*, with their reſpective *Scholia*, put generally into *Engliſh*, was a *Work* fit for few, if for any indeed, but this ſingular Perſon that I here treat of: And however ſome may pleaſe not equally *to admire the Author, or the Taſk*, yet ſhall it be the laſting Praiſe of my Friend, and his *Reward too*, as well as *Benefit of the Publick*, that it was *ſo happily* attempted; and is *alſo now*, in all Reſpects, finiſhed.[a] There are Heaps of Letters, teſtifying *an uncommon Satisfaction in the Author*, and his *Works*, and in this Reverend *Perſon*, *for* his *noble* Pains and Atchievement in them.

To this I muſt add next, his paying for many Years, *by himſelf or others*, for a *Charity-School*; *or for* the teaching of twenty Children in this Place; and now, at laſt of all, his ſetling it *for Poſterity*, by a Sum of 10 *l. per Annum*, and a *School-Houſe* to be built for the Service of it: And this again, *partly by his own*, but chiefly the acquired *Bounty of ſome charitable Contributors*; he, *at once doing Good*, preſent and future, by theſe Means; exerciſing *his own Virtue*, and *becoming* the happy Inſtrument of engaging many *others in good Works*, *of* which they ſhall never have the leaſt Occaſion to repent.

He hath *been thought by ſome*, that did *not underſtand him*, a *Lover of Money*; but, if he was *ſo*, it was *only to do good with*: And whereas, again, it hath been *thought by others*, that he was very *rich*, and was like *to die ſo*; beſides what hath been *before* intimated, his Way and Manner of Living, the *good Works* that he did, and the very Circumſtances of his Will, and what he left, ſhew ſufficiently the *contrary unto this Opinion*.

And indeed, it well *deſerves here* to be particularly noted, *how dead he was to any publick Preferments more than he had*. Notwithſtanding all the Intereſt, and Pretences he might have had for ſome Advancements, in all the late Reigns, *he never*, *to my Knowledge*, *took ſo much as the leaſt Step that Way for himſelf*. He was in theſe Matters far from being a *Self-ſeeker*; and reſolv'd to be contented with that, which, by the Providence of God, he enjoyed: Which, tho' it was but moderate for his Worth and Degree, yet upon preſenting a Perſon in a very high Station with ſome Book, he pray'd a Friend with Pleaſantneſs to let him know, that it came from one *that wanted nothing*, *deſired nothing*, *and that would have nothing*: So far was he from any Attempts or Deſires to ſerve himſelf in theſe outward Things.

He was, as we may perceive by ſome foregoing Accounts, a hearty Lover of our *eſtabliſhed Church*; however ſome, as is very common, might miſtake him in it. The *Conſtitution*, he would ſay, is in itſelf *admirable*, and *very truly Chriſtian*; it wanted only a *Spirit of Life* and *Power*, more univerſally to actuate the ſo *excellent Frame* we have the Happineſs to be under.

He lamented the Diviſions that were made from it, without, he was perſwaded, any truly juſt or ſufficient Cauſe; and was particularly concerned, that any of our own Church ſhould, by their ill Lives, or unchriſtian Behaviours, in ſo great a Degree contribute towards them.

He had a true Love and Honour for all the *reformed Churches* Abroad; tho' he juſtly took 'em to be leſs perfect than our own: *But he thought it an ill Uſe made of the greater Goodneſs of God to ourſelves, to be exalted by it into an unbecoming Slight or Contempt of others*. He thought not that the Zeal or Exceſſes of ſome, with their unchriſtian, as he judg'd, and *unchriſtianizing* Doctrines, whether with Reſpect to the Churches Abroad, or our Diſſenters at Home, *would ever do the Church of God in general*, *or our own in particular*, *any real Service*. 'Tis *another Sort of Spirit*, *Wiſdom*, *and Charity*, *that muſt defend Truth*, and heal, as he conceiv'd, *the Breaches of the Church*.

The *conſciencious Nonjuror*, *or Papiſt* himſelf, as *to his own* private Temper, ſo far as it *may conſiſt with the publick Wiſdom and Safety of the Nation*, and till they could receive a *greater Conviction*, he was far from being *an Enemy to*; but wiſh'd them all due Peace and Happineſs for ever. In a *bad* Senſe, he was far from being a *free Thinker*; in a *good one*, no Man had a *more generous*, or *enlarged Mind* towards *God and Man*; or, ſo far as Things would bear it, a *greater Candour*, *or more* truly univerſal Charity for all.

But 'tis Time now to come to a Cloſe, in my Account of this excellent Perſon: He bore all his Illneſs with much Patience and Reſignation of Mind. He had not indeed any mighty Troubles or Preſſures on him; God was *very good*, *and gracious towards him*, as he would ſay himſelf; and ordinarily, it was a tolerable State to him, from firſt to laſt. His Wind and his Strength decreaſed gradually, till they wholly left him. He was quick and ſenſible to the very End. His *Deſire was to be diſſolv'd*, *and to be with Chriſt*, as the

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[a] In Three Vols. in Folio.

Apoſtle ſpeaks; *and with all the excellent Spirits which are above.* He had a moſt full Truſt and Peace in God's Mercy, *through our Lord and Saviour Jeſus Chriſt.* The very Preamble to his WILL doth ſufficiently expreſs it, which runs thus: ---- " IMPRIMIS, I " *moſt humbly and earneſtly recommend my Soul to our moſt merciful and Almighty God, our* " *faithful Creator and Governour; hoping for Pardon and Mercy from him, through the* " *Merits of our glorious and bleſſed Saviour Jeſus Chriſt. My Body I commit to the Earth,* " *after the moſt private Manner to be buried; in Hopes of a moſt happy Reſurrection at the* " *Day of Judgment, through the Power and Goodneſs of my Lord and Saviour.* " Yet he was not without a great Senſe at the ſame Time, and would often expreſs it, of his Defects and Infirmities. He would ſeveral Times ſpeak, with great Self-abaſement, ſuch was his true chriſtian Frame, how much he thought the loweſt Place in Heaven to be above his Deſervings.

When any of you came at any Time to ſee him, you know how ready he was always to ſpeak ſome *good Things*, or to offer *chriſtian Advices to you.* He departed at laſt, in the moſt gentle Manner, from this to a better Life; from an aged and infirm Body, to thoſe freer Regions which are above: His Death, you all know, was after Dinner, in his Chair; with little or no Pain or Trouble on him: And thus he had every Way, according to his own Deſire, an *Euthanaſia*, or quick and eaſy Releaſe from the Follies, Vices, and Confuſions of this, to the Peace and Serenity of that future World.

Let me here add, that the very laſt Words he was ever heard to ſay, were theſe; *We muſt all give an Account of our Conſciences.*

To his Charities, while living, he added that of near 20*l.* chiefly under his own Hand, to be diſtributed to the Poor after his Death; having deſigned formerly a greater Sum amongſt them at that Time.

And now, if this late able, and very truly eminent Paſtor of yours had, as you may conceive, his *Paſſions* or *Exceſſes* at ſome Times amongſt you; if he was ſtill a Man, and not perfect as an Angel; how are all theſe to be drowned, as it were, in that Sea of Goodneſs, Piety, and Charity, which was ſo really in him? And how juſtly ought ye to *remember* and *conſider*, with Value and Reſpect, his *Faith*, his *Doctrine*, and his *good Works*; with the *End* of all theſe, and his *Converſation* in the World.

Died Oct. 4, 1717, *and buried at* Heydon, *in* Eſſex.

The CHARACTER *of the Worſhipful Sir* GEORGE DALSTON, *of* Dalſton *in* Cumberland, *Knt. by* JEREMY TAYLOR, *D. D. afterwards Lord Biſhop of* Down *and* Connor.*

THIS *worthy Perſon* was deſcended of an ancient and *worthy* Houſe in *Cumberland*; and he adorned *his Family* and Extraction with a *more worthy Comportment.*

He was bred in Learning, in which *Cambridge* was his Tiring-room, and the Court of Queen *Elizabeth* was his Stage, in which he firſt repreſented the Part of a hopeful young Man; but there he ſtay'd not; his Friends not being deſirous, that *the Levities of Youth ſhould be fermented by the Liberties of a rich and ſplendid Court*, cauſed him to lie in the Reſtraints, and to grow ripe in the Sobrieties of a *country Life*, and a *married State*; in which, as I am informed, he behaved himſelf with *ſo great Worthineſs*, and gave *ſuch Probation of his Love of Juſtice*, popular *Regards of his Country's Good*, and *Abilities to ſerve them*, that for *almoſt forty Years* together, his *Country choſe him for their Knight*, to ſerve in all the *intervening Parliaments:* Where he was a leading Man, prevailing there *by the great Reputation of his Juſtice and Integrity*; and yet he was not unpleaſant and hated at Court: For he had well underſtood, *that the true Intereſts of Courts and Parliaments were one*, and that they are like the Humours of the Body, if you increaſe one beyond its limit, that deſtroys all the reſt, and itſelf at laſt; and when they look upon themſelves as

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* From the Sermon preached at *Dalſton* in *Cumberland*, *September* 28, 1657; and printed at the End of Biſhop *Taylor's Worthy Communicant*; the 6th Edition, 1701. In *Octavo*.

Enemies, and that hot and cold muſt fight, the prevailing Part is abated in the Conflict, and the vanquiſhed Part is deſtroyed: But when they look upon themſelves as Varieties, ſerving the differing Aſpects and Neceſſities of the ſame Body, they are for the Allay of each others Exorbitances and Exceſſes, and by keeping their own Meaſures they preſerve the Man: This the good Man well underſtood; for ſo he comported himſelf, that he was loud in Parliaments and valued at Court: He was *reſpected in very many Parliaments, and was worthily regarded by the worthy Kings.*

But I need no Artifices to *repreſent him worthy*; his *Arguments of Probation*, were within the *Magazines of a good Heart*, and *repreſented themſelves by worthy Actions.* For, God was *pleaſed to inveſt him with a marvellous ſweet Nature.*

And indeed, this is a Grace in which *this good Man was very remarkable*, being *very frequent and much in Alms, tender-hearted to the Poor, open-handed [illegible] relieve their Needs*; *the Bellies of the Poor did bleſs him, he filled them with Food and Gladneſs*; and I have heard, that he was *ſo regular, ſo conſtant, ſo free in this Duty*, that in theſe late unhappy Wars, being in a Garriſon, and near the ſuffering ſome rude Accidents, the Beggars made themſelves Guard, and reſcued him from that Trouble, who had ſo often reſcued them from Hunger.

He was of a *meek and gentle Spirit*, but not too ſoft; he *knew how to do Good*, and how to put by an Injury; but I have heard it told by them that knew his Life, that being by the unavoidable Trouble of a great Eſtate, engaged in great Suits at Law, he was never Plaintiff, but always upon the defenſive Part; and that he had Reaſon on his Side, and Juſtice for him, I need alledge no other Teſtimony, but, *that the Sentence of his Judges ſo declared it.*

But that in which I propound *this good Man moſt imitable*, was in *his Religion*; for he was a great *Lover of the Church*, a conſtant Attender to the *Sermons of the Church*, a diligent Hearer of the *Prayers of the Church*, and an obedient Son to perform the *Commands of the Church.* He was *diligent in his Times and Circumſtances of Devotion*; he would often be at Church ſo early, that he was ſeen to walk long in the Churchyard before Prayers, being as ready to confeſs his Sins at the Beginning, as to receive the Bleſſing at the End of Prayers. Indeed, he was ſo great a *Lover of Sermons*, that though he knew how to value that which was the beſt, yet he was patient of that which was not ſo; and if he could not learn any Thing to improve his Faith, yet he would find ſomething to exerciſe his Patience, and ſomething for Charity; yet *this his great Love of Sermons*, could not tempt him to a Willingneſs *of neglecting the Prayers of the Church*; of which he was a great Lover to his dying Day.

He was indeed a *great Lover*, and had a *great Regard for God's Miniſters*, ever remembring the Words of God, *Keep my Reſt, and Reverence my Prieſts.* He honoured the Calling in all, but he loved and *revered the Perſons of ſuch* who were *conſcientious Keepers* of their *Depoſitum*, that Truſt which was committed to them; ſuch which did not for Intereſt quit their Conſcience, and did not to preſerve ſome Parts of their Revenue, quit ſome Portions of their Religion. He *pitied the perſecuted*, and never would *take Part with Perſecutors.* He *prayed for his Prince*, and ſerved him in what he could. He *loved God*, and *loved the Church*; he was a *Lover of his Country's Liberties*, and yet an *Obſerver of the Laws of his King.*

Thus he behaved himſelf to all his ſuperior Relatives, to his Equals and Deſcendants he was alſo *juſt, and kind, and loving.* He was *an excellent Friend*, laying out his own Intereſt to ſerve theirs; ſparing not himſelf that he might ſerve them; as knowing Society to be the Advantage of Man's Nature; and Friendſhip the Ornament of Society, and Uſefulneſs the Ornament of Friendſhip; and *in this he was known to be very worthy.* He was *tender and careful of his Children*, and ſo provident and wiſe, ſo loving and obliging to *his whole Family*, that he juſtly had that *Love and Regard*, that *Duty and Obſervance* from them, which *his Kindneſs and Care had merited.* He was a provident and careful Conductor of his Eſtate; but *far from Covetouſneſs*, as appeared toward the Evening of his Life, in which that Vice does uſually prevail amongſt old Men, who are more greedy when they have leaſt Need, and load their Sumpters ſo much the more, by how much nearer they are to their Journey's End; but he made a Demonſtration of the contrary; for he waſhed his Hands and Heart of the World, gave up his Eſtate long before his Death or Sickneſs, to be managed by his only Son, whom he left ſince, but then firſt made and ſaw him his Heir. He emptied his Hands of ſecular Imployment, medled not with Money, but *for the Uſes of the Poor, for Piety, Juſtice and Religion.*

And now having diveſted himſelf of all Objections, and in his Converſation with the World, quitting his Affections to it, he wholly gave himſelf to *Religion and Devotion.* He awakened early, and would preſently be entertained with Reading. When he aroſe, ſtill he would be read to, and hear ſome of the Pſalms of *David:* And excepting only what Time he took for the Neceſſities of his Life and Health, all the reſt he gave to *Prayer, Reading and Meditation*, ſave only that he did not neglect, or rudely entertain the Viſits and kind Offices of his Neighbours.

But in this great Vacation from the World, he eſpied his Advantages; he knew well, according to that Saying of the Emperor *Charles* V. *There ought to be a Valley between two ſuch Mountains; the Buſineſſes of our Life, and the Troubles of our Death:* And he ſtayed not till the Noiſe of the Bridegroom's Coming did awaken and affright him; but by *daily Prayers twice a Day* conſtantly with *his Family*, beſides *the Piety and Devotion* of his own Retirements, by a monthly *Communion*, by weekly *Sermons*, and by *the Religion of every Day*, was always ready with Oil in his Lamp, watching till his Lord ſhould call.

And indeed, when he was hearing what God did ſpeak to him of Duty, he alſo received his Summons to give his Account. For he was ſo pertinaceous an Attendant to God's Holy Word, and the Services of the Church, that though he found himſelf ſick, he would not go, but ſtay till the Solemnity was done; but it pleaſed God at Church to give him his firſt Arreſt, and ſince that Time I have often viſited him, and found him always doing his Work, with the greateſt Evenneſs and Indifferency of Spirit, as to the Event of Life and Death, that I have obſerved in any. He was not unwilling to live; but if he ſhould, he reſolved to ſpend his Life wholly in the Service of God; but yet neither was he unwilling to die; becauſe he then knew he ſhould weep no more, and he ſhould ſin no more. He was very confident, but yet with *great Humility and great Modeſty*, of the Pardon of his Sins. He had indeed lived without Scandal, but he knew he had not lived without Error; but as God had aſſiſted him to avoid the Reproach of great Crimes, ſo he doubted not but he ſhould find Pardon for the leſs; and indeed, I could not but obſerve, that he had in all the Time of his Sickneſs, a very quiet Conſcience; which is to me an excellent Demonſtration of the State of his Life, and of his State of Grace and Pardon. For though he ſeemed to have a Conſcience tender and nice, if any evil Thing had touched it; yet I could not but apprehend, that his Peace was a juſt Peace, the Mercy of God, and the Price and Effect of the Blood of Jeſus.

He was ſo joyful, ſo thankful, ſo pleaſed in *the Miniſteries of the Church*, that it gave in Evidence where his Soul was moſt delighted, what it did apprehend the quickeſt, where it did uſe to dwell, and what it did moſt paſſionately Love. He diſcourſed much of the Mercies of God to him, repeated the Bleſſings of his Life, the Accidents and Inſtruments of his Trouble; he loved the Cauſe of his Trouble, and pardoned them that neither loved it nor him.

When he had ſpent great Portions of his Time of Sickneſs in the Service of God, and in Expectation of the Sentence of his Life or Death, at laſt he underſtood the ſtill Voice of God, and that he was to go where his Soul loved to be; he ſtill increaſed his Devotion, and being admoniſhed as his Strength failed him, to ſupply his uſual Forms, and his want of Strength and Words, by ſhort Exerciſe of Virtues, of Faith and Patience, and the Love of God; he did it ſo willingly, ſo well, ſo readily, making his Eyes, his Hands, and his Tongue, as long as he could, the Interpreters of his Mind, that as long as he was alive, he would ſee what his Soul was doing. He doubted not of the Truth of the Promiſes, nor of the Goodneſs of God, nor the Satisfaction of Chriſt, and the Merits of his Death, nor the Fruit of his Reſurrection, nor the Prevalency of his Interceſſion, nor yet doubted of his own Part in them, but expected his Portion in the Regions of Bleſſedneſs, with thoſe who loved God, and ſerved him heartily and faithfully in their Generations.

He had ſo great a Patience in his Sickneſs, and was ſo afraid leſt he ſhould ſin at laſt, that his Piety out-did his Nature; and though the Body cannot feel but by the Soul, yet his Soul ſeemed ſo little concerned in the Paſſions of the Body, that I never obſerved, nor heard of him, that he in all his Sickneſs ſo much as complained with any Semblance of Impatience.

He ſo continued to pray, ſo delighted in Hearing *Pſalms* ſung, and ſo very much of his Time was ſpent in them, that it was very likely, when his Lord came, he would find him ſo doing, and he did ſo; for in the Midſt of Prayers he went away, and ſaw them, as we hope, preſented to the Throne of Grace.

Faith and Juſtice, Modeſty and pure Righteouſneſs, made him equal to the *worthieſt Examples*, he was a good Man, loving and humble, *meek and patient*, he would *be ſure to be the laſt in Contention*, and *the firſt at a Peace*; he would injure no Man, but yet if any Man was diſpleaſed with him, he would ſpeak firſt, and offer Words of Kindneſs; if any did diſpute concerning Priority, he knew how to get it, even by yielding and Compliance, walking profitably with his Neighbours, and humbly with his God; and having *lived a Life of Piety*, he died in a full Age, an honourable old Age, in the Midſt of his Friends, and in the Midſt of Prayer.

Died in September 1657; *and buried the 28th of the ſame Month, at* Dalſton *in* Cumberland.

The CHARACTER *of Mrs.* ANNE NORTON,† *by* IGNATIUS FULLER, *Miniſter of* Sherington, *in* Bucks.*

ST. *Hierom* thought, *if all the Members of his Body were turn'd into Tongues, and all his Arteries became vocal, yet he could ſay nothing, worthy the Virtues of holy and venerable* Paula.[a] The like may I ſay with much more Reaſon of *holy* and *venerable Anna*.[b] Not only becauſe I am ſo much inferior for Plenty of Words, and rhetorical Schemes of Speech to that *eloquent Father*; but alſo becauſe my Argument is much more *illuſtrious*, *refulgent* and *ſublime*; for if I ſhould inſtitute a *Parallel* between them, you would find *equal Devotions* ſurmounted by *Prudences unequal*.

I much applaud that *Father*, who would praiſe *nothing but what was her own*, and which ſprang from the pure Fountain of her Holy Mind. So ſhall I, paſſing by the *Things not in our Power*. Such are, the *Philoſopher*[c] tells you, the *Body*, *Poſſeſſions*, *Honours*, *Principalities*, and *whatſoever are not our own Works*. And therefore I ſhall paſs by her *Extraction*, *Education*, *Preſence*, and that *comely Mien*, with which ſhe ſtruck all Perſons at once with *Love* and *Reverence*.

I ſay, I ſhall paſs theſe by, *they being not greatly to be eſteemed by them that have them, though 'tis Greatneſs to contemn them*, and ſpeak of her, *more divinely*, *more ſublimely*.

She was then of the ſame Country with *Gorgonia*, her exact *Parallel*, and that was the *Hieruſalem* above, *a City not ſeen with bodily Eyes, but with thoſe of the Mind*. So you ſee, 'tis true of her, what the *Poet* ſaith of *Æneas*, *ſhe was heavenly-born*, and her Nobility was, *The Conſervation of the divine Impreſſions on her Soul, and an Imitation of God, the Architype, and firſt Pattern of all Goodneſs*.

She had an early Inſtitution in Piety, and as it befel *Gorgonia*, who received *the Seeds of Piety* from thence, from whence ſhe receiv'd her *Life and Culture*. So our *Gorgonia* deriv'd the ſpiritual Ornaments of her Mind, from the ſame Inſtruments who had propagated her Body. And no Wonder, if that Cedar, whoſe Branches were *enveloped* in the Clouds, had taken *long* and deep rooting.

She was truly, and becomingly religious; the right Knowledge of *God*, and *Chriſt*, did bear her enlightned Mind ſo even, that it was as far remov'd from Superſtition, as from Irreligion. Her's was no ſelf-choſen Holineſs, ceremonial Righteouſneſs, opinionative Zeal; ſhe miſtook not the Tree of *Knowledge* for the Tree of *Life*.

She was not taken with high-flown *Enthuſiaſm* and *Seraphiciſm*, nor was ſhe patient of *Epicurizing* Philoſophy, nor tempted with *Antinomian* Liberty.

She did not frame to herſelf a *phantaſtical Religion*, made up entirely of a Faith divided from Obedience, imagining all to be *done for* her, all to be *imputed* to her.

Nor did ſhe place her Religion in endleſs Scrupuloſities, about Things indifferent; and though her Carriage was always paſſive and obedient, yet never eſteemed little Things worthy of great Contentions.

She was no Opinioniſt, nor yet jealouſed any Notions, which ſhe thought not inconſiſtent with Faith in Chriſt, and the Obſervation of the Commandments of God.

She, like *Gorgonia*, reconcil'd the *Sublimity* of *Cœlibate*, with the *Security* of Marriage, and being *chaſt and humble*, *blending the Excellencies of Cœlibate and Marriage together*; giving Proof to the World, that neither of theſe States ſo ſimply unite us to God, or divide us from him; neither of them ſolely to be declined, nor ſolely to be purſued, but that a virtuous Mind may rule and moderate both *Conjugate* and *Virginity*. Well, as that, ſo this

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† Widow and Relict of *W. Norton*, late of *Sherington*, in *Bucks*, Eſq;

* From the Sermon preached at *Sherington*, *July* 12, 1671; and printed at *London*, in 1672. In *Octavo*.

[a] Epitaph.

[b] *Anne Norton*, the deceaſed.

[c] *Epictetus*.

Gorgonia having been miniſterial a little *to the World, and to Nature, conſecrated herſelf wholly unto God.*

Our *Anna*, like that *Propheteſs*, the Daughter of *Phanuel*, [d] having liv'd an Example to Wives ſome few Years with an Huſband, a Widow about twenty-nine Years; in all which Time ſhe departed not from the Temple, that is, deſerted not Church Communion, nor God's Publick Service; but ſerved him with Faſtings, and Prayers, Night and Day; ever ſince her Widow-hood, devoting one Day in the Week to Faſting and Prayer; in her deſolate Eſtate trimming, dreſſing, and adorning of her Mind for the *Bridegroom* of her Soul.

She was a ſevere Exacter of indiſpenſible Duties of Chriſtianity; her Religion was ſolid and ſubſtantial; ſhe attended *the weightier Things of the Law.* She was a thorow Chriſtian; in her was accompliſhed St. *Paul*'s Wiſh, ſhe was not *almoſt*, but *altogether* ſuch an one as himſelf, his Chain excepted.

Her's was no barren Faith, but it was fruitful in *good Works*; her Charity diſtributed itſelf to every Object, to God, to Man.

1. To God, by her frequent Faſtings, her conſtant Prayers, her Diligence in God's Publick Service, her Zeal and Care to promote his Honour, to advance his Rule and Government in the Hearts of all with whom ſhe did converſe, in whom ſhe had Intereſt. This ſhe taught her Children ſo ſoon as *they* could learn, and this ſhe taught them ſo long as *ſhe* could ſpeak.

'Tis ſaid of *Gorgonia*, that ſhe *made the Fruit of her Body, her Children, and her Childrens Children become the Fruits of the Spirit*; and hath not our *Gorgonia* done, or endeavoured the like? Who has been more painful, more faithful to the *Souls* of Children, Nephews, and Nieces, than ſhe has been? Who hath taught them more *diligently*, who hath pray'd for them more *frequently*, more *ardently* than ſhe hath done?

'Tis ſaid of *Gorgonia, that ſhe purified and devoted to God, her whole Stock and Family, in ſtead of her ſingle Soul.*

So may we ſay of our *worthy Matron*, whilſt an *æçonomiſt* Wife or Widow.

Her Houſe was a Kind of Church, none ſo grateful, none ſo acceptable to her as a *painful*, and *conſcientious* Miniſter of *Chriſt*; none were the worſe, but many the better for coming under her Roof.

Gorgonia is ſaid to have been whilſt ſhe liv'd, *an Exemplar of all Virtue to her Children*, and when God call'd her, ſhe left *her laſt Will behind her, as a ſilent Exhortation to her Family.*

And was not this *imparallell'd Saint*, a great Pattern of all good Works to her Family? Was not *Piety*, *Purity*, *Humility*, *Meekneſs*, *Mercy*, and *every good Work* moſt conſpicuous in her? And I myſelf can Witneſs, it was amongſt her laſt Cares to recommend the Ways of God, and a *ſerious* and *thorow* Piety to her Children.

And if the laſt *Wills*, and *Teſtaments* of all the Dead, have ever been thought ſacred, and inviolable; what a further, what a freſh Obligation have you, *my honoured Friends*, to be religious; that is, to tread in the Steps, to write out the Copy of this *bleſſed Saint*, your *incomparable Mother*. But I was ſpeaking of her Charity.

The *eloquent Father*, ſpeaking of the often prais'd Saint, ſaith, *Who ſtretched out a more liberal Hand to the Poor?* That he fears not to apply the Words of *Job* to her, *The Stranger did not lodge in the Street, but ſhe opened her Doors to the Traveller; ſhe was Eyes to the Blind, Feet to the Lame, and a Mother to the Orphan.*

So *our Saint*, when ſhe was Miſtreſs of an Houſe, and ſince: Who doth not remember the *Largeneſs* of her Bowels, and the *Liberality* of her Hands? Who hath not eat her *Bread*, worn her *Cloth*, received her *Medicaments*, applied her *Plaiſters*, and her *Unguents*.

Nor did ſhe leave any Thing conſiderable to the Earth, but her Body. Exchang'd all ſhe had, for the Hopes of a better Life, leaving little beſides the Imitation of herſelf, and an Ambition of the like Virtue.

Nor ever did ſhe with *Works* of *Mercy*, commute with God for thoſe of *Wantonneſs* and *Luxury*. Who ever ſaw a *Garment*, or *an Ornament* of a Garment which was *ſuperfluous* upon her? Much leſs did ſhe uſe *Ceruſs*, *Stibium*, *Scarlet*, or any other *Fucus*, *Signs* and *Indications* of a *ſick* and *weak* Mind. But like the aboveſaid *Gorgonia*, although ſhe knew *many and various external Ornaments of her Sex, yet ſhe eſteemed none ſo ornamental as her Manners, and inward Purity and Brightneſs of her Mind*; the only Ruddineſs which pleaſed her, was that of Modeſty; the only White, was that of Faſting and Abſtinence.

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[a] *Luke* i.

The *Father* commends *Gorgonia*, for *that ſhe did not labour ſo much to ſeem, as really to be good.*

So our Saint *blew no Trumpet*, made no Noiſe, retir'd to her Cloſet, ſhut her Door, and offered the Sacrifices of an *univerſal* Righteouſneſs to him *that ſees in Secret, but Rewards openly.*

What more *ſagacious* in practical Godlineſs than her Diſcourſes? Yet what more prudent than her *Silence?*

So the *Father* admires *Gorgonia*; *Who knew the Things of God better than ſhe*, both from the ſacred Oracles, and her own Underſtanding; *yet who talked leſs?* Ccontaining herſelf within the Bounds of Piety proper to her *Sex*. And this alſo is the genuine Character of our *Anna.*

Theſe are great Things, and theſe are great Truths.

Thus theſe two *great Saints*, lived Inſtruments of Good, Examples of Virtue, and Ornaments of their Sex, and now you long to hear how they *died*. Truly they *were lovely and pleaſant in their Lives, and in their Death they were not divided.*

Of *Gorgonia*, the *Father* tells us, *ſhe earneſtly deſired her Diſſolution*; and to be with Chriſt, ſhe prefered before all the Pleaſures of the World.

So our Saint, all the while of her laſt and happieſt Sickneſs, breath'd out no other Longings: But as the Hart panteth after the Water-brooks, ſo *panted her Soul after thee, O God*; *her Soul thirſted for God, for the living God*; *Oh when ſhould ſhe come and appear before God?*

Gorgonia had ſome *Preſentation* of Death, a Kind of *Viſion*, making known the Day of her Departure. And as if this *Matron* had had ſome *ſuch* Sentiment and Apprehenſion, at the very firſt Notice of this laſt Sickneſs, ſhe often uſed theſe Words, *Lord fit me for thyſelf, and thy Will be done.*

Gorgonia falling into a very great Extremity of Body, *ſuffered no Phyſician but God.*

How loth and unwilling our *Saint* was to uſe *Phyſicians*, not only in this, but in former Sickneſſes, is very well known to all that were about her; which did not ſpring ſo much from Contempt of that *conjectural* Art, as from the *Fulneſs* of inward Peace, and a Deſire to be in a ſafe *Port* and Haven.

'Tis ſaid *Gorgonia* having made her laſt Day, *a Day of Joy and Feſtival, ſhe fell aſleep.*

So *ours*, the Day before ſhe died, confeſſed her Humanity by groaning out now and then her Senſe of a Pain in her Side; but on the Day of her Tranſlation, by *all ſhe did*, by *all ſhe ſaid*, by *all ſhe ſuffered*, there was nothing perceptible, but the *deepeſt Peace*, the *ſweeteſt Comforts*: With very little Reluctancy of Nature, atteſted by a *few* Drops of Sweat on a *hot* Day, in a *hotter* Room, with a Sigh or *two*, ſhe reſign'd her *pure Soul* into the Hands of her *merciful Creator.*

O Death where is thy Sting, O Grave where is thy Victory? Let me die the Death of the Righteous, and let my latter End be like his.

I will end with *Hierom*'s Words on the Lady *Paula*, *We do not mourn that we have loſt ſuch an one, but we give Thanks to Almighty God, that we ever had, yea, that we have ſuch an Example.*

Died in 1671; *and buried* July 12, *at* Sherington, *in* Bucks.

The CHARACTER *of the Revd Dr.* EDWARD COTTON, *Treaſurer of the Cathedral Church of* Exeter.*

THIS Reverend Perſon, was born in the County of *Devon*, about the Year of our Lord 1608, at the Parſonage-Houſe of *Whimple*, or *Silferton*; at which, I am not certain, in that his Father, the Reverend Mr. *William Cotton*, was Rector of both, at the ſame Time.

Mr. *Edward Cotton*, having laid a good Foundation of School-learning, went to *Oxford*, there to raiſe upon it a Superſtructure of more uſeful Knowledge and Wiſdom. He was admitted a Member of *Chriſt-Church*, where he led a ſober, ſtudious, and chearful Life, until he had finiſhed his Degrees in Arts; after which, he retired into his own Country, and having all along devoted himſelf to the Work of the Miniſtry, he was ordained Deacon. But the unhappy Civil Wars, near about this Time, breaking out in this Nation, he proceeded no farther, for many Years after.

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* From the Reverend Mr. *Prince*'s Worthies of *Devon*; printed at *Exeter*, in 1701. In *Folio*.

Now there was, at that Time, in this County, a Triumvirate of Gentlemen of excellent Parts and Accompliſhments, *Thomas*, afterwards Lord *Clifford* of *Ugbrook*, *Henry*, afterwards Sir *Henry Ford* of *Nutwel*, and *William Martin* of *Lindrege*, Eſq; with theſe did Mr. *Cotton* much aſſociate himſelf; being all ſo well ſuited, as to their Humours, Parts, and Education, that they could not eaſily be then matched, in this, or any other County. And to ſignify the Eſteem that Mr. *Martin* had for Mr. *Cotton*, and Mr. *Ford*, altho' he was of a different Opinion in Point of Religion, he bequeathed, by his laſt Will and Teſtament, his Study of Books, to be divided between thoſe two Gentlemen, and the Lady Dowager *Clifford* of *Chudleigh*, his near Relation. Whoſe two Shares, Mr. *Cotton*, at length, purchaſed at a valuable Conſideration, the Lady's with an Organ for her Chapel; all which, at his Death, he gave to the Library, belonging to the Cathedral of St. *Peter's*, *Exon*, where now they are.

After ſome Years thus exhauſted, it pleaſed God, upon the Reſtoration of the King, *Charles* the Second, to bring both Learning and Loyalty into Vogue and Eſteem again; and both found Countenance and Reward, eſpecially in the Univerſities of this Kingdom: As to *Oxford* in Particular, it was the Pleaſure of that moſt gracious Prince, and the moſt noble Marqueſs of *Hartford*, then Chancellor, and of Sir *Edward Hide*, afterwards Earl of *Clarendon*, who ſucceeded him in that honourable Office, the ſame Year, That there ſhould be a Creation, [a] *A.* 1660, in all Faculties, of ſuch, who had ſuffered for his Majeſty's Cauſe, and had been ejected out of the Univerſity, aforeſaid, by the Viſitors, appointed by Parliament, in the Year 1648. Among a great many other learned and loyal Sufferers, *Edward Cotton*, Maſter of Arts, of *Chriſt-Church* aforeſaid, was, *March* 1, 1660, actually created Doctor of Divinity. [b]

Having alſo received the Order of Prieſthood, after he was fifty Years of Age, he was deſervedly advanced to the Arch-deaconry of *Cornwal*, which he enjoyed, from this Time, unto the Death of the Reverend Mr. *Baldwin Ackland*; and then he ſucceeded him in the Office of Treaſurer of the Church of *Exon*, which he held unto the Time of his Death. Unto this, he added a Canonry, in the ſame Church, which, with the Rectory of the rich Church of *Silferton*, were all the Preferments he poſſeſſed: Though even theſe, he had not more to his own Advantage, than to the Good of others.

And this hath brought me to conſider, that excellent Improvement, the good Doctor made of thoſe Dignities and Incomes, which the Providence of God had bleſſed him with; and we ſhall find it was much, every Way: For he was a great Ornament to his Profeſſion, both as a Chriſtian-man, and a Clergyman, ſtrictly obſerving the Apoſtle's Rule of *living ſoberly, righteouſly, and godly, in the preſent World.* While ſome derive all their Honour thence, he was an Honour to his Places; imploying the Profits and Revenues of them, either in Charity, to the Poor, or in Hoſpitality, to the Rich: To the one, his Purſe was always open, and to the other, his Arms. He was none of thoſe, who thought the Revenues of the Church were confered upon them, to make them Rich, or to raiſe a Family: He expended what he had, charitably and generouſly; hating Stingineſs, no leſs than Prodigality, and that ſordid Humour of living Poor, to die Rich. 'Tis the Property of a Swine, to be uſeful only when Dead, which renders his Life undeſired, and his Death unlamented. Whereas this eminent Divine, as beſt becomes a Chriſtian, and a Gentleman, did Good with God's Bleſſings here, and, in the Time of Life, yielded a rich Harveſt of good Works: Inſomuch, they are to be looked upon no other than Gleanings, which he left at the Time of his Death. A brief Account whereof follows, in Relation to the Poor, to the Univerſity, and to the Church.

Firſt, for the Poor: By his laſt Will and Teſtament, proved in the Conſiſtory-Court of *Exon*, *A. D.* 1676, [c] he gave fifty Pounds to the Pariſh of *Bampton in the Buſh*, in the County of *Oxford*, to this Uſe, namely, That the Intereſt thereof, ſhould go yearly to ſuch poor Houſe-keepers there, as are not chargeable to the Pariſh, and do duly frequent their Church, and receive, likewiſe, the Holy Sacrament of the Lord's Supper.

He ſetled, alſo, by the ſame Will, ſome Houſes and Lands in *Silferton*, in *Devon*, on the Wardens and Officers of that Pariſh, upon this Condition, that the Profits and Revenues of them, ſhould go to ſuch poor Houſe-keepers there, as did alſo keep their Church, and receive the Holy Sacrament. Where the Piety, as well as Charity, of this moſt worthy Man is obſervable, that he did conſult the Good of their Souls, as well as their Bodies; and did ſo prudently ſettle his Charity, that they, who would not regard their Souls, ſhould not reap the Benefit thereof, to the Relief of their Bodies.

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[a] Faſt. Oxon. V. 2. p. 127. [b] Id. p. 138. [c] Ex Offic. Regiſt. Exon.

Let us next conſider his generous Benefaction to the Univerſity: We find, that he was pleaſed to ſettle, by the ſame Will, [d] the Sheafe of the Pariſh of *Thornmew*, on the College of *Chriſt-Church*, in *Oxford*, *i. e.* What remains over and above the Fine, to be paid, for renewing the Eſtate, every ſeven Years, to the College of *Windſor*. Which Gift, notwithſtanding, was not to take Effect, until the Expiration of eight Years then enſuing; for which Term, he had granted it unto a Kinſman [e] of his, for his Maintenance in the Univerſity. At the End whereof, the whole Profits of the Sheafe, except, as before excepted, were to come unto two Batchelors of Art, which had been Servitors, and ſhould be eſteemed moſt worthy thereof, by the Dean and Chapter of *Chriſt-Church*, aforeſaid: Always prefering, in their Choice, where Indigency, Parts, and Learning, are equal, Perſons born in *Exeter*, *Devon*, *Cornwal*, or the City, or County of *Oxford*. But no one, by the ſame Will, is to enjoy this Bounty above four Years; where is obvious, the great Prudence, as well as Charity, of this Settlement, that the Income thereof, muſt go unto ſuch Batchelors of Art, who had been Servitors, for their Support, when to ſerve, was become beneath them; and they are to enjoy it four Years; at the Expiration of which Period, they may be at leaſt twelve Months ſtanding Maſter of Arts: Who are to enjoy it but four Years neither, for it may juſtly be ſuppoſed, by that Time, if ever, they would become tolerably fit to be tranſplanted thence, and ſo make Room for others, to be implanted in their Places.

As for his Bounty towards the Church, beſides his Library of Books, already mentioned, he gave a very ſweet Organ to the Choir, for the Uſe of the Choriſters, for the perfecting of the Seniors of the Church, before they performed in Public; which now ſtands in the College Hall, belonging to the Cathedral Church of *Exeter*, and is uſed accordingly.

And yet, notwithſtanding all theſe high Endowments of Grace, Goodneſs, and Learning, very eminent in him, they would not Priviledge this worthy Perſon from the Arreſt of Death, nor Bail him from the Priſon of the Grave: But, being much impaired by the acute Diſeaſe of the Stone, and the Decays of Nature, which a good old Age had brought upon him, he ſickned at the Treaſury of *Exeter*, where he ſurrendred up his pious Soul, into the Hands of him who gave it, on the 11th of *November*, 1675. From hence were his venerable Remains carried to the Cathedral Church there; and, on the 16th of the ſame Month, they were depoſited near unto his Grand-father Biſhop *Cotton*'s Grave, in the South-ſide of the Choir, behind the Biſhop's Chair: In which Place is erected, to his Memory, in the South-ſide of the Wall, that Parts the Choir and the Ambulatory, by the Piety of his younger Brother, Sir *John Cotton* of *Botreaux-Caſtle*, Kt. a very curious Alabaſter Monument, containing the Buſt of the Defunct; at once, lively repreſenting the Innocency of his Mind, and the Figure of his Body, which is encircled with a Laurel Wreath, cut in the ſame Stone.

Nor may I here omit this brief CHARACTER of his Perſon: That he was of Body, tall and comely; of Humour, univerſally ſweet and obliging; his Deportment, like his Aſpect, was grave and reverend, and yet, withal, very innocently chearful and pleaſant. A certain Gentleman, [f] who knew him well, has left, upon Record, this Teſtimony of him, the Truth whereof was never yet queſtioned; *That, in his Life-time, he was much beloved; and his Death generally bewailed, by all Ranks and Conditions of Men, that knew him: For he was a right honeſt and worthy Gentleman, a conſtant and excellent Preacher, a great Lover of Hoſpitality, an univerſal Scholar, and a daily liberal Benefactor to the Poor.* Inſomuch, when one aſked a certain poor Man, [g] Why he wept ſo at this Doctor's Funeral? He replied, *We have all Reaſon to weep for ſo good a Man; we have loſt the beſt Friend we had.*

[d] In Regiſt. prædict. Exon. [e] Mr. *Wear*, one of his Siſter's Sons. [f] Iz. Mem. of Exet.
[g] Canon *C——* was an Ear-witneſs hereof. His Letter to me, *Feb.* 22, 1694.

The CHARACTER *of the* R^{t} *Hon*^{ble} JOHN MAITLAND, DUKE *of* Lauderdale, *by* JOHN GASCARTH, *Fellow of* Pembroke-Hall *in* Cambridge. [*]

THERE is not one CHARACTER of a good Governour that I have been mentioning, but was tranſcribed from the juſt Original of all Power, by this great Perſon, and made the Meaſure of his Actions; and although I had not the Happineſs of his Converſe, for any long Time, nor then, when he was in his high *Province*, [a] and ſo could not obſerve from his actual Management of Things; yet I have heard ſuch *occaſional Sayings* from him, that did ſo plainly diſcover the *immovable Temper and Habit of his Soul*, that I am very confident, I do know how he did tranſact his Publick Affairs, and how he would always have done, if he had been longer concerned in them. One might eaſily diſcern a great and generous Spirit in him, that mov'd always towards the proportionable Object of a Publick Good. He often manifeſted a ſtrange Diſregard of *Self*, or any private Intereſt; indeed, there was nothing to give him any Temptation to this, he being by Temper, as well as Improvement of Mind, much above thoſe Trifles that are called the *Goods of Fortune*; certainly none ever ſlighted them more, theſe little Things could not anſwer his large Capacity, and therefore he paſſed them by as inconſiderable, and unworthy of his Thoughts, that indeed were deſign'd for higher *Entertainments*. I remember, I heard him once ſay *that judicious Truth*, *That none but mean Spirits could be covetous*, and he urged the Obſervation of his whole Life for the Proof of it, that he never ſaw it otherways. Now this being inverted, he diſreſpecting the Things of the World to ſuch a high Degree, will give us a ſure Argument of the Greatneſs of his Mind.

He had a ſtrange Apprehenſion to diſcern Good, not only preſent, but in the remote Conſequence of things, and the long Effects of them.

He had ſuch an Uprightneſs of Mind, and Deſign in him, as would always influence to an impartial Juſtice. Many might complain, that they were diſappointed of their Expectations, when they were not rightly laid; but none could ever urge, with any Appearance, that they were injured by him.

But as to the Doctrine of Forgiveneſs, in Reſpect of *Self*, he had well learned this from his heavenly Father, and carefully reduced it into his conſtant Practice. And none had more Occaſion for this Virtue than himſelf had, as always ſtanding in a high Station, and ſo being continually expoſed to the Envy and Emulation of great Men, which perhaps is the beſt Account of all that Enmity that he converſed withal.

His Temper was beneficent, one might ſee a Complacency, and Pleaſure in him, when he perform'd any obliging Inſtance, which well argued, that Actions of that Kind, did derive from an inward Principle, and the very Habit of his Mind.

And as he was thus ready, and propenſe to ſhew Kindneſs, ſo he did not expect long Thanks, or any cringing Obſervance upon the Account of it; ſuch unmanly Behaviour was intolerable to him, altho' there might have been this Reaſon for it. Nor was he an Uſurer of his Favours, or deſigned Intereſt from them; his high Advancement, that he always ſtood in, as well as his Temper, which perhaps had that Fault in it, that it was but too Careleſs of his own Profit, made him incapable of any Thing ſo mean and ſordid: He was one of thoſe *third Sort of Men*, mentioned by the Emperor *Antoninus*, [b] who exhibit Favours, and then manage themſelves with that Indifferency, towards the Objects of them, as if they were not ſenſible that they had done ſo.

And as to Matters of *Religion*, if we conſider him as a private Man, he was always juſt to his Creator, and gratefully reflected upon him whatſoever he received from him; he was not for ſetting up the Idol of *Self* in Man, and deifying the humane Faculties, as ſome ſacrilegiouſly do; but he ever, with a due Thankfulneſs, aſcribed all the imperfect Beginnings of Good in our Nature, to the Virtue and Influence of God's Spirit.

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[*] From the Sermon preached in the Chapel at *Ham*, upon the firſt Occaſion, after the Death of the ſaid Duke; and printed at *London*, in 1683. In *Quarto*.

[a] High Commiſſioner to the Parliament in *Scotland*.

[b] Lib. 5. 4.

His Faith was firmly grounded upon the Rock *Chriſt Jeſus*; thoſe ſubtile Arguments of a Sort of Men, that would take away the God-head and Merits of their Saviour, could make no Impreſſion upon him, altho' he was well acquainted with them all; he ſaw the Inſufficiency of their carnal Reaſoning, as being quite contrary to the expreſs Word of God, and he humbly acquieſced in the plain Declarations of Scripture concerning the Work and Notion of a Redeemer, and applied only to him for Salvation. His Perſwaſions were far from the *Roman Creed*, to which he not only often declared, but liv'd contrary, expecting Acceptance with God, by no other Means, than only that of a good Converſation, through the alone Merits of *Chriſt Jeſus*.

His *Religion was no accidental Thing*, the firſt Stamp upon him, or the Complexion of his Country; but he undertook the Study of Controverſies, and obſerved the Arguments of all Parties, that ſo, from his *own own free deliberate Choice*, he might be an *orthodox Chriſtian*, after the beſt, *and moſt approved Platform*. And by *this only Method of Certainty*, he got *above his Education*, and became a true *conformable Son of that Church*, which is *moſt Apoſtolick*; ſo *that none* ever entertained the *Proteſtant Doctrines*, according *to the Church of England*, upon greater Judgment, and *none* was more able, *or more* ready to defend them againſt all *Oppoſers*. And his *Religion was not only notional*; but he converſed and lived under the Influence of it, his Attendance upon God's publick Service was conſtant and certain; I dare ſay, in the happy Time of my Knowledge of him, he never miſſed that bleſſed Opportunity, but when his Health made it neceſſary. And this he did perform, not only as a Taſk, and conſtrained Buſineſs, that he was under the Obligation of, but in full Freedom as his great Delight and Satisfaction, always going chearfully to *the Houſe of Prayer:* And his *Deportment there* was very *devout and ſerious*. He was a great *Proficient in the Holy Scriptures*, and ſuch an attentive *Hearer of them*, that for the moſt Part, after Chapel, he either taught me, or inculcated afreſh *ſome good Obſervation*.

Indeed, altho' he was acquainted with all the Parts of *Learning*, to ſuch an Extent and Degree, as one can ſcarce imagine, in a Perſon that was always under the neceſſary Diverſion of a publick Employment, either in Peace or War; and this argued his extraordinary Capacity, that he could attain *to thoſe high Improvements*, in his vacant Intervals from his Publick Affairs, which others could not do in their only Deſign, and the whole Buſineſs, and Study of their Lives.

He was a perfect *Maſter of many Languages, both ancient and modern*; to have obſerved this exquiſite Skill and Readineſs in them, one would at firſt have been forc't upon this Thought, *That he had imployed his main Endeavours in Words and Phraſes*; but then one would have ſeen withal, that his *many Tongues* were not in him, as in moſt Men, that can lay claim to them, without Senſe and Notion; but were *alſo* attended with a large *acquired Wiſdom*, and *could* ſpeak *the beſt Knowledge, of the beſt Authors*, in each of them: But like a Man *of his Judgment*, he never valued himſelf upon his Languages, or put any further Eſteem on them, than only as they adminiſtred to his better Underſtanding. *I heard him once ſay*, in our mention of Rabbinical Learning, *That a* Babel *of Words always occaſioned a* Babel *in the Intellect*, a confuſed Apprehenſion of Things.

But to return; I ſay, although he was well acquainted with all the Parts of Learning, yet, beſides, that which enabled him for his own Province, to be *a more accompliſh'd Stateſman*, and to ſerve his King more effectually in that difficult Station wherein he plac'd him. And indeed, *he was moſt exactly knowing in the Hiſtories and Policies of the whole World*; and *theſe Things* being laid-up in his comprehenſive Memory, and digeſted by his better Judgment, *it was more Satisfaction to conſult him for this Kind of Knowledge*, than even the *Books* themſelves of that Deſign and Subject.

But I ſay, beſides his Skill in Language, and this State-Learning, his principal Care and *Improvement*, was in that *which is the only Method of being Good and Wiſe*, the *Holy Science of Divinity*; and in this, as all the Students of it, he made a parallel *Progreſs*, *both* as to Practice and Knowledge: For as he had a true and becoming *Notion of the moſt myſterious Inſtances of our Holy Faith*, *ſo he* was a very careful *Obſerver of the* practical Parts of it; thoſe Precepts of Virtue, that were to influence Life and Morals: I muſt needs ſay, that I could never diſcover any prevailing Habit or Inclination to the contrary; but methought, from the Alacrity and Conſtancy of his Actings, a Mind well tempered, *and conform to them*.

His exquiſite Skill in theſe *Holy Myſteries*, is a ſufficient Argument of his Virtue, and that he had cleared and prepared his Underſtanding for that *ſacred Knowledge*, by a *good Life*, which is the only Means to attain to any Degree of it.

And as he was moſt firmly perſwaded of the *Articles of the Chriſtian Faith*; and alſo had a *demonſtrative Certainty of the Truth and Excellency of the Holy Scriptures*, upon *which*

Faith is founded; and in *which he* was very *expert and ready*, *both* as to the *Letter*, and beſt *Paraphraſe* of them; ſo he was very careful to maintain the *Honour* and *Reſpect* that was due to *them both*. He could not endure any *looſe Expreſſions of God and Chriſt*, or any *profane Treatment of the Holy Spirit*; but like one poſſeſt of a true Apprehenſion and Reverence of the *Bleſſed Trinity*: He was a great Deſpiſer of ſuch indecent Language, and of thoſe trivial Spirits that were Guilty of it; nor would he ſuffer it to eſcape in Triumph, without ſome Reproof, or Mark of Diſlike in any Perſon of what Quality ſoever. No Honour of Men could advocate for that wicked Freedom, or make him neglect the Honour of his Maker: *He abhorr'd*, to uſe his own Expreſſion, that Impudence to the *Bleſſed Deity*. There was no ſuch ornamental Diſcourſe, as *Swearing* is now ſtil'd by a degenerate Age, in his Company; the Influence of his Preſence being derived from his known Diſpleaſure in thoſe Caſes, did effectually reſtrain ſuch Miſdemeanors in all Perſons of his Converſe. He was a moſt *hearty Oppoſer* both of *Atheiſm and Profaneneſs*. I never heard any ſpeak againſt *Hobbes*'s Doctrines with more *Concern and Spirit*, than he uſed to do; and that not at Random, but in proper Argument, as one that had well peruſed his pernicious Writings, and thereby had gain'd that Zeal according to Knowledge and Abhorrence of them.

And thus, *upon* a certain *Knowledge of* a Deity, he eaſily diſcerned, that *a neceſſary Reverence* was *belonging to* him, *which he* always maintained as ſacred and *inviolable*. And *this* excellent Temper expreſt itſelf *towards all Things that were* related *to God*, he ever *moſt religiouſly* aſſerted *the ſacred Honour of the* Scriptures, and *would not* ſuffer *them* in the leaſt *to be reflected upon, or any Jeſt or Drollery to be promoted from them*; *his Paſſion did never more ſenſibly appear*, than when it was ſo truly neceſſary, to vindicate *thoſe* inſpired Writings. Neither can *thoſe* mean *Ingenioſo's of our Time*, that jeſt upon the Bible, urge *that* it was Want of Wit in *him*, *that* put him upon this Severity. He was as pleaſant as any, and *would* raiſe as much Mirth and *Diverſion from innocent Subjects*; but 'twas *only a pious* Reſpect to the *Things of God*, that thus influenced *him*, and made him ſo concerned, that his Name, and his Word, *ſhould not ſuffer any prophane Uſage*.

This he was in himſelf, and thus he behaved himſelf, let Fame repreſent him as it will; which indeed *he* was very Regardleſs *of*, *his* great Spirit *thought it below his Concern*, and *looking* after: Rather defering the Reward of his Piety, till *he* came *to another World*, than receiving any Part of it here, in *thoſe* empty *Things of popular* Praiſe, and *the* vain Applauſes *of the* Multitude.

And *he had another* CHARACTER *of a good Governor*, one *that* is to engage with the Tumults *of the People*, and that is, *Courage and Magnanimity*, *which were his in a high Meaſure*. He was not to be baffled, and daunted in any *of his Proceedings*, *how* threatning *ſoever the* Event of them. He made Truth and Juſtice *the Ground-work of all his Actions*, and then he was moſt reſolute and ſtedfaſt in them, no Repreſentation of Fear or Danger could by any Means remove him from them. *His Arms and Motto*, did extreamly befit him, *Council* was *the Bottom of his* Enterprizes, and *he had the Heart of a Lion to go through with them*. I verily believe, *that he would have ſuffered Martyrdom*, *not only upon the Account of his Religion*; but even in a State Cauſe, where *the Good of the* King and Government was *concerned*, *before he could* have been prevailed *upon to* deſert it. But this I durſt not affirm of any Man, in Reſpect of his ſole Humane Valour, which alone is not ſufficient for ſuch Trials. Nor ſhould I have ſaid it of him, unleſs I had often obſerved one eminent Virtue in him, which is indeed the Eternal, and only Support of Fortitude, and that is, an *aſſured Truſt in God, and Belief in Providence*. He *looked upon himſelf*, but as an Underworker of Things; and as he was careful *to do Juſtice*, and ſo act under the ſpecial Influence and *Direction of Providence*; ſo he always in a quiet Reſignation, moſt ſtedfaſtly depended upon it for the Event and Iſſue. I muſt confeſs, I never took Notice of any, that was ſo firmly bottom'd upon this Confidence. He would frequently ſay, *God rules the World, the People imagine but a vain Thing*; [c] 'twas in the very Habit of his Soul, that of Holy *David*, *The Lord is King, be the People never ſo impatient, he ſitteth between the Cherubims, be the Earth never ſo inquiet. He ſtilleth the raging of the Sea, the Noiſe of his Waves, and the Madneſs of the People.* [d]

And he was *not only Couragious* in Reſpect of the many Dangers and *troubleſome Encounters of Life*; but he retain'd his *wonted Valour*, when he was to engage with Death, and ſaw that advancing to him; this was the Effect *of his moſt reſolute Faith*, which, as it was the invincible *Support of his Life*, in all the Varieties *of a mortal Condition*, ſo he undauntedly travelled *through the Gates of Death*, into the *unchangeable State of Immortality*, in the Strength of it. I ſaw his laſt Inſtances of Life, which had no Appearance of Fear or Apprehenſion in them, but were managed with that Unconcernedneſs and Serenity of Mind, as became one, that was *firmly poſſeſt with Hopes of Heaven.* 'Twas an Expreſſion of one of his laſt Days, which I heard, before his Caſe was deſperate; or lookt upon to be above the Power of Phyſick, *that he had neither Hopes nor Fears in him*; he did not expect to live, nor was he afraid of Dying.

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[c] Pſal. lxix. 1, 2.

[d] Pſal. lxv. 7.

And as for that neceſſary Virtue of a Chriſtian, which may be urged upon Rulers from the Proſpect of Mortality contained in theſe Words, *That ye ſhall die like Men*, viz. *Humility*; he was a famous Example of it, certainly never any that was ſo Great, condeſcended more, or made himſelf ſo equal, and affable as he did. 'Twas the peculiar Miracle and Inſtance of this Man, that having that natural Greatneſs of Mind and Underſtanding that he had, and *theſe improved to thoſe high Meaſures of acquired Knowledge and Learning*; that he ſhould ſtill maintain himſelf ſo courteous, and be of ſo free and ſo eaſy a Converſe. 'Twas *therefore moſt certainly his Goodneſs and Conſideration that influenced this Lowlineſs*; and prevented that which would have been the natural Effect of great Parts in a bad Man. And he was ſo far from becoming Mean by this *Deportment*, that he raiſed his Reſpect thereby, and gained a *new Acceſſion of Honour and Reverence from it*, which will always attend *his Memory to the World's End.*

Theſe Things being ſo conſpicuous, and to ſuch a Degree in our preſent Theme, I have often perſwaded myſelf, and I am confident, I do none any Injuſtice in it, that I never ſaw more of *Chriſtian* good Nature in any Perſon, than in him; I mean, *a benign Temper, as it was farther improved by thoſe Goſpel Virtues of Humility, Love, and Kindneſs, implanted upon it.*

Died at Tunbridge-Wells, *on St.* Bartholomew'*s*-Day, 1682; *and buried in his own Church at* Lauder *in* Scotland.

The CHARACTER *of the* R^{t} *Hon*^{ble} ANNE, LADY-DOWAGER BROOK, *by the* R^{t} *Rev*^{d} *Dr.* GILBERT BURNET, *Lord Biſhop of* Sarum.*

SHE had ſo deep a *Senſe of Religion*, that ſhe ſpent a great Part of her Time, both in ſtudying the *Holy Scriptures*, which ſhe had laid *well up in her Memory*, and in reading *Books*, *both of Devotion*, and *of Inſtruction*, in Matters *of Religion*, which ſhe did carefully; thoſe who have attended on her many Years, are Witneſſes, that ſhe wou'd not loſe quite that Time which was ſet-off for her Dreſſing, and which the far greateſt Part, make to be a ſtudied and lengthen'd Vanity; but ſhe uſed then, either to read herſelf, or employ another to do it, that ſo her Mind might have ſome Share of that Time, and *that it* might not go all to her Perſon. She made *Extracts out of many Books*, but in Short-hand, ſince *they were* only intended *for her own or her Childrens Uſe*; ſhe alſo uſed *her* Short-hand in taking the edifying Parts of Sermons, which ſhe went over in Private afterwards with her Children. She was frequent and conſtant in ſecret Prayer, which had been, as ſhe owned, *the chief Joy and Support of her Life*; in that it was that ſhe found Strength to bear the Loſs of ſix Sons, one after another, all ſhe ever had, and a dear Huſband, *that* was more than all; *who* was ſo dear to *her*, *that with this* ſingle Conſideration, ſhe quieted her Mind, after the Loſs of one Son, which happen'd ſoon after *her* Lord had recover'd of a great Sickneſs, *That ſhe cou'd not complain of any Thing which God did to her, after he had granted her ſo great a Bleſſing.*

She was a *religious Obſerver of the Lord's-Day, but without Superſtition or Affectation.* She never fail'd, in a Courſe of many Years, while in Health, to *lay hold of every Opportunity of receiving the Sacrament*, and was always retir'd a Day or two before it, and did riſe ever very early *on Communion-Days*, that ſhe might be for a conſiderable Time retir'd before ſhe went to Church. She obſerv'd *the daily Returns of religious Performances* in her Family, in a moſt regular Manner, the Prayers of the Church being never diſcontinued, nor ſo much as put off. She was *conſtant in the Communion of our Church*, and had ſo hearty an Affection to it, that when ſhe ſaw the Danger of our being over-run with *Popery*, ſhe expreſt the Senſe of it in the tendereſt Manner, and told her Children, that ſhe had much rather go with them to a Stake, than ſee them defile themſelves with the *Idolatry of the Maſs*; yet *her Zeal for her Religion*, did not tranſport *her* to any uncharitable Exceſſes, and therefore ſhe *had a due Regard to Virtue and Goodneſs, whereſoever ſhe ſaw it:* But though all about *her*, ſaw how much *Religion poſſeſs'd her Thoughts*, yet ſhe ſhewed it as little as poſſible, except where the Obligations of a Mother, or of a Miſtreſs of a Family required it. She took Care to have all *her Family to know and fear God*; ſuch as cou'd not read, ſhe allowed them both Time and Books, and other neceſſary Helps for it; and ſhe furniſhed all about *her*, not only thoſe of *her* Houſhold, but of the Country quite round *her*, with ſuch Books as might inſtruct and direct them; and as *her* Modeſty *made that* ſhe would not aſſume to herſelf to be a Reprover of *thoſe that* were not under *her* Authority, ſo the Way ſhe took, *where* ſhe ſaw any Occaſion for it, was to ſend them ſuch Books, in *which they might* find *the Reproofs that they* needed. When ſhe reproved *her* Servants, ſhe never did it in *Words of Reproach or Anger*, but in the Way *that* ſhe believed was *the moſt proper to have a good Effect on them.* She ſaid, ſhe was naturally paſſionate; but ſhe came to be early under *the Power of Religion*, and broke *herſelf* ſo entirely from it, *that thoſe who have* known *her the* longeſt, do affirm, *they never ſaw her, at any one Time, under the Power of it.* She was more particularly gentle to thoſe who were immediately about her, ſo that neither *her* Grief *for thoſe* great Afflictions, *with which* it pleaſed God to viſit *her*, nor the ſharp Pains, nor lingring Diſeaſe of which ſhe died, *ever drew an indecent Expreſſion from her.*

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* From the Sermon preached at *Breamor*, *Feb.* 19, 1691-2; and printed at *London* the ſame Year; in *Quarto*.

Her *Religion*, as it gave *her* much Joy, ſo it gave *her* ſome Trouble, while by an Exactneſs, *that* carried *her* into too ſcrupulous a Jealouſy of *herſelf*, ſhe was too apt to cenſure her own Defects and Coldneſſes. She choſe a proper Guide, to whom ſhe gave frequently an Account of the various Scenes of Thoughts that paſſed in her Mind; her Choice of one [a] of my Reverend Brethren, ſhewed, *how well ſhe cou'd judge of a Perſon fit for ſuch a Confidence*; and ſhe had found, as ſhe acknowledg'd, great Benefit and Comfort in his Conduct. Her Soul was ſo wholly dedicated to God, *that ſhe ſeemed to have no other Concern upon her, but how to know, and to do her Duty upon all Occaſions*; and it made even the Burden of her Sickneſs a redoubled Affliction to her, becauſe it depreſſed her Spirits, ſo that ſhe cou'd not raiſe them up to God, with that Chearfulneſs and Joy, that ſhe felt on other Occaſions; and that ſhe did not fly towards Death with ſo entire a Willingneſs, as had often formerly inflamed her Thoughts. She thought that even the Deſire of ſeeing the laſt Part of her Care ſetled and enter'd into the World, was a Concern below that Elevation of Soul, with which a Chriſtian ought to entertain the Approaches of Death.

With *all this deep Senſe of Religion*, ſhe had no *Sort of Affectation, Singularity, Cenſoriouſneſs, or Sourneſs of Temper.* She had all the decent Chearfulneſs about her that became her, tho' always govern'd with a ſtaid Gravity. She affected nothing that made any extraordinary Shew, ſo that in all indifferent Things, ſhe lived like thoſe of her Rank. She *never placed* Religion *in little and aſſumed Severities*, but ſtudied in the whole Courſe of her Life, to practice that *pure Religion and undefiled with God and the Father, which is to viſit the Widows and the Fatherleſs in their Affliction, and to keep herſelf unſpoted from the World.* She was *free* from that Spirit of Cenſoriouſneſs, to which even good People are too prone; perhaps thro' the Sharpneſs of their Zeal againſt Sin; but when the Occaſions of obſerving the Evil that was in the World came in her Way, ſhe made the right Uſe of them in proper Reflections on them, to thoſe who were under her Care. She loved the Privacies of the Country, much more than the Diverſions and Diſorders of the Town. She loved to be at quiet, and to be either improving her own Mind, or to be doing Good to others. She had attained to a great Underſtanding in the Matters of Religion, and the Scriptures; and was not only converſant in the practical, but even in the ſpeculative Parts of it. So much Study as ſhe uſed, with ſo true a Judgment as ſhe had, carried her a great Way. Next to that, ſhe ſtudied Phyſick moſt, as that by which ſhe found ſhe had the greateſt Opportunity of doing the moſt Good; and in this ſhe ſet no Bounds to her Care and Labour, and to the Expence it drew with it; and in her later Years, the Extent of her Charity, and the Zeal and Tenderneſs of it, grew upon her very ſenſibly. She had obſerved one conſtant Practice, upon any eſpecial Bleſſing that ſhe received from God, to make a particular Largeſs of Charity, beſides her ordinary Givings; but this of late encreaſed to great Sums, that walked round the Jails of *London*, as well as among the miſerable in thoſe Parts where ſhe reſided; beſides thoſe Riches of her Liberality with which ſhe relieved the *French* and *Iriſh* Proteſtants: So that ſhe ſeemed to be making Haſt to do all the Good that was poſſible for her, as if ſhe had a ſecret Intimation that there was but a ſmall Portion of Time now before her.

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[a] Dr. *Stillingfleet*, Lord Biſhop of *Worceſter*.

She felt the Decays of Nature come ſo faſt on her, that ſhe prepared herſelf *to meet her God*. She had quite overcome all that Unwillingneſs which ſo juſt a Deſire, as was before intimated, had raiſed in her. *She rejoiced in the Will of God*, and expreſſed ſo much Satiſfaction and Chearfulneſs *even in her Looks*, that it plainly appeared all was calm within. She was no more depreſſed with uneaſy Reflections on *herſelf*, but had the Joy of a good Conſcience, and Aſſurance of *the Love* and Goodneſs of *God through Jeſus Chriſt*, to ſo *high a Degree*, that ſhe *felt* not now thoſe unjuſt *Cenſures* with which *ſhe alone* had *ſometimes puniſhed herſelf*. Her *prudent, grave, and unmedling Temper, kept her out-of-the-Way of making Enemies*; and to this, was joined a ſpecial Bleſſing of God, that preſerved *her* from unjuſt Malice.

She continued, during the Courſe of her Sickneſs, not only to have *the Prayers of the Church* ſaid by *her*, but was *very often, indeed* almoſt conſtantly, *obſerved to be raiſing up her Soul to God*. She had reſolved to fit *herſelf* for *her* laſt Paſſage, with *the great Viaticum of Chriſtians*, but Nature ſunk all at once, and ſo faſt, *that ſhe cou'd only communicate inwardly*; yet tho' ſhe could not end her Life with that *moſt ſolemn Act of Church-Communion*, ſhe deſired that CHARACTER of dying in the Church's Peace, that is given in *Abſolution*, which ſhe received with much devout Joy. At laſt, ſhe broke Priſon, *and left a feeble and exhauſted Body*, and is now entered into *the Joy of her Lord*; into that *Reſt*, to which ſhe was ſo long aſpiring, and of which *ſhe had felt* ſo many raviſhing Foretaſts in her Way to it.

Died in Febr. 1691-2; *and buried the* 19*th of the ſame Month at* Breamor.

The CHARACTER *of the Rev*^{d} *Dr.* WILLIAM HOPKINS, *Prebendary of* Worceſter, *by the Rev*^{d} GEORGE HICKES, *D. D.* *

THIS good, and great Man, was born at *Eveſham* in *Worceſterſhire*, and baptiz'd there, on the 28th of *Auguſt*, 1647. His Father was *a pious and learned Divine*, and his Grandfather was a Gentleman of great *Note* and *Intereſt* in *Bewdley*, ſituate on the *Severn*, in the ſame County, where he had ſo much Reſpect, as to be choſen a Burgeſs of Parliament; but Death prevented his ſitting in the Houſe. The Childhood and Youth of his Grandſon *William*, was in every Reſpect very towardly. From the very firſt Rudiments, which is the Knowledge of Letters, he diſcovered an extraordinary Capacity, and Inclination to learn, with a *ſweet, ſerious, even*, and *humble* Diſpoſition, without *the leaſt* Frowardneſs; which happy *Temper* accompanied him, without any Alteration to *his Life's End*. He was ſo *great a* Proficient at School, *that at* twelve Years of Age he tranſlated an *Engliſh* Poem into *Latin* Verſe, which was printed ſome Time before the *Reſtauration* of King *Charles* II. The Title of it was *Ænigma Aſtronomicum*; but I could *never meet* with it, tho' I have diligently enquired after it, eſpecially among thoſe who remembred *they had ſeen it*.

At thirteen Years of Age, *he* was ſent to the famous Univerſity of *Oxford*, *where he* was *admitted* Commoner in *Trinity-Colledge*, under the learned Mr. *Stratford*, who was his Tutor, and afterwards Biſhop of *Cheſter*. He proceeded Maſter of Arts, *April* 9, 1668; and the next Year, had his Part in the Exerciſes of that Act, in which the *Theatre* was firſt opened; and he was then alſo one of the Maſters of the Schools. Some Time before he took his Degree of Maſter in Arts, he removed from *Trinity-College* to St. *Mary*'s-*Hall*; after which, he was taken Notice of by the Reverend Dr. *John Fell*, of venerable Memory, Dean of *Chriſt-Church*, and afterwards Biſhop of *Oxford*, who had a *great Eſteem* for him, upon the Account of *the great Virtue*, and *Learning*, *he obſerved* in him; and if I miſtake not, it was *that excellent Man*, who *recommended* him to the Honourable Mr. *Henry Coventry*, as a Perſon, in *every Reſpect*, fit to be his Chaplain, and Companion, in his Embaſſy to the Court of *Sweden*, whither he ſet forward, *September* 2, 1671. While he was in *Sweden*, he apply'd himſelf to the Study of the *Septentrional Antiquities*, in which he was a good Proficient, being qualified for *learning of them*, by the Knowledge he had of the old *Engliſh Saxon* Language, and by his Converſation with the *Dalecarleans*; whoſe Language, at this Day, differs but little from the ancient *Norvegian*, and *Iſlandiſh*, commonly called the *Cimbrick*, or *Gothick* Tongue. Mr. *Coventry*, in his Embaſſy, had all the Credit and Reputation by him, that was poſſible to be had by a Man, who could fluently ſpeak the *Latin* Tongue in Purity, and Propriety, in which he familiarly converſed with the learned Men of the *Swediſh* Nation; and all the Delight, and Satisfaction in himſelf, that a Gentleman of his Knowledge, and Virtue, could have in ſo *pious*, *prudent*, and *learned a Divine*. He entirely lov'd and eſteemed him, and let him into all the Degrees of Confidence, and Familiarity with himſelf, though by Temper he was not a very open Man. Not long after Mr. *Coventry*'s Return, a Prebend being vacant in the Cathedral Church of *Worceſter*, he recommended him to the King's Favour, to which the Publick Service he had done his Majeſty, as Domeſtick Chaplain to his Ambaſſador, gave him a good Pretenſion, as well as the worthy CHARACTER Mr. *Coventry* gave the King of him, and his Services, convinced his Majeſty of his great Deſerts. The vacant Prebend therefore was granted to him to his great Content; for he deſired to be fixed in that Church, rather than any other, becauſe it was the Mother-Church of his own Country, for which he had a filial Sort of Affection, and from his firſt Admiſſion into it, he deſigned to write the Antiquities of it; but it pleaſed God, who over-rules the Intentions of Men, that he ſhould do no more, than Deſign the Plan of this Work, which perhaps his Providence hath reſerved for ſome other to do. He was inſtalled Prebendary on the 22d Day of *March*, 1675; after which, the Dean and Chapter gave him the Curacy of *Mortlack* in *Surrey*, the 23d of *June*, 1678. Being ſetled there, he married a very virtuous, and amiable Gentlewoman, Mrs. *Averill Martin*, Daughter of Mr. *Thomas Martin*, a Gentleman of great Underſtanding, Probity, and Piety, and Siſter to the Reverend Mr. *George Martin*, Prebendary of *Norwich*, and Rector of St. *Mildred's Poultry*, *London*. They were happily joined in Holy Wedlock on the third Day of *February*, 1678. Not long after their Marriage, it was my good Fortune to come firſt acquainted with him in an accidental Meeting at *Mortlack*, where afterwards I ſometimes viſited him in going to *London* from *Ham-Houſe*, and in returning thither from *London*, as I had occaſion often to do, being then domeſtick Chaplain to the Duke of *Lauderdale*.

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* From the ſhort Account of his Life, prefix'd to Dr. *Hopkins*'s Seventeen Sermons, publiſh'd by Dr. *Hickes*; and printed at *London*, in 1708, in *Octavo*.

In the Beginning of the Year 1680, according to Account of the *Church of England*, I was made Prebendary of the Church of *Worceſter*, which occaſioned a great Improvement of our Friendſhip, in which we thought ourſelves mutually happy; and he ſhortly after removing from *Mortlack* to *London*, where he was choſen Afternoon-Preacher for the Lord's-Day at the Church of St. *Lawrence Jewry*, about the ſame Time that I was preſented by Dr. *Sancroft*, of venerable Memory, then Archbiſhop of *Canterbury*, to the Church of *All-Saints Berking*, near the *Tower*, there paſſed few Weeks, wherein we did not ſeveral Times ſee one another. Three Years after, as it pleaſed God, I was promoted to the Deanery of our Church, which became vacant by the Tranſlation of Dr. *Thomas*, my worthy Predeceſſor, from the See of St. *David*'s, to that of *Worceſter*. There was then an Eccleſiaſtical Commiſſion for diſpoſing of Church-Preferments in the King's Gift, and as the Commiſſioners at that Time *regularly* recommended the Dean to his Majeſty for the Biſhoprick: So *as regularly* they recommended a Prebendary to him for the Deanery; which one, whom I need not mention, knows I am obliged for my own Reputation, though not for his Honour, to obſerve. I have been obliged by the Account I am to give of my worthy Friend, to mention my Relation to the Church of *Worceſter*, becauſe he was a moſt exemplary, and uſeful Member of it for four and twenty Years, from the Time of his Admiſſion before-mentioned, to the Time of his Death, on the 18th Day of *May*, in the Year of our Lord 1700.

Exemplary he was, in a moſt conſcientious Performance of his Duty in *every Reſpect*, as a *Member of that Society*, and *uſeful* in all the Offices, and Affairs of it, of which, all my Time, he beſt underſtood the Buſineſs of any of the whole Body; and when I was firſt made Dean, I conſulted him, as an Oracle, in all Matters of which I was ignorant, relating thereunto. The Founder onerates the Conſcience of the Dean, with a Charge of that Society, as of his Family, and with the Knowledge of the Eſtate with which he endowed it, and with a particular Care to meliorate the ſame. This put me upon a Study, to which I was a Stranger before, but what otherwiſe would have been painful and difficult, he made not only eaſy, but delightful to me; and in Juſtice, as well as Gratitude to his Memory, I ought to acknowledge how helpful he was to me above any of my Brethren, not only in managing the Revenues, but in adminiſtring the Government, and Diſcipline of the Church. It was by his Aſſiſtance, that I made Orders, for the better Regulation of the King's-School, and got them paſſed into a Chapter-Act, and with the Act regiſtred in the Chapter-Book. It was by his Aſſiſtance, that I brought the Copy-holders for Lives, to a regular Way of Fining, to which they had not been uſed for many Years, to *the great Prejudice of the Church*; and not to mention other Things, it was by the Biſhop's Authority, and his Aſſiſtance, that a Chapter-Act was made in the Biſhop's Trienial-Viſitation, for appointing a certain Term of orderly Reſidence, both for the Dean, and Prebendaries.

We had other Deſigns in Agitation, *for the Good of the Church, which, had not the Troubles of that Reign prevented, I doubt not, but we ſhould have brought to effect.* We had repreſented to Dr. *Levet,* Principal of *Magdalen-Hall* in *Oxford,* how much it would be for the Honour of the King's-School at *Worceſter, the Encouragement of the Youth bred there, and the Advantage* of his Houſe, *if the Exhibitioners, ſent from the School to the* Hall, *were ſolemnly elected at a* Publick Examination; and to that End, I made a Propoſal to the Doctor, *That if at any appointed Time of Election, he would pleaſe either to come himſelf, or ſend two of his Maſters, to examine the Boys, and chuſe the moſt deſerving, the Church ſhould bear their Charges forwards, and backwards, and entertain them all the Time they were there.* And becauſe the Charge of the Church is ſomewhat too great for the Revenues, for which Cauſe ſome Years it was brought into Debt, we intended to acquaint the *King* with it, and deſire his Majeſty's Royal Conſent, as Founder, to a Propoſal, *for eaſing the Church of ſo much of her Burthen, as at any Time happened to make it too heavy for her to bear.* We alſo intended, to lay before his Majeſty, the great Number, and very ſmall Allowance of the King's Scholars, and to Petition him to reduce them to a leſs Number for their better Maintenance, and to give us a ſtrict new Statute, to put it out of our Power, to grant Patents to the inferior Members and Officers of the Church; than which, though nothing is more Cuſtomary, yet nothing is more prejudicial to the Government, good Order, and Diſcipline of ſuch Societies, as by Experience, I found it, to my great Grief. I could inſtance, in many more Particulars, to ſhew how uſeful, and valuable a Member, Dr. *Hopkins* was of the Church, and how great a Loſs ſhe ſuſtained in him; a Loſs, which ſome of his Brethren have ſince lamented to me, and are ſenſible of to this Day.

I ſhould go beyond the Bounds I have ſet to myſelf, ſhould I inſiſt long upon his happy Temper, and ſpeak at large of his ſeveral eminent Virtues, which the Reſpect I have for his Memory requires, I ſhould not paſs over in Silence. As to the former, it was conſtantly as *even, meek, and uniform,* without any Art, as I *ever obſerved* in any other Man. I do not *remember, that* I *ever* ſaw him in Paſſion, upon any Provocation, but one hereafter mention'd, or *ever heard* him ſpeak with an angry Voice, or uſe Interjections of Aſtoniſhment, or Grief; *and it entirely proceeded from the ſame Equability of Temper in him, that he foreſaw, and bore Afflictions, with a calm, ſerene, and undejected Mind.* It may ſuffice, to give one Inſtance, of his Equanimity, in bearing the Loſs of three moſt amiable Children in ten Months Time, while he was Preacher at St. *Lawrence,* without any viſible Perturbation of Mind.

Theſe were very grievous Strokes, one upon another; and tho' he bore them with ſuch *a Degree of Indolency,* and Courage, *yet they made deep Impreſſions upon the ſoft,* and paſſive *Temper* of his dear Conſort, who *mourned,* and *wept* long for her Children, *becauſe they were not.*

As for his *Virtues, they were many, and eminent.* His Modeſty was ſo *great,* as to make him often bluſh; and his Humility, which is but Modeſty in another Name, *and guiſe,* was conſpicuous in all his Life, and Converſation; in his Affability, Courteouſneſs, *and Eaſineſs of Acceſs,* in his *Uneaſineſs to hear himſelf,* in any Thing he did, *commended;* in *never being* forward to *ſpeak* in any Diſcourſe, or out of his Turn, or before he was deſired; nor would he interrupt others, though they ſpoke much more than was needful, or decent for them to ſpeak, but moſt of all, was it remarkable, in his never aſking Preferment, or ſeeking for it openly, or underhand, by himſelf, or others; but in quietly ſitting down upon his Prebendary, and a poor Vicarage, to which he was preſented by the Dean, and Chapter, both which, at moſt, did ſcarce amount to two hundred Pounds *per Ann.*

For this *eminent Virtue,* and his conſtant Reſidence, and Love of Diſcipline, he was particularly eſteemed by Mr. *Barnabas Oley,* the ſenior Prebendary of venerable Memory; and it is no ſmall Honour for His to have it known, that he had the Love, and Reverence, and Praiſe of that Saint-like Man. He had, [a] ſaid one of his dear Friends in a Letter to another, a great Indifferency to Wealth, and Preferment; and of this I can give an Inſtance relating to myſelf, in that he refuſed the Offer of the Deanery, when I was deprived. This ſhews, that he was free from Avarice, as well as Ambition; Paſſions in Prieſts that, let them have never ſo much Sobriety, and Learning, diſgrace their CHARACTER, and diſhonour God, and the Prieſthood: And as true Humility is founded in Greatneſs of Mind, and ſcorns to flatter others, as much as to be flattered: So he, though he was always Civil, and paid what was due to every Man's CHARACTER, yet he could not prevail with himſelf to flatter the Greateſt, or gratify their Vanity for Self-ends.

And though his Modeſty, and Humility, made him, as much as he could, conceal his Charity; yet, like Light, it diſcovered itſelf, as it were, thro' Chinks, in his daily Diſtribution of Bread, to the Poor, which he gave them, rather than Money, leſt they ſhould miſpend that in Drink; and in his private Supports, to indigent Families, by giving them Money, and by lending Money to others, upon private Notes, under their Hands, to prevent their Failing, when they were ready to ſink.

Nine Years after I was deprived, he was choſen Maſter of St. *Oſwald*'s-*Hoſpital*, in *Worceſter*, on the 16th of *May*, 1697, and was ſo far from making any Benefit of his Salary, that he made a Fund of it, for the Uſe of the Hoſpital, and the Benefit of his poor Brethren there; and thus, did his *Light ſhine before Men*, who knew his *good Works* (which he endeavoured to hide) *and glorified their Father who is in Heaven.*

His Piety was apparent to the World, in his conſtant and devout Attendance on Divine Service, generally thrice, always twice every Day, except in his Abſence upon his Vicarage, and in the conſcientious Care he had of the Souls there committed to his Charge. Almoſt no ill Weather would keep him from going thither every *Saturday*, though it was fourteen long Miles from *Worceſter*, and the Ways in Winter of the worſt Sort. He was very diligent in inſtructing, exhorting, and admoniſhing his Country-Flock, not only in Publick, but in Private, believing the Maxim of the Schools, that *Souls are equal*, to be as true in a Moral, as a Phyſical *Senſe*, in Divinity, as in Philoſophy, God being *no Reſpecter of Perſons*, and *Chriſt* having paid the ſame Price of Redemption for the *Poor*, as the *Rich*; for the *Peaſant*, as *the Prince*; for *the Swain*, as *the Citizen*; for *the Cottager*, as *the Courtier*; and that a faithful *Paſtor*, *who* truly endeavoured to ſave *the Soul of the meaneſt Ploughman*, would have as *great a Reward from his Maſter*, as he *that laboured to convert the greateſt Emperor in the World*. He would ſay, *That a Prieſt was not to value his Pariſh for the Revenues, or the Quality of the People in it; but purely as a Cure of Souls, as a Vineyard in which he was God's Huſbandman; and that, as large and acceptable a Return of his Labours, might be made from a Country-Cure, as from a Pariſh in a royal City; and that a good Sermon, by God's Bleſſing, would be* the Power of God unto Salvation *in a Church, where not one* Sword, *or* Jewel *was to be ſeen, as where Coaches crouded about the Church-door*. Another Argument *of his Piety*, was, *the Grief and Indignation he was wont to expreſs, againſt thoſe, who, came at Hours of Prayer to the Cathedral, as to a Place of Aſſignation, not to worſhip God, as was evident from their Behaviour, but to prophane his Worſhip, and Sanctuary, by ſuch Demeanour, as the Honour of Chriſtianity makes me unwilling to expreſs.*

His *Sobriety*, was a *conſtant* ſtrict *Temperance*; his *Food of* the plaineſt *Sort of* Meat, and Dreſſing, and he ſeldom eat more at Feaſts, and publick Entertainments, than at his private Table; which, when he entertained, was always well furniſhed with plain Diſhes, after the old *Engliſh* Manner, but without Luxury or Exceſs. He was *liberal in this Sort of Hoſpitality, of which*, he being conſtantly reſident in the Church, the Tenants, and others, who came about Buſineſs to him, were welcome Partakers: And as Teaching is called *Feeding*, in human and divine Writings, they often *went from him with Souls*, as well as *Bodies*, repleniſhed with *wholeſome Food*.

His Inſight, *into moſt Sorts of Buſineſs*, was ſo great, and his *Probity ſo well known*, that *People of all Sorts in the Country, would agree to come to him*, as to an *Ariſtides* for Juſtice and Equity, to arbitrate Differences between them.

When I was firſt made Dean, an ancient Prebendary of the Church, brought a Complaint to me, againſt one of the Church-Tenants, who had wronged him for ſome Years, in his Accounts relating to his yearly Lot of Corn, which that Tenant was obliged to pay him. I being then but a Novice in the Affairs of the Church, deſired them both to refer the Difference between them, to Mr. *Hopkins*, for then he was not Doctor. They both readily embraced the Motion, and in a little Time, he adjuſted the Accounts between them, and made up the Difference, ſo much to both their Satiſfactions, that both gave me Thanks.

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[a] The Reverend Mr. *Benſon*, to the Reverend Mr. *Martin*.

I have ſaid nothing of the great Gift of Prudence and Diſcretion, with which God endowed him, nor of his great Talent of Penetration in diſcerning Men. As to the firſt, no Perſon, I ever knew, better underſtood, or practiſed the uſeful Science of Saying, and Doing Things in their proper Time and Place. And as to the latter, his Skill was ſo particular, that in a little Converſation, he would look thro' a Man, and ſhrewdly gueſs at his proper Temper and Paſſion, with his particular intellectual, or moral Defects. But the Opinions he had of Men, he would keep Secret to himſelf, unleſs he ſaw it neceſſary for the Direction or Preſervation of others, to reveal them, and then he always told them, upon Condition, that his Friends ſhould not expoſe them, but only make their own uſe of them. He hath given me CHARACTERS and Cautions of Men, with whom I converſed, quite contrary to the Opinion I had of them, and by Experience, I found his CHARACTERS prove true.

Having deſcribed his Virtues of the firſt Claſs, the Reader will eaſily believe he was not deficient in thoſe of the lower Form, I mean the Virtues which relate to Converſation, and are therefore called the *Homiletick Virtues.* He was far from *Moroſeneſs*, which often ſours the Tempers and *Converſation of good Men*, and makes their Company unacceptable to all, and ſometimes uneaſy to *Men as eminent for Virtue, as themſelves.* On the contrary, *his Humility made him obſervant to his Superiors, meek and condeſcending to his Inferiors, civil and courteous to his Equals*; *and gentle, frank, and complaiſant to all.* He was a free and open Diſcourſer upon all Subjects in Company, and to the Capacities of all Sorts, excepting where he met with Men of any one of theſe three Sorts: Firſt, *With thoſe who would be forward to talk of any Subject, which they did not underſtand, and with thoſe he cared not to diſcourſe:* Firſt, out of Pity and common Reſpect, becauſe he would not expoſe their Ignorance, and likewiſe becauſe his Diſcourſe would do them no good. The ſecond Sort were thoſe, *Who being conceited, loved to talk all*; and this Sort of Gentlemen, he never interrupted, how impertinent ſoever they were, but left them to the full Enjoyment of themſelves, and to dictate and dogmatize as long as they pleaſed. The Third was, *that Sort of unhappy Gentlemen, who were impatient of Contradiction, and could not eaſily, or at all endure to be oppoſed.* He uſed to bewail this as one of the greateſt Weakneſſes, that could happen to a good or learned Man; and when he met with ſuch, he would preſently give off diſcourſing with them, and with great Prudence, as well as Compaſſion *to them*, paſs *to ſome Subject of common Diſcourſe.*

Having *ſpoken of my dear Friend*, as to his moral *Qualities and Endowments*, I now, proceed to give a ſhort Account of *his intellectual Abilities and Acquirements*, which made him, what learned Men call a *Great Man.* The Right Honourable my LORD SOMERS, who is ſo great a Judge of Men, and Things, had an early and long Acquaintance, and an intimate Friendſhip with him, and very highly eſteemed him, for the concurrent Excellencies he diſcerned in him, to the Time of his Death.

He had a vaſt, and orderly Memory, joined with a clear Reaſon, and moſt ſolemn Judgment; the firſt of which made him a great *Chronologer*, without nicely ſtudying the *Technical* Part of *Chronology*, or taking Pains to remember the Circumſtances of Time, that attend Actions and Events, and Perſons concerned in them. As far as I could perceive by him, he never forgot the Time of any Thing, not only in great Matters of Learning, but of common Matters, which happened in his own Time; ſo that one might, with as great Security, conſult him upon the Spot, in Point of Time, as have recourſe to the beſt Tables of *Chronology:* Which was a Talent in him, that other great Men, who eaſily remember the Subſtance of Things, cannot often attain to with Study, or acquire with all the Art they can uſe. This happy Memory made him learn Languages with eaſe, and his great Judgment made him a Critick in them. He underſtood the Bible----*Hebrew* and *Chaldee.* In *Greek* he was a great Maſter; and wrote pure and proper *Latin* with Eaſe. He alſo had great Skill in the *Old Septentrional Languages*, of which he gave a Specimen in the 39th Page of the ſecond Edition of his *BERTRAM*, printed at *London*, 1688, and in my *Latin Diſſertation of the Uſe of the* Septentrional *Languages and Learning*, from *p.* 115, to *p.* 122. I ſay nothing of his Skill in *French*, that now being ſo common, but proceed to obſerve, that his accurate Skill in *Greek*, made him diligently read the LXXII Tranſlation of the *Old Teſtament*, of which he was very fit, as I often told him, to have made a Concordance, which *learned Men very much deſire.* His Skill in the ſame Language, made him read the *Greek Fathers* with Eaſe, as well as the *Latin*, but always without Pedantry, Vanity, or Affectation. He had alſo very good Skill in the *School-Men*, and was verſed in the Writings of the *Reformers*, as *Calvin*, *Beza*, *Melancthon*, *Peter*

Martyr, though he rightly began his Study in Divinity, at the Top, with the *Greek Teſtament*, and deſcended through the *Fathers* and *Councils*, to the End of the *ſixth Century*, in all which he was well verſ'd. He was alſo well read in the modern Hiſtories of moſt Countries, and underſtood what the *French* call *L'Europe vivante*, as well as moſt Men.

In ſpeaking of his Learning, I ought not to forget to tell the World, what a Patron he was, to his utmoſt Ability, to *good Letters*, and how much he endeavoured to promote both human and divine Knowledge. Of this he hath left a Proof, and, as it were, a Monument in the Church of *Worceſter*. I mean, the Library there, which, by his Solicitation, was removed from an inconvenient Place, over the South-Iſle of the Church, into the *Chapter-Houſe*, a large, beautiful, lightſome, and ſpacious Room, of eaſy Acceſs to the Infirm, and much ſafer for tender Conſtitutions, to ſpend their Time in. After the Tranſlation of it to that Place, he endeavoured by all Means, to encreaſe its Stock, and to that End, with the Dean and Chapter, found Ways of raiſing a conſtant Supply of Money, to buy good Books of all Sorts. He was alſo wont, all my Time, to beg Money for it, and by his Acquaintance with *London-Merchants*, procured Books which were rare in *England*, at eaſy Rates, from *Italy*, *Spain*, and *France*.

A little before I left the Place, we had procured a fine Collection of the *Bibliothecarian* Writers of ſeveral Countries, with which he was much pleaſed, and I ſuppoſe, never left off till he compleated them; and as for the Works of the *Greek Fathers*, as I remember, they were all in that Library, excepting thoſe of *Cyril* of *Alexandria*, which I ſuppoſe are ſince procured. He alſo took particular Care to ſtock the Library with Writers of the middle Ages, and I doubt not, but by this Time, if the ſame Care of it hath been continued, it may paſs after the publick Libraries in our two famous Univerſities, for one of the beſt furniſhed with printed Books, in the whole Kingdom, as it was with *MSS.* and ancient Charters, before the great Rebellion. And as in his Life Time, he took particular Care, to furniſh and adorn it, ſo in his Laſt Will and Teſtament, beſides other charitable Legacies, he gave ten Pounds to buy Books for it, thereby teſtifying how much he deſired the *Riches* of it ſhould always increaſe.

Having ſaid thus much of his Learning, and Zeal, to promote all *good Literature*, the Reader may reaſonably expect, an Account of his Works, anſwerable to the Idea I have raiſed of him, and the CHARACTER of ſo great a Man. But here, alas! I muſt fail his Expectation; *for his Charity was ſo great, and extenſive, as conſtantly to engage him in other Mens Concerns, who reſorted to him for Counſel, Direction, and Aſſiſtance*; and though he would ſometimes complain of theſe Avocations, and the Hindrances he received by them, in the Progreſs of his Studies, yet the Benignity of his Nature, ſtill engaged him in them to his Life's End. Another Hindrance to his writing *of Books*, was, an habitual Illneſs in his Head, with which, in ſome Degree or other, he was almoſt conſtantly affected. The Phyſicians, from whom he received no Benefit, told him, that a Fit of the Gout would cure him, and that they hoped the Diſtemper in his Head would come into his Hands, or Feet, which occaſioned him to tell one of his Friends, that complained of the firſt ſevere Acceſs of the Gout, *That he would give forty Pounds to have ſuch a Fit*. But as it pleaſed God, he never had ſuch a happy Paroxyſme to relieve him; and thoſe who know how neceſſary it is to any Employment of the Mind to have an indolent, and clear Head, will not wonder, why ſuch a great Man *wrote no more Books*. Theſe were the Hindrances *to his writing more Books*, in which his great Parts and Learning, had he *wrote* them, *would* have ſhew'd themſelves *with much more* Advantage, than in any *Deſcription* I can make *of* them.

The firſt Specimen he gave the Publick *of* himſelf, was in an excellent *Sermon* printed at the Requeſt *of the Lord Mayor*, and *Court of Aldermen*, which he preached *before* them, at St. *Mary-le-Bow*, Sept. 3, 1683, *being the Anniverſary Faſt for the dreadful Fire of* London.

The next was his *Book*, intituled, *BERTRAM* or *RATRAM*, *concerning the Body, and Blood of the Lord*, &c. *wherein Monſieur* Boileau's *Verſion, and Notes upon* Bertram *are conſidered, and his unfair Dealings in both detected*. It was reviſed by him, in order to a ſecond Edition, 1687, when there was too much Occaſion for ſuch a Treatiſe, and publiſhed, 1688. This moſt learned, and judicious Performance, ſhews him in his full Stature, and *verifies* the Account I have given of his great Knowledge. At the firſt Publication, it procured him the Eſteem, and Addreſſes of the learned Men in the Town, for then he was in *London*; and particularly of Dr. *Edward Stillingfleet*, then Dean of St. *Paul's*, and afterwards Biſhop of *Worceſter*, who, upon the reading of that *Book*, ſaid as great Things of him, as any I have here written, and afterwards ever had a particular Eſteem for him.

The next *Proof* he gave *of* his great Abilities, was in a little *Book*, intituled, *Animadverſions on Mr.* JOHNSON's *Anſwer to* JOVIAN, *in three Letters to a Country-Friend.*

The laſt Specimen he gave the Publick of his Learning, was his *Latin Tranſlation* with Notes, of a little Tract, written in the *Engliſh Saxon* Tongue, of the *Burial-places* of the *Saxon* Saints, which I publiſhed in *p.* 115, of my *Epiſtolary Diſſertation* of the Uſe of the old *Septentrional* Learning, printed at the End of the *Septentrional Grammar*, ſet forth at *Oxford*, MDCCV.

Not long after the writing of theſe *Animadverſions*, in 1691, and this *Latin Tranſlation* of the *Saxon* Tract, he proceeded Dr. of Divinity in *Oxford*, from *Trinity-College*, where he was bred, *July* 5, 1692. And in Autumn 1699, he married a ſecond Wife, Mrs. *Elizabeth Whiteborne*, Relict of Dr. *Whiteborne*, of *Tewkſbury*, in *Gloceſterſhire*, and Daughter of *Henry Bromely*, Eſq; of *Upton*, upon *Severn*, in the ſame County, a Gentlewoman of bright Parts, and of Exemplary Piety, and Virtue.

He lived very happily with her to the Time of his laſt Sickneſs, of which he died on the 18th Day of *May*, in the Year 1700, and left her in great Sorrow, under the Senſe of ſo great a Loſs. His Diſeaſe was a very violent Fever, which he bore with all exemplary Patience, and Submiſſion to the Will of God, and ſpent all the Time of it, when others did not pray by him, in holy Ejaculations, and pious Expreſſions, waiting with much Reſolution for his Change, which he ſoon apprehended, would be the Effect of his Sickneſs, which occaſioned him to ſay to a worthy Friend, who went to viſit him, in Anſwer to his Enquiry, How he did? *I am haſtening*, anſwered he, *to the Kingdom of Spirits*; nor am I at all afraid of going thither. His Friend alſo obſerved, that though the Fever was very ſevere, it could not ſuppreſs his Devotion, nor hinder him from bearing his Part in the Prayers, though it much affected his Head. And as I ſat by him, *ſaith he*, I could often hear him venting his Thoughts in holy Expreſſions, till his pious Soul had a joyful Releaſe into the Manſions of Bliſs.

He was interred in the North-part of the Croſs-Iſle of the Cathedral-Church, in a Grave cloſe by that of his firſt Wife, near the Door of his Houſe, which opens into the Church.

And the Inſcription [b] upon his Grave-ſtone is purely Chronological, according to the Modeſty of his own Directions, and anſwerable to the CHARACTER I have given of his eminent Humility; which, together with his beneficent Nature, and great Learning, procured him the general Love and Eſteem of his Country, eſpecially of all the Divines and Gentlemen of Note for Learning in it.

[b] Vide Appendix.

The CHARACTER *of Sir* PETER VANDEPUT, *by* NICHOLAS BRADY, *D. D. Miniſter of* Richmond *in* Surrey. *

I SHOULD groſly trangreſs the Rules of my Duty, and diſappoint the Expectations of this Congregation, if I ſhould not lay hold upon ſo fair an Opportunity, to make honourable Mention *of my worthy Friend and Pariſhioner, whoſe Loſs* has *ſo* ſenſibly affected the *whole Neighbourhood! For tho'* his laſt Remains are *not depoſited amongſt* us, but laid *to* reſt elſewhere in the *Dormitory of* his *Anceſtors*; yet there is ſtill *room* left us *to embalm his Memory*, and *to* pay him the juſt Tribute *of a decent Commemoration.*

I am, *I confeſs*, *no* Friend *to thoſe Funeral Panegyricks*, which are *promiſcuouſly* diſpenſed *to* the *Deſerving* and *Undeſerving:* But ſince *to rob the Dead*, is a *Sort of Sacriledge*, ſince *the Righteous ſhould be had in everlaſting Remembrance*, I think myſelf *obliged to do ſome Sort of Juſtice*, *to the extraordinary Merit of our* lately deceaſed *Brother:* And *I cannot*, but *avow*, that I never met with any *one who* had a better Title *to a* CHARACTER *of Diſtinction. For*,

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* From the Sermon preached at the Pariſh-Church of *Richmond* in *Surrey*, *May* 2, 1708; dedicated to the Lady *Vandeput*; and printed in the ſame Year at *London*, in *Quarto*.

If, as we *ought* in the firſt Place, we *conſider* him as a *Chriſtian*, his Piety was *ſerious*, and *unaffected*; deeply *imprinted upon his Heart*, and decently *conſpicuous* in all his *Actions*: He was a *true Son of the Church of England*, *unmoveable* in his Adherence *to* her *Doctrine* and her *Diſcipline*, *a conſtant* Frequenter *of* her *Worſhip* and her *Ordinances*; and *nothing ſo* much diſturbed him in his *tedious* Diſtemper, as its hindring him *from* attending *on* them *ſo conſtantly* as he *would* have *done*: And all this was the Reſult *of a mature Judgment*, and *not owing to* the *happy Prejudice of Education*; he *underſtood his Religion*, and therefore he *valued* it; being determined to perſevere in it, both by *Choice* and *Inclination*: And his Affection to the *Church* extended alſo to her *Miniſters*, whom *he highly eſteemed in Love for their Works Sake*; nay, it even deſcended to the *meaneſt* of her *Members*, by his exemplary *Beneficence* and *Charity* to the *Poor*.

If we look upon him as an *Engliſhman*, and as *a Man of Buſineſs*, he was extreamly *uſeful in his Generation*; having diſcharged ſeveral *Offices* of great *Truſt* and *Honour*, with an *unbiaſſed Honeſty*, and *irreproachable Integrity*; and that in ſuch Times of Difficulty and Danger, as nothing could have ſtemmed but a *conſummate Wiſdom*, and the *Dictates* of *a Conſcience that was void of Offence*. He was a *hearty Friend* to our *preſent Beſt of Governments*; into the Intereſts of which, tho' he enter'd *very early*, yet was it without *Raſhneſs* or *Inconſideration*; having firſt taken the Advice, and then followed the Opinion, of the moſt *eminent Divines* and *Lawyers* in the *Kingdom*: But as he was thus cautious in *fixing* his *Principles*, ſo was he ſteady and unalterable in his *Practice* accordingly; laying hold upon all Occaſions, and improving all Opportunities, to advance and ſupport *the great Cauſe* he was engaged in.

If we reflect upon him further as a *Gentleman*, he was an exact *Pattern* of true *good Breeding*; his *Converſation* was *innocent*, *entertaining* and *improving*; his *Behaviour modeſt* and *engaging*; his *Notions* of Things *ſolid*, and his *Reaſonings* upon them *clear*; and the *Society of his Friends* was ſo *dear* and *pleaſing* to him, as would always inſpire him with ſuch an *Air of Chearfulneſs*, as made him ſeem to forget the *Infirmity* he laboured under: An *Infirmity* which few others would have borne ſo contentedly; and of which he ſupported the Burthen for ſeveral Years, with a great deal of *Chriſtian Patience* and *Reſignation to the Will of God*.

What ſhall I ſay of him, as a *Huſband*, as a *Father*, as a *Relation*, as a *Neighbour*, as a *Friend*! How regularly did he govern his numerous *Family*, and how Happy was he in finding the good Effects of his Care! How *juſt* and *faithful* was he to his *excellent Lady*! How *tender* and *indulgent* to his *well-deſerving Children*! How kind and reſpectful to his *other Relations*! How *obliging* and *ſerviceable* to all *his Acquaintances*! How *ſincere* and *open-hearted* to his more *intimate Friends*! Theſe are Qualities, of which there are *ſo many Witneſſes preſent*, that no one can ſuſpect me in what I have ſaid of him, to have been biaſſed by *Friendſhip*, or by the many *Obligations*, which ſhall ever make his *Memory be dear and precious* to me, when he is nothing elſe *but Duſt* and *Aſhes*.

Let then a due Remembrance of his uncommon Accompliſhments, be a *Pomp* more laſting, than his *Funeral Solemnity*; and inſtead of thoſe *Eſcutcheons* which have adorned his *Hearſe*, be theſe the *Odours* to *embalm* his *Reputation*: And to conclude, let his Memory ſtill live in this *durable* CHARACTER, of a *ſerious Chriſtian*, a *true Churchman*, a *Lover of his Country*, a *compleat Gentleman*, an *affectionate Huſband*, a *loving Father*, a *kind Relation*, a *valuable Acquaintance*, and *an admirable Friend*.

The

The CHARACTER *of the R^{t} Hon^{ble}* LÆTITIA, LADY-DOWAGER RUSSEL, *by* SAMUEL KNIGHT, *D. D.* [*]

IF ever Perſons that deſerve Little have a great Deal ſaid of them, the Guilt be upon thoſe, who proſtitute what ought to be ſacred, to ſuch vile Purpoſes: But I have many living Witneſſes, many, who will rather think I am too ſparing, than too laviſh in the juſt CHARACTER, that I ſhall give of this Right Honourable LADY, when I ſhall only very briefly mention what could not poſſibly be concealed, in a Perſon of her Rank and Quality.

Her *Religion*, as it *was real*, in reſpect *to herſelf*; ſo the *proper Iſſue* of it, *her Charity*, was of the moſt *genuine Kind*, *as to others*; not *narrow*, and confined *to Parties*, but large and extenſive *to the whole Houſhold of Faith*; in whomſoever ſhe ſaw any Thing of *God or Goodneſs*, ſhe rejoiced at it, and encouraged it; though poſſibly in ſome leſſer Points, there might be ſome ſmall Difference; and in this, ſhe had the *true Spirit*, which almoſt ſeems Hereditary to that noble Family, from which ſhe deſcended, who have always diſtinguiſhed themſelves for being Enemies *to Bigottry, and Narrowneſs of Principles*.

How very *conſtant ſhe was*, as to the *Duties of God's Worſhip*, both in Publick and Private, is ſufficiently *known to all who had any Relation to her*; and unleſs ſhe was prevented by her frequent Indiſpoſitions, which was always a Grief and Uneaſineſs unto her, *ſhe would never miſs any Opportunity of waiting upon her God*; and looked upon *theſe Duties*, not ſo much a Taſk, as a Pleaſure; *and the Houſe of God, after any of thoſe unavoidable Intervals*, was the very firſt *Place ſhe reſorted to*. She was very ſtrict, in the *too* much neglected Duty of receiving the *Holy Sacrament*; and as ſhe juſtly eſteemed this *Ordinance*, to be the moſt *Solemn of all our religious Offices*, ſo it was her *conſtant Practice*, Monthly to receive *the Holy Communion*, which, no doubt, ſhe found *neceſſary towards quickning and enlivening her Faith and Confidence in God*; and with how much *Devotion and Reverence* ſhe approached *the Holy Table*, a Reverend Prelate, [a] from whoſe Hands ſhe conſtantly received *the ſacred Elements*, for many Years before her Death, *will with Pleaſure teſtify*.

It was her *conſtant Practice*, not only before ſo ſolemn a Time, but alſo on one Day in *every Week*, till ſhe was diſabled by her Infirmities, to ſeparate *herſelf from all worldly and ſecular Affairs*, and to ſpend it wholly in *the Duties of Faſting and Praying, and Self-Examination*; by which Means, ſhe prepared *herſelf to ſerve God*, with the greater Reverence and Devotion on the *Lord's-Day* next enſuing. *A rare Example of more than ordinary Piety in this cold and degenerate Age!* How ſhe ſpent this Time, as well as all other Portions of it, ſhe could redeem from her own neceſſary Affairs, *the pious and devout Papers ſhe hath left behind her, do ſufficiently evince*. She thought, and with good Reaſon too, that 'twas the beſt Huſbanding of Time, to make it ſubſervient to Eternity, *by a due Preparation for Death*, which by familiariſing herſelf to, ſhe was not afraid of, when it approached her; for having made it the Buſineſs of her Life, to improve and employ the Talents committed to her Truſt, ſhe was ready always *to give up her Accounts with Joy*: It was this that kept up her Truſt and Confidence in God, and gave her ſuch a comfortable View of a much better and happier State; and though ſhe had the tendereſt Love and Concern for her dear Relations, as could poſſibly be in any; yet having this Hope, ſhe was willing to part with them all, that *ſhe might be for ever with the Lord*.

Her Patience and Submiſſion to the Will of God, during her long and tedious Illneſs, deſerves likewiſe our Imitation. You ſhould never hear her repine or murmur at the moſt ſevere Chaſtiſements of her heavenly Father; ſhe knew that theſe were *but light Afflictions*, and *would be but for a Moment*; and when compared with the Glory and Happineſs of the next World, were not at all to be accounted of. This *made her Deſire to be diſſolved, and to be with Chriſt*; and paſſionately to wiſh and pray, that ſhe might *be delivered from this Body of Sin and Death*.

I might enlarge upon her CHARACTER, as filling up every Relation ſhe ſtood in with great Piety and ſingular Prudence, and how with *Joſhua*, ſhe was reſolved that herſelf and

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[*] From the Sermon preached at *Cheynes*, in the County of *Bucks*, *Jan.* 12, 1721-2. Dedicated to the Honourable Lady *Tipping*, her Ladyſhip's Daughter; and printed at *London* in 1722, in *Quarto*.

[a] Dr. *Waugh*, Lord Biſhop of *Carlile*.

Houſe would ſerve the Lord. How great a Regard ſhe had to the Souls as well as Bodies of her Domeſticks; *how ſhe would not ſuffer any under her Roof to be prophane or diſſolute in their Manners or Behaviour; but made uſe of all proper Methods, to inſtil into their Minds, the Fear of God, and a due Concern for the Salvation of their Souls.* I the rather mention this, becauſe there are ſuch terrible Effects every where to be ſeen, of a ſcandalous Neglect of *this important Duty:* But ſure it was not poſſible that ſhe, who had done all ſhe could towards *propagating Chriſtian Knowledge in all Places, and amongſt all Perſons,* where Opportunity offered, ſhould not do her utmoſt, towards this good Work, in her own Family: Here I muſt not omit, her diſpoſing of great Numbers *of good Books* amongſt the ignorant and irreligious, that none might periſh *for Lack of Knowledge,* eſpecially ſuch as might help them to a right and ſober Uſe of the Holy Scriptures, which ſhe *valued above Thouſands of Gold and Silver*; and was her daily Study and Delight.

But I ſhould exceed my Bounds, if I ſhould go about to be Particular in this, as well as her Behaviour in the ſeveral Stages of her Life; how ſhe adorned them by her Piety and Prudence. Her ſetting out early in a religious Courſe of Life, kept her pure and unſpotted, in an Age of great Looſeneſs and Freedoms; Religion had taken ſuch a Poſſeſſion of her Soul, that there was no Room for Vanity and Folly to enter. She had a juſt and and true Eſtimate of Things, and ſo eſcaped thoſe Temptations with which too many have been deceived; and though for Gracefulneſs of Perſon, ſhe had few Equals, yet ſhe knew who it was that ſaid, *Favour is deceitful, and Beauty vain, but a Woman that feareth the Lord, ſhe ſhall be praiſed*; [b] ſo that what is generally a Snare to moſt, prov'd only a Caution to her; for in the firſt Place, ſhe ſought *the Kingdom of God and his Righteouſneſs,* and *remembred her Creator in the Days of her Youth:* And as ſhe came to a mature Age, and paſſed through thoſe other Relations of a Wife, Mother, and Miſtreſs of a Family, *Diſcretion did preſerve her, and Underſtanding did keep her,* from thoſe common Errors and Miſtakes, which do too often ſlur the CHARACTERS of Perſons, otherwiſe perhaps, eminent and praiſe-worthy: But omitting theſe, as well as many other Things that might very juſtly add to her CHARACTER, though of a lower Nature, ſuch as her Prudence in the Management of her Concerns, her Decency and Order in her domeſtick Affairs; Things, though they are not Parts of the Chriſtian Life, yet however very much adorn it, and in Defect of which, even our *Good may be Evil ſpoken of.*

I haſten to that which ought by no Means to be concealed; *her great Charity, and Beneficence*; Virtues, which did more than ordinarily ſhine in her; and though ſhe affected no Show or Oſtentation, in any of her Diſpoſals, and *wou'd not willingly let her Left-hand know what her Right-hand did,* yet ſuch is the Nature of ſome Parts of this moſt excellent of all Virtues, that in doing of them, our *Light of Neceſſity muſt ſhine before Men, that they ſeeing our good Works, may glorify our Father which is in Heaven.* And here how *many diſtreſſed Widows are there, whoſe Hearts ſhe hath made to ſing for Joy?* How many Orphans and poor Children, have, by her Bounty, been *trained up in the Way that they ſhou'd go,* and *inſtructed in their Duties* to God, their Neighbours, and themſelves; and have farther been enabled, by her kind Aſſiſtance, to become uſeful to the Publick, in ſome honeſt Calling and Vocation? I ſpeak this of my own Knowledge, and could give many Inſtances, how ſhe thus made *Friends of the unrighteous Mammon.*

May I add here, the hearty Eſteem and Regard ſhe had for good and faithful Miniſters, whom ſhe valued for *their Work's* Sake, and was always ready, both living and dying, to adminiſter to any of them, eſpecially to thoſe who were under difficult Circumſtances, by Means of a large Family, or ſmall Income; theſe ſhe would prevent with her large and ſeaſonable Supplies, which *hath cauſed through her many Thankſgivings unto God*; more eſpecially, wherever ſhe ſaw an Eminency of Worth, ill-ſuited with ſuch a ſmall and ſlender Income, ſhe could not reſt till ſhe had by her Intereſt and noble Alliance, raiſed them to ſuch a Competency, at leaſt, as might enable them to ſerve the Lord *without Diſtraction.* I could name ſome of great CHARACTER for [c] Piety and Learning, who have been always ready to aſcribe to this good Lady, the Bleſſing of being in eaſy Circumſtances, and have given *her the Fruit of her Hands,* owning her the chief Inſtrument of much good to them: Indeed, none could be more ready for every good Work, than ſhe was; and ſo far from being Backward, when any good Occaſion offered, that ſhe would even ſeek out for them, and accounted any Opportunity of this Nature, a *Prize put into her Hands*; by which it is plain, that her Charity was not wrung from her by Importunity, or Solicitation, but always flowed in a rich and free Vein, being *a chearful Giver, ready to diſtribute, willing to communicate*; *and had the Pleaſure of knowing,* by long Experience, that it is more *bleſſed to give, than to receive*. I am certainly informed, that ſhe gave no leſs than five hundred Pounds at one Time, to be diſpoſed of amongſt poor Families, according to the beſt Judgment of a Perſon, whom ſhe had made her Almoner on this, as well as other ſuch Occaſions; and that ſhe might always have a Fund ſacred to ſuch good Purpoſes, it was her daily Practice, to lay by the Tenth of her Income, for the conſtant Demands of Charity; and in Order to be the more Exact in this Matter, ſhe weekly ſeparated ſuch a Proportion from the reſt of her Subſtance, and laid it by, till it aroſe to a conſiderable Sum, and then did ſome ſubſtantial Service with it; by this Means, having changed the Property of ſuch a Share, by this voluntary Dedication of it, ſhe looked upon herſelf only as a Steward, and of ſuch ſhe knew it was required, *that they be found faithful*. Moreover, ſhe always carefully endeavoured to ſerve the true Ends of Charity; not by giving promiſcuouſly to all that aſked, but to proper Objects; to thoſe more eſpecially, whoſe Modeſty might expoſe them to great Difficulties, or were brought low by the Providence of God, and not by their own Follies or Vices: Theſe ſhe ſought out for, and doubled her Favours, by the winning Manner of beſtowing them. She was one of thoſe *liberal Souls, who deviſed liberal Things*, and had the higheſt Satiſfaction in that, which is too often looked upon as the moſt irkſome Duty of our Holy Religion, and a *Commandment of God*, which too many would be glad *to make void*, and ſo ſerve God *with that which coſts* them nothing. But ſhe knew better, *that Faith without Works is dead*, and that that Man's Religion will turn to ſmall Account, who wou'd hope to compound with God for *great ſwelling Words of Vanity*, in Neglect of theſe *weightier Matters of the Law*.

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[b] Prov. xxxi. 30.

[c] Dr. *Anthony Horneck,* &c.

I could enumerate many other Inſtances of her Goodneſs while Living, and her charitable Bequeſts at her Death, to diſtreſſed Miniſters, and their Families; to the Poor of the Pariſh where ſhe died; as alſo to thoſe of this Town, where ſhe had fixt her Burial: In all which ſhe was truly noble, Scorning to give in ſcanty Portions, her Charity not falling in Drops, rather to tantalize, than benefit the Receiver; but flowing in full Streams, *making glad the Hearts* of the Partakers of it. The Glory of God, and the Good of the World, were always in her Eye; and what ſhe did, *ſhe did it heartily to the Lord, and not to Men.*

Died in 1721; *and buried* Jan. 12, *at* Cheynes, *in the County of* Bucks.

The CHARACTERS *of the* R^{t} *Rev*^{d} *Dr.* LANCELOT ANDREWS, *Lord Biſhop of* Wincheſter, *and the Rev*^{d} *Dr.* GEORGE STANHOPE *Dean of* Canterbury. *

THESE excellent Perſons are *too* well known to the World, to want any particular or large Account to be here given of them; and yet, to ſay little of them, may be thought an Injury to Men, whoſe due Praiſes, would take up a great deal more Room than can at preſent be allow'd. However, ſince the Ability and Worth of the Author recommends a Book, even to ſuch as read only for Curioſity; and a Chriſtian Reader muſt much more be pleaſed to find the Devotions he offers to God have paſs'd through the Hands of the ſoundeſt Divines, whoſe Learning, Piety and Authority, may entirely ſatiſfy him, that he has no need to fear or ſuſpect any Superſtition, Hereſy, or falſe Doctrine, may be ſuffer'd to remain in them: I ſhall beg Leave to preſent the following brief Account of them.

The CHARACTER *of Biſhop* ANDREWS.

THE Right Reverend Father in God, Dr. *Lancelot Andrews*, Biſhop of *Wincheſter*, was born at *London* about the Year of Our Lord, 1555, of religious Parents, who left him a ſufficient Fortune. He was Educated at Merchant-Taylors-School in that City;

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* From the Preface to Dr. *Stanhope*'s Tranſlation of Biſhop *Andrews*'s *Greek* Devotions, by the Reverend Mr. *Hutton*; printed at *London* in 1730, in *Octavo*.

afterwards at *Pembroke-Hall* in *Cambridge*, of which he was Scholar, Fellow and Maſter. To ſay nothing of his ſmaller Preferments, he was Prebend Reſidentiary of St. *Paul's* in *London*, Dean of St. *Peter's* in *Weſtminſter*, and of the King's Chapel; Chaplain to Queen *Elizabeth*; Almoner and Privy-Councellor to King *James* I. and King *Charles* I. and ſucceſſively Biſhop of *Chicheſter*, *Ely* and *Wincheſter*; and all this on the Account of his Worth, without any ambitious Suit or Seeking of his own. To qualify him for theſe Preferments,-----

His Life was *orderly*, innocent, *induſtrious*, and *pious from his Childhood.* He is ſaid *to* have had a maſterly and critical Skill in at leaſt fifteen learned and modern Tongues: And his Knowledge of Things, and Improvement in all Sorts of material Learning, was no leſs extenſive, than his Skill in Languages; which qualified him for one of the Tranſlators of the Bible in the Reign of King *James* I. He was a Man of great Wiſdom and Addreſs in Buſineſs; an admired Preacher in his Time; exact and judicious in informing and inſtructing others, and in Controverſies, an able Champion for the Truth. He *was laborious* in his Miniſtry; ſucceſsful in converting ſeveral of the *Popiſh* Clergy and Laity from the Errors of that Church. As he *was both* in his Life, and *at his Death*, bountiful and charitable to the Poor, *ſo* likewiſe *was* he *a Lover* and Encourager of Learning and learned Men: Inſomuch, that though he was *Good to his* Kindred, yet he *gave more to the* Maintenance *of* Learning, and *to the Poor*, than to them. He *was a* ſingular Benefactor *to the* Preferments *or* Places he enjoy'd; either by recovering, ſecuring, and increaſing their Revenues; *or* building, repairing, and beautifying the Houſes and Palaces committed to his Care. In a Word, his *Parts*, and Knowledge, *were rare* and *great*, his Judgment *greater*, and his Holineſs and Devotion *greateſt of all.* This is in Brief the Subſtance of what is ſaid of him, by thoſe who had the beſt Opportunities of knowing him, the Biſhops of *London* and *Ely*, [a] his Contemporaries, and, I ſuppoſe, *familiar Friends.*

Died Sept. 21, *1726*; *and buried in the Church of St.* Saviour's Southwark, *aged* 71.

[a] Biſhop *Laud*, and Biſhop *Buckeridge*.

The CHARACTER *of* Dr. STANHOPE.

THE very Reverend Dr. *George Stanhope*, late Dean of *Canterbury*, was born at a Village call'd *Hartſhorn* in *Derbyſhire*. His Father was the Reverend Mr. *Thomas Stanhope*, Rector of that Place, and Vicar of St. *Margaret's* Church in *Leiceſter*, and Chaplain to the Earls of *Cheſterfield* and *Clare*. His Mother's Name was *Alleſtry*, of a good Family in the ſame County. He was put to School firſt at *Uppingham* in *Rutland*, then at *Leiceſter*; afterwards removed to *Eton*, and thence choſen to *King's-College* in *Cambridge*, of which he was Scholar and Fellow.

Upon his Removal from thence, he was preferr'd to the Rectory of *Tewing* in *Hertfordſhire*, which after ſome Time he quitted. He was eight and thirty Years Vicar of *Lewiſham*, and ſix and twenty of *Deptford*, both in the County of *Kent*. In the Year 1703, he was made Dean of *Canterbury*; and was thrice choſen Prolocutor of the Lower Houſe of Convocation.

His *perſonal Qualifications*, *Prudence* and *publick Spirit*, bore a conſiderable Reſemblance *to thoſe of* Biſhop *Andrews*. As far as *I could* myſelf *obſerve*, and by the Accounts *of ſome who* knew him very early, his Life was a conſtant, uniform Pattern *of* chearful, undiſguiſed and unaffected Piety. His uncommon Diligence and Induſtry, aſſiſted by his excellent Parts, had enrich'd him with a large *Stock of polite*, *ſolid*, and *moſt uſeful* Learning. He had not indeed, acquired the Knowledge *of ſo* many Languages as Biſhop *Andrews*; but yet, beſides his Mother Tongue, in which he had *ſo* great a Command, he was a Maſter *of* the *Latin*, *Greek*, *Hebrew* and *French*. Theſe he put *to* their *proper* Uſe, not *for* any vain Oſtentation, but as Inſtruments *of* procuring the Knowledge *of all thoſe* Things, which have render'd him an *accompliſh'd Gentleman*, a *worthy Man*, and a *ſubſtantial Divine*.

His well digeſted Learning, *accurate Judgment*, Candor, and *good Nature*, *ſhone* very brightly in his *Converſation*, as well as his Preaching and his Writings, all *conſecrated to the Honour of God*, and the *promoting of Virtue and true Religion:* Indeed, *ſome who* have converſed moſt intimately with him, have aſſured me, *they never knew any that ſo continually ſpoke and acted with a Regard to theſe Ends.*

His Preaching was really admirable and edifying; his Stile clear and plain, but noble; his Reaſonings eaſy and ſtrong; his Perſuaſions powerfully moving; his Action and Way of Speaking graceful, juſt and affecting; his Subjects well-choſen and ſuited to his Auditory. The greateſt and beſt of his Hearers, and he often had the greateſt in this Nation, might learn what was profitable from him; which, if they neglected to do, his Diſcourſes will riſe in Judgment againſt them, and in the mean Time demonſtrate, that he omitted nothing neceſſary to *deliver his own Soul.*

His Writings are, or may be, in every-body's Hand, and every-body will judge of them as they pleaſe: I ſhall therefore leave them to do ſo, and only affirm, what I know from more than a ſingle Experience, *that they are an ineſtimable Treaſure for the devout People of this Nation.*

Were I to ſpeak particularly of all his private and publick Virtues; of his conſtant Preaching, and prudent and faithful Diſcharge of all the Parts of his Miniſtry; the many Charities and good Works he did, in the Courſe of his Life, and the liberal Proviſion, in Proportion to his Subſtance, which he made for them in his Laſt Will and Teſtament, I ſhould far exceed the Brevity I propoſe. I hope ſome abler Hand will give his Life and CHARACTER at large, and do Juſtice to his Memory; and ſo convince the World, that though he was thereby eaſed of a great Burden, yet it was no ſmall Unhappineſs to the Church, that he was not raiſed to the higheſt Order in it.

Died Mar. 18, 1727-8; *and buried in the Chancel of the Church of* Lewiſham *in* Kent, *aged* 68.

The CHARACTER *of Mr.* RICHARD BLUNDEL, *Surgeon, by* NATH. MARSHAL, *D. D. Rector of St.* Vedaſt Foſter-Lane, *and St.* Michael-le-Quern. *

I FEAR no Imputation of *Flattery*, nor even of *Partiality*, when I recommend to you the Example of this *upright Man*, throughout the whole Courſe and Tenour of his Conduct, in *doing juſtly*, and *loving Mercy*, and *walking humbly with his God*.

How ſerviceable he was in a very uſeful Profeſſion; with what *Charity* to the *Poor*, what *Juſtice* to the *Rich*, what *Compaſſion* to *All*, he employ'd the Skill in it, which ſo eminently diſtinguiſh'd him, he hath many living Witneſſes to proclaim for him.

There is no room to flouriſh upon a CHARACTER ſo deſerving, which Panegyric would find it as hard to magnify, as Malice or Envy to diminiſh it.

He had *ſet the Lord always before him*; and therefore was never unmindful of his All-ſeeing Preſence; nor could the moſt unguarded Seaſons betray him into the leaſt Appearances of being ſo: He was truly zealous for his God, and a known Advocate for Religion, wherever it wanted one; and he was as *able to defend*, as he *was willing to practice*, and *fitted to adorn it*.

His Piety was real and unaffected; equally free from *Diſguiſe and Oſtentation*; from the Exceſſes of *Heat*, and the Extremities of *Cold*; from the *Giddineſs* of *Enthuſiaſm*, and the *Stiffneſs* of *Formality*; from the *Rigours* of the *Preciſe*, and the *Liberties* of the *Licentious*. For he had an *Head* which knew how to preſcribe fit Meaſures for his *Heart*; and thus, as his *Conſcience was well inform'd*, *ſo his Knowledge was practical*, and they lent each other a mutual Help.

His *Love of his* Country was ſincere and cordial: He had a conſcientious and true Concern for its preſent Settlement in *Church and State*; nor did his Paſſion for the one, ſwallow up his Affection to the other. For he was throughly perſwaded they would, both, thrive beſt in each other's Company, when they ſhould *take ſweet Council, and go together into the Houſe of God as Friends:* And therefore he never made a Merit of *putting aſunder*, what the Reaſon of Things, and the Providence of *God*, had apparently *join'd together*.

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* From the Sermon preached at the Church of St. *Lawrence, Jewry, June* 2, 1718; and printed the ſame Year at *London* in *Quarto*.

Simplicity, and *godly Sincerity*, were ſo peculiarly his Ornaments, that he delighted in none beſides them: He valu'd *Appearances* no farther, nor us'd them for any other Purpoſe, than as a *Language* to *convey* the *Sentiments* of his Soul. He rightly judg'd, that *good Meaning* was a *Beauty*, which wanted no *Art to dreſs it*, nor Labour to force it upon *the Notice of* Mankind. And, I believe, no one was ever advanc'd to his Pitch of Eminence, in any Calling, with leſs Endeavour, on his own Part, to raiſe him up to it.

As a Friend; I ſpeak it with Gratitude and Experience, I never knew any, who more excelled in all the Offices flowing from that Relation: And indeed, *no* Relation in Life, had Reaſon to complain of him; but *each* had, to commend, and eſteem, and *to bleſs God for him*.

His Conduct, upon the Whole, was all of a Piece; Uniform and Conſiſtent in every Part of it. *Here* he opened the *firſt* Scenes of Buſineſs, and *here* he cloſed the *laſt* of them; ſo that I could not, if I would, in this Place, miſrepreſent him.

As it is no Man's Diſparagement, that he was not born to Eminence, and the Splendor of Life; I ſhall not ſcruple to ſay, that from no very promiſing, nor auſpicious Proſpects, and with an original Bent of Inclination, favouring [a] other Studies, he ſoon arrived to a diſtinguiſh'd Degree of Proficiency in a Calling which he did not chuſe; and yet I have frequently heard him thankful to that Providence, which fixed him in it, for the Opportunities it gave him of being more ſerviceable to his Family and Friends, than he might probably have been, had he ſucceeded in his firſt Deſires.

His Fortune grew by Degrees, to be ſo much in his Power, that his Soul muſt have ſunk into his Wealth, if, according to the common Guiſe of the World, as *Riches increaſed*, he had *ſet* his *Heart upon them*. But he choſe rather to be *rich in good Works*, and *rich towards God*, with whom a Treaſure laid up is always ſure of producing the beſt and the largeſt Intereſt.

He was indeed ſo far from courting the Opportunities of Gain, that, perhaps, no Man was ever more courted by them, who choſe to leave fewer Signs of it behind him. And yet the whole Tenour of his Life was as far removed from *Prodigality*, as it was from *Avarice*.

The Enjoyments of the World, he knew how to uſe in proper Seaſons and Proportions; and he was ſucceſsful enough in the Courſe of his worldly Purſuits, to have indulged himſelf in any Meaſure of them, which Reaſon and Religion could allow to him. But ſtill he was ſenſible, that the trueſt Uſe of them, was not to indulge too much to them.

His Conſtitution, tho' none of the ſtrongeſt, did not, however, break in much, nor often, either upon his Recreation, or his Buſineſs: But after a ſmooth and eaſy Paſſage of Life, with little Ruffle or Diſcompoſure, before the Infirmities of Age had, to any obſervable Degree, either leſſened the Comforts, or impaired the Vigour of it, the Diſtemper ſeized him, which proved fatal to him: And even in this Particular, the *Deſire of his Soul was ſatiſfied*.

For from the Genius of a Diſeaſe which had ſometimes attack'd him, he was a little apprehenſive of a lingring and painful Death; and I have often heard him, with a due Submiſſion to the Will of Providence, ſolicitous to avoid ſuch a Trial of his Patience: So it pleaſed God, that he was not *denied the Requeſt of his Lips*; but, as one habitually prepared to attend the Summons of his Maſter, he was called out of the World upon little Notice, not indeed without ſome antecedent Preſages of his Change, yet without any ſhocking Circumſtances of Pain or Struggle.

As he well underſtood the Brittleneſs of Human Life, he never depended upon its long Continuance, never indeed imagin'd, he ſhould ſee the Period, to which it was, in Fact, extended with him. He had no Reaſon to be afraid of his Diſſolution; and therefore was not backward to entertain the Thoughts of it: For it appears from ſome written Remains which he hath left behind him, that the Subject was familiar to him; that it had frequently employ'd his Meditations in his vacant Seaſons; that he had taken ſome Pains in digeſting and improving it; that he had *number'd* his *Days*, and *apply'd* his *Heart* to the *Wiſdom of Conſidering his Latter End*; and as he *liv'd* in *Uprightneſs*, ſo he *died* in *Peace*.

Died in May, 1718; *and buried the 2d of* June *following, in the Church of St.* Lawrence, Jewry, London.

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[a] He much deſired to have been bred a Divine; and was well qualified to have been ſo, by an uncommon Progreſs in the preparatory Studies and in Claſſical Learning; of which, to the laſt, he retained a very lively Taſte.

The CHARACTER *of Mrs.* ELIZABETH FULLERTON,[†] *by* FRANCIS BARNARD, *D. D. Rector of St.* Bartholomew, *near the* Royal-Exchange, London.[*]

HER Piety to *God* was pure, and unmixed with any Allay of *Diſſimulation*; exerted in Acts of *Devotion*, conſtant and regular as the riſing and ſetting *of the Sun*, in Private, in her ſecret Chambers; where *Hypocriſy* could not enter. There ſhe poured forth her Soul to God, deprecating his Wrath, imploring *his Pardon and Forgiveneſs*, petitioning his Favour and Mercy, rendering moſt humble and hearty Thanks *for all his Goodneſs and loving Kindneſs to herſelf*, and to all others. *This* was the daily Incenſe ſhe offered up to Heaven *from a pure Heart, and out of Lips unfeigned: A Sacrifice to God of a ſweet ſmelling Savour.*

Her public Acts of *Devotion in the Church*, in which ſhe was baptized and educated, and of which ſhe was all her Life *a faithful Member*, were conſtant and uniform. Her *Deportment in the Houſe of God*, was grave and exemplary; ſerious without Affectation; calm without Coolneſs; fervent without intemperate Heat, or any Sign of Superſtition: Her *decent Behaviour in the public Worſhip*, beſpoke the Clearneſs of her Underſtanding, as well as the Purity of her Heart, and ſhewed, *that blind Zeal was as far removed from the* one, *as all unworthy Affections were from the* other.

She was, at the ſtated Seaſons, *a never failing Attendant upon the Holy Communion of the Body and Blood of our Lord*, except *only* when Sickneſs prevented her. And *then* her great Concern was not ſo much for want of Health, as being deprived of *one Opportunity of doing her Duty*. The Truth is, the higheſt, moſt ſolemn Act of *our Holy Religion*, which many are affrightened from being Partakers of, by their own *wilful* Unworthineſs, or *miſtaken* Apprehenſions, adminiſtered a great deal of Comfort to her pious Soul. She *hungered and thirſted after Righteouſneſs*, and came to the Lord's Table to be filled; which ſhe always approached with that *Lowlineſs and Reverence*, as denoted the *awful* Senſe ſhe entertained of that *Holy Sacrament* in her own Thoughts; and could not but raiſe the Affections, and warm the Devotion, of thoſe that were preſent.

Nor did *her Piety accompany her in the Cloſet, and in the Church only*; it was the wedding Garment ſhe had *always* on; there was a peculiar Caſt of it in her *whole* Converſation; her Soul was bent towards Religion; ſhe catched at every Opportunity of improving it in herſelf, and others. She was never ſo delighted, as when *religious* Subjects were the Topicks of Diſcourſe: In *theſe* ſhe bore a diſtinguiſhed Part, *even* among thoſe who were *beſt* inſtructed, being herſelf, as well-grounded in the *Principles of Chriſtianity*, as ſhe was practiſed in *the Duties of it*. With what eaſy Complaiſance, and *winning* Addreſs, would ſhe agreeably divert the Company from vain and trifling Converſation? With what engaging Inſinuation, would ſhe direct the Diſcourſe to more ſerious Subjects? With what truly *natural*, and yet *powerful* Eloquence, would ſhe recommend the Love and Fear of God, and a ſtrict Regard *to all his Laws*. *Religion*, ſhe uſed to ſay, and well might ſhe ſay that, of which ſhe had herſelf ſo ſenſible an Experience, *Religion* is the *only* Means to acquire that bleſſed Temper, and to ſecure that important Practice. She felt the ſweet Comfort of this ſo much in her own Breaſt, *good Nature*, as well as Piety, moved her to impart it to others; and therefore ſhe miſſed no Opportunity of inſtilling that Goodneſs into them, from which ſhe experienced ſo much *true* Satisfaction within herſelf. Nor could her pious Endeavours fail of a proportionable Degree of Succeſs; if the ſofteſt, gentleſt Behaviour that could flow from a mild and tender Diſpoſition, guarded by ſtrict Rules of Prudence and Diſcretion, ſupported by great Force of Judgment and Underſtanding, adorned with eaſy Gracefulneſs, could work any Influence.

She ſcorned the mean and impious Faſhion of *ſcoffing* at the Religion of Chriſt, and deriding his Miniſters. On the contrary, ſhe had the moſt profound Senſe of the ſuperlative Excellency of the ineſtimable Sacrifice of Chriſt, and the inexpreſſible Advantages derived to loſt Mankind, from the wonderful loving Kindneſs of our Saviour and Redeemer; and out of Love to Chriſt, and for their *Works* ſake, ſhe reverenced his Miniſters. Such Diſcourſe was no Entertainment to her Ears, nor met with the leaſt Countenance from her. She heard the *Scoffer* with Indignation, and upon proper Occaſions, and God knows ſuch Occaſions now are too often adminiſtered, ſhe rebuked him with becoming Authority. And yet ſhe did it with that Gentleneſs and good Nature, ſhe did not offend thoſe ſhe reproved; though they would not be convinced by her Arguments, they went away pleaſed with an Opinion of her Excellencies, and celebrated the Virtues they did not care to imitate. Thus did ſhe fullfil *the firſt and great Commandment*; *ſhe loved the Lord her God with all her Heart, with all her Soul, and with all her Strength.* And this ſincere Piety, what could it leſs? produced that, *which is next unto it*; *ſhe loved her Neighbour as herſelf.*

[†] Wife of *William Fullerton*, M. D. and Daughter of Mr. *Thomas Blackmore*, an eminent Wholeſale *Mercer*, in *King-Street, London*.

[*] From the Sermon preached in the Pariſh-Church of St *Bartholomew*, near the *Royal-Exchange*, *Nov.* 26, 1734; and printed at *London* in 1735, in *Quarto*.

The Benevolence of her Diſpoſition was extenſive, univerſal; diſplayed in the Exerciſe of all the various Branches of that moſt excellent Gift of Charity, which are the peculiar *Characteriſtics* of a good Chriſtian. Her good Wiſhes and Prayers were employed for all Sorts and Conditions of Men. Her external good Offices went as far as her Abilities, which were excellent, could carry her; as far as her Circumſtances, which were very eaſy, would allow; as far as deſerving Objects, which ſhe ever ſought, and which are never wanting to thoſe that ſeek them, did adminiſter fit Opportunities.

She frequently inſtructed the ignorant out of her rich Treaſure of uſeful Knowledge; gave Counſel *to thoſe that were* perplexed with Difficulties; *ſuch Counſel*, as the trueſt Prudence could ſuggeſt, and the beſt *Underſtanding* might follow.

She had Peace in her own Breaſt, and from thence would furniſh Relief and Comfort to diſturbed Minds. She had *powerful Arguments at Hand*, proper to ſolve their Doubts, quell their Fears, raiſe their Hopes, and inflame their *Love to* Piety *and Goodneſs*. The drowſy Sinner might well be awakened by the lively Repreſentations ſhe *would* make *of* his amazing Danger; the hardened Heart might well melt *into Repentance* by her ſoft Reproofs, and gentle Exhortations. She employed her Endeavours this Way as often as Occaſions offered, and we may reaſonably preſume with good Succeſs, the Grace of God aſſiſting *to heal the* wounded Conſcience, and *to renew a right Spirit within them.*

She was full *of* tender Pity and Compaſſion, *to thoſe that* were diſtreſſed in Body or Eſtate, as well as *to the* afflicted in Mind; and contributed all her Power *to* relieve them in *their* ſeveral Neceſſities, and *to give them a* happy Deliverance *out of them*; in ſupporting *the* helpleſs *Orphan*; drying-up *the* Tears *of the mournful* Widow; *viſiting the* Sick; *and in ſupplying the Wants of the Indigent.*

Charity *to the Poor*, was, next *to* Piety, her *favourite* Virtue: *In this* ſhe ſhewed a moſt *particular Concern*; if ſhe *could be* ſaid *to* ſhew a more peculiar Concern *to one* Virtue, who was ſo *attentive to all Goodneſs*. But ſhe was well acquainted with the *diſtinguiſhing* Marks *of Value the Word of God* ſets *upon Charity to the Poor*; by which *ſacred Rule*, ſhe proportioned *her Care, and directed her Conduct*. *On all* publick *Occaſions*, ſhe *knew our Saviour's* Will, and never failed to practiſe it; *ſhe let her Light ſo ſhine before Men, that they might ſee her good Works, and glorify our Father which is in Heaven.* But ſhe was ſenſible, that there is *another*, *ſurer* Teſt *of Sincerity*, *to* which the World is *not* Witneſs, *nor can confer any* Motives; which therefore *can* have *no Ingredient* of Vanity or Hypocriſy in it; private Alms, ſecret Acts of Kindneſs unſought *to thoſe that* are in Diſtreſs. She remembered the Words of our Lord: *When thou doeſt Alms, let not thy Left-hand know what thy Right-hand doth, that thine Alms may be in Secret, and thy Father which ſeeth in Secret, ſhall reward thee openly.* She did her Alms in Secret, and is gone to receive the Reward of her Father.

She always gave not grudgingly, or of Neceſſity, but as ſhe was diſpoſed in her Heart, with a peculiar Air of Chearfulneſs: She did it with that *Readineſs*, that ſhe prevented Importunity, and relieved the Modeſty, as well as the Neceſſity of the humble Indigent. She ſeemed *obliged to thoſe that* interceeded with her for Charity to another, and would thank them for beſtowing upon her an Opportunity of doing good to a pitiable Object.

Nor was her Charity more *fervent than* it was *general*. She did not confine it within the narrow Bounds *of any* Party. There was *no* Reſpect of Perſons with her. Relief of Miſery was the Object of her Care; Affliction alone, wherever it was found, was enough to recommend it to her Goodneſs. In a Word, Acts of Liberality and Kindneſs, were her Meat and Drink; they were her daily Concern, her higheſt Delight. She had *large* Experience of that important Saying of our Lord; *it is more bleſſed to give than to receive.*

There was a wonderful *Humility*, and *Lowlineſs of Mind*, attending this exemplary Piety, and diffuſive Charity; that, while ſhe was *poſſeſt of thoſe Chriſtian* Virtues, which many others are ſtruggling for, and endeavouring after, ſhe was far from aſſuming, ſhe would not confeſs any Merit in herſelf; which was aſcribed to her in a *high* Degree by all others. At the ſame Time ſhe exerciſed an inimitable Candour in *judging and ſpeaking of* other People; ſhe would put the kindeſt Conſtruction, and beſt Colour upon all their Actions, excuſing their Errors, extenuating their Faults, ſetting their good Deeds in the faireſt Light; *earneſt to* give, what ſhe herſelf was moſt unwilling to accept, a *full Meaſure* of Praiſe and Commendation to Merit, wherever it appeared.

There was in her beſides, *the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price*; ſuch a continued Calmneſs of Mind, as ſhewed her a Stranger to all the boiſterous Paſſions; or to have a great Command over them. I would not ſo much as *mention* Hatred, Malice, Envy, Strife, or evil Speaking; nor *ſuppoſe*, after what has has been ſaid, that any ſuch criminal Paſſion could find any Entertainment in her Breaſt, or *any* idle *Words could proceed from her Mouth*. *Even leſſer Failings, ſudden* Guſts *of Anger*, raiſed by careleſs *Miſmanagement of Dependants, or* excited by diſobliging *Treatment of thoſe* we *converſe* with; *Fretfulneſs and Peeviſhneſs*, irritated by croſs *Accidents unexpected, and* little *Diſappointments unforeſeen, Weakneſſes and Imperfections incident* to very ſerious *Chriſtians*, ſeldom diſcompoſed her Temper, or ſurprized that watchful Guard ſhe ſet upon the Door of her Lips. And from this inward Compoſure, there flowed upon ſuch Occaſions, ſuch a meek and gentle outward Behaviour, as would *ſtill for a Time* thoſe uneaſy Storms in other Breaſts, which ſhe felt not in her own. Thus did ſhe *walk worthy of the Vocation wherewith ſhe was called, with all Lowlineſs and Meekneſs, and with long-ſuffering, forbearing others in Love.*

She had the perfect Habit of Forbearance, and Forgiveneſs of Injuries, which ſhe exerted chearfully, whenever Duty required. Her Redeemer's Dictates were *all* of them wrought by Meditation and Practice, into the Frame of her Soul; the moſt *remote* ſhe did not neglect, much leſs did ſhe forget *that*, which was *one* Subject of her daily Prayers: *Forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.* She could not indeed have very frequent Occaſions for the Exerciſe of this Virtue; for what Hardneſs of Heart could injure ſo much inoffenſive Goodneſs? Who could be an Enemy to her, that was a Friend to all?

She had a very *eaſy, obliging* Carriage towards all thoſe of her Neighbourhood and Acquaintance, which was pretty extenſive; few converſing with her, that did not deſire her Acquaintance; in which ſhe was very free and open; having a ſufficient Stock of good Nature, agreeable Converſation, in which *ſhe excelled*, and kind Offices; which *ſhe* beſtowed, and was *ready* to beſtow upon all.

She had a few *intimate*, more *peculiarly eſteemed* Friends, in the Choice of whom *ſhe ſhewed the* Delicacy of *her Taſte*, and *the* Acuteneſs of *her* Judgment, as well as the Goodneſs of *her* Diſpoſition. Piety to God, and Charity to Men, *her* own diſtinguiſhing CHARACTERS, were the firſt and indiſpenſible Conditions; *the* ſubordinate Qualifications were *Sweetneſs of Temper*, Agreeableneſs of Behaviour, Clearneſs of Underſtanding, Chearfulneſs in Converſation, and *the Seal of* intimate Friendſhip, *Fidelity*. *Theſe were the Qualities* and *Terms ſhe ſought after*, and *deſired* in *her* Friend; which *ſhe poſſeſt*, and inviolably *obſerved herſelf*. With *theſe ſhe* would uſe *a greater Degree of Freedom*, and would open to *them the State of her Soul*, imparting *her religious Doubts*, and *Hopes* and *Fears*; by ſuch pious Communication *conferring* and *receiving* ſpiritual Advantages, *growing thereby in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*; *improving*, and being *improved*, to greater Perfection in Virtue and Goodneſs.

One Friendſhip yet there was of a higher Kind, and of a Nature *too important* to be forgotten upon this Occaſion: *Sacred Wedlock.*

Her Love to *her* Huſband was *ſincere*, and *unmixed*, as *the pure* Rays that flow from *the* Sun; *engaging* as Graceſulneſs could make it; *exceeding great*, exceeded only by *her Love* to God; *even* and *conſtant* as Time; and *laſting* as her Life.

Her Care and tender Concern, accompanied *every* Circumſtance of his Life. *She was the regular Diſpoſer of his domeſtic Affairs*, with decent Order, prudent Generoſity, and frugal Elegance; *ſhe* was *the agreeable* Companion of his Hours of Leiſure; his *ſecure Refuge* under any Uneaſineſs; his faithful Counſellor under all Difficulties; *ſhe* was *the* compaſſionate Partner of all his Sorrows, *the* watchful Attendant and Comfort of his Sickneſs, *the chief Delight* and Joy of his *Health*.

Her *willing* Obedience *proceeded* from *perfect Love*, and not from *Fear*. What could *ſhe fear*, who could not offend, from an excellent natured Man, a moſt affectionate Huſband, who anſwered all *her* Care, and *equalled all her Love*?

She *diſcharged every other relative Duty with the ſame graceful* Exactneſs; *ſhe ſhewed* undiſputed Obedience, *Love*, and Reverence to *her* Parents, *while they lived*; tender *Care*, and *diſcreet* Fondneſs, *to her beloved* Infants; and proportionable *Regard to her other* Relations in *their* different *Degrees*.

She governed *her* Servants with *great* Diſcretion and Prudence, inſtructing *them* in *their Duty to God, their Neighbour*, and *themſelves*; rewarding *their faithful Services with ſuitable* Encouragements, reproving *their* Faults with ſo much Gentleneſs and good Nature, as *made them* not ſo much *afraid* as *aſhamed* to repeat them; *giving unto them that which is Juſt and Equal, forbearing threatening with Patience, knowing that our Maſter alſo is in Heaven, neither is there any Reſpect of Perſons with him.*

Her Patience under the afflicting Hand *of God*, whenever it was laid upon her, was very *exemplary*. 'Tis true, ſhe had as large a Portion of the Bleſſings of Life, as an eaſy Fortune, a contented Mind, an obliging Huſband, the general Love and Eſteem of all that knew her could give: But Afflictions and Sickneſs are common to *all* on this Side of the Grave; and when they came, ſhe owned the Hand that ſent them with perfect Reſignation; well knowing that *whom the Lord loveth he chaſteneth*. Her patient Submiſſion under any Affliction, was accompanied with that *Sweetneſs of Diſpoſition*, which ſhined in every Action of her Life. On the Bed of Sickneſs, ſhe ſeemed more grieved for the Care and Sorrow of thoſe about her, than concerned at her own Indiſpoſition; and though ſhe doubly ſuffered in a tender Regard for *them*, as well as from her own Indiſpoſition, there was ſuch a ſerene Quietneſs and Compoſure in her Behaviour, that ſhe ſeemed the *leaſt* affected Perſon in the melancholy Place.

Her laſt Sickneſs was very violent in ſome of its Stages, and required more than ordinary Proofs of Patience; which ſhe exerciſed upon this Occaſion, as became a very ſerious, and good Chriſtian. The Proſpect ſhe had of Death was certain, but not terrible: She met it with a Courage ſuitable to the inward Conſciouſneſs of a well ſpent Life, enlivened with a reaſonable Ground of Aſſurance, that, through the Merits of Chriſt, ſhe was now entering into a better. The nearer Death approached, the more ſhe bent her Thoughts upon, and placed her whole Truſt and Confidence in God; *the Hope of her paſt Life, and her very preſent Help in the Time of this her laſt Trouble.* And now in her *laſt* Moments, as her *laſt* Deſire, and as the only remaining Teſtimony of Love to her much afflicted Conſort, ſhe conjured him, in this his great Diſtreſs, to remember God, and never to *forget* him, when ſhe ſhould be no more.

Thus did Piety cloſe and crown that valuable Life, which it had all along ſo eminently adorned. She received the fatal Stroke with patient Calmneſs. Her Redeemer conducted her Soul through the Valley of the Shadow of Death, and received it into the Arms of his Mercy.

This is a faint Repreſentation of the admirable Qualities of this excellent Perſon, not proportioned to her Deſerts, but to the willing Attempts of one, that was long acquainted with her many Virtues; and therefore deſirous to pay this *laſt* Tribute to her Memory; to do all the *Juſtice* and Honour he could, *to ſo uſeful, ſo amiable, ſo* ſhining *a* CHARACTER: *And more eſpecially*, ſolicitous to recommend, as it is his immediate Duty, thoſe eminent Virtues and Graces to your Imitation.

Died in November 1734; *and buried the 26th of the ſame Month, at St.* Bartholomew's, *near the* Royal-Exchange, *in the 36th Year of her Age.*

The CHARACTER *of Biſhop* ANDREWS, *more at large, by Biſhop* BUCKERIDGE. *

HE was born in the City of *London*, of honeſt and godly Parents; who beſides his Breeding in Learning, left him a ſufficient Patrimony and Inheritance, which is deſcended to his Heir, at *Rawreth* in *Eſſex*.

His Life was well compoſed and ordered even from his Childhood. In his tendereſt Years, he ſhewed ſuch Readineſs and Sharpneſs of Wit and Capacity, that his

* In the Sermon at his Funeral, preached in the Pariſh-Church of St. *Saviour's, Southwark, Nov.* 11, 1626; and printed with the Collection of Biſhop *Andrews*'s Sermons, in *Folio*.

two firſt Maſters, Mr. *Ward* and Mr. *Mulcaſter*, contended for him, who ſhould have the Honour of his Breeding, that after became the Honour of their Schools, and all Learning.

Mr. *Ward* firſt obtained of his Parents, that he ſhould not be an Apprentice; and at Length, Mr. *Mulcaſter* got him to *Merchant-Taylors-School*. He accounted all Time loſt, that he ſpent not in his Studies. He out-ſtript all his Equals. His early riſing at Four in the Morning, procured him the Diſpleaſure of the Uſhers, becauſe he called them up ſo ſoon.

Their Pains and Care, he ſo carefully remembred all his Life long, that he ſtudied always how to do Good to them and theirs: In which Gratefulneſs he promoted Dr. *Ward* to the Parſonage of *Waltham*; and ever loved and honoured his Maſter *Mulcaſter* during his Life; and was a continual Helper to him and his Son: And, as if he had made Mr. *Mulcaſter* his Tutor or Superviſor, he placed his Picture over the Door of his Study; whereas, in all the reſt of the Houſe, you could ſcarcely ſee a Picture.

From Mr. *Mulcaſter*, he went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of Dr. *Wats*'s Scholars, and after, a Fellow there; in which he paſſed over all Degrees and Places in ſuch Sort, that he ever ſeemed Worthy of Higher, and would in the End attain the Higheſt; for his Abilities and Virtues were mature, and ripe for greater Employments.

He often lamented, *that he could never find a fit Opportunity, to ſhew his Thankfulneſs to Dr.* Wats, *his Patron, nor to any of his Poſterity.* Yet he did not utterly forget him in *his Will*, having ordered, *that the* two Fellowſhips, *to be founded by him, in* Pembroke-Hall, *ſhould always be choſen, and filled, out of the Scholars of Dr.* Wats's *Foundation, if they were found fit, of which himſelf had been one.*

Being in *Holy Orders*, he attended the noble and zealous *Henry* Earl of *Huntington*, Preſident of *York*, and was employed by him, in often Preaching and Conference with *Recuſants*, both of the *Clergy and Laity: In which God ſo bleſt his Endeavours, that he converted many.*

After this, Mr. Secretary *Walſingham* takes Notice of him, and obtained him of the Earl, intending his Preferment; in which he would never permit him to take any *Country Benefice*, leſt he and his great Learning, ſhould be buried in a Country Church. His Intent was to make him *Reader of Controverſies in* Cambridge, and for his Maintenance, he aſſigned to him, as I am informed, the Leaſe of the Parſonage of *Alton*, in *Hampſhire*: Which, after his Death, he returned to his Lady; which ſhe never knew, or thought of.

After this, he obtained the Vicarage of St. *Giles*'s without *Cripplegate*, *London*, and a Prebend Reſidentiary's Place in St. *Paul*'s, and was choſen Maſter of *Pembroke-Hall*, and afterward was advanced to the Deanery of *Weſtminſter*: And all this, *without any Ambition, or Suit of his own, being promoted for his great Worth.*

His Knowledge in the learned and modern *Tongues*, to the Number of Fifteen in all, as I am informed, was admirable. His *Memory* great. His *Judgment* profound. His *Pains and Induſtry* infinite. In the Works he wrote, he uſed no Man to read for him, he only uſed an *Amanuenſis*, to tranſcribe that, which himſelf had firſt written, with his own Hand.

As he was himſelf moſt learned, ſo he was a ſingular Lover and Encourager of learned Men; which appeareth in his Liberality and Bounty to Mr. *Caſaubon*, Mr. *Cluverius*, Mr. *Voſſius*, Mr. *Grotius*, Mr. *Erpenius*, whom he attempted with the Offer of a very large Stipend, out of his own Purſe, to draw into *England*, to have read, and taught the *Oriental Tongues* here.

When the Biſhopricks of *Ely* and *Saliſbury* were void, and ſome Things were to be pared from them, ſome Overtures being made to him, to take them, he refuſed them utterly: He ſeemed to anſwer, *I will not be made a Biſhop, becauſe I will not alienate Biſhops Lands.*

After this, by ſome Perſwaſion, he accepted of *Chicheſter*; yet with ſome Fear of the Burthen: And after that, of *Ely*: And laſt, of this of *Wincheſter*. In which he freed himſelf, and his Succeſſor, of a Penſion of 400 *per Ann.* Which many of his Predeceſſors had paid. He was Almoner, Dean of the Chapel, and a Privy Counſellor to King *James*, and King *Charles*: In which he ſpake and meddled little in civil and temporal Affairs, being out of his Profeſſion and Element; but in Cauſes of the Church, he ſpake fully and home.

Whereſoever he lived, all Places were better'd by his Providence and Goodneſs. St. *Giles*'s was reduced by him to a Rate toward the better Maintenance of the Place, and the Houſe repaired. He found nothing in the Treaſury in *Pembroke-Hall*; he left it in ready Money a thouſand Pounds. Being Prebend Reſidentiary in St. *Paul*'s, he built the Houſe in *Creed-Lane*, belonging to his Prebend, and recovered it to the Church: He repaired the Dean's Lodging. When he came to *Chicheſter*, he repaired the Palace there: At *Ely*, he ſpent on the Biſhops Houſes, two thouſand Pounds; the ſame he did likewiſe at *Winchester*. Beſides, he refuſed to make ſome Leaſes in his laſt Years, which might have been very beneficial to him, for the Good of his Succeſſor. His Reaſon was, *Many are too ready to ſpoil Biſhopricks, and few enough to uphold them.*

He did not ſtay to do Good, and diſtribute till his Death, that is, then gave his Goods to the *Poor*, when he could keep them no longer: The firſt Place he lived on, was St. *Giles*'s; there, I ſpeak my Knowledge, I do not ſay, he *began*; ſure I am, he *continued his Charity*: His certain *Alms* there, was *ten Pounds per Annum*; which was payed Quarterly, by equal Portions; and *twelve Pence* every *Sunday*, he came to Church, and *five Shillings* at every *Communion*: And for many Years, ſince he left that Cure, he ſent *five Pounds* about *Chriſtmas*, beſides the Number of *Gowns* given to the *Poor* of that Pariſh when he was Almoner. And I have Reaſon to preſume the like of thoſe other Pariſhes mentioned in his *Will*, to which he alſo gave Legacies: To St. *Giles*'s, an *hundred Pounds*, where he had been *Vicar*. To *Alhallows, Barkin*, where he was born, *twenty Pounds*. To St. *Martin*'s, *Ludgate*, where he dwelt, *five Pounds*. To St. *Andrew*'s, in *Holbourn*, where *Ely* Houſe ſtands, *ten Pounds*; and to this Pariſh of St. *Saviour's* in *Southwark*, where he died, *twenty Pounds*.

When he came to *Oxford*, attending King *James*, in the End of his Progreſs, his Cuſtom was, to ſend *fifty Pounds*, to be diſtributed among *poor Scholars*: And the like he did at *Cambridge*, in his Journey to *Ely*. And leſt his *Left-hand* ſhould *know what his Right-hand* did, he ſent great *Alms* to many poor Places, under other Mens Names; and he ſtayed not till the Poor ſought him, for he firſt ſought them; as appeared at *Farnham*, at *Waltham*, and *Wincheſter*: And in the laſt Year of great Sickneſs, he gave in this Pariſh of St. *Saviour*'s, an *hundred Marks*. Beſides, ſince the Year *one Thouſand ſix Hundred and Twenty*, as I have my Information from him, that kept his Books of Accompts, and delivered him the Money, he gave, in *private Alms*, to the Sum of, *one thouſand three hundred and forty Pounds*.

The Total of his *pious* and *charitable Works*, mentioned in his *Will*, amounts to the Sum of, *ſix thouſand three hundred twenty ſix Pounds*. Of which, to *Pembroke-Hall*, for the Erection of *two Fellowſhips*, and other Uſes mentioned in the Codicil, a *thouſand Pounds*, to buy *fifty Pounds Land per Annum*, to that Purpoſe: Beſides a *Baſon* and *Ewer*, like that of their Foundreſs. and ſome *Books*.

To buy *two hundred Pounds per Annum*, *four thouſand Pounds*, viz. for *aged poor Men*, *fifty Pounds per Annum*: For *poor Widows*, the Wives of one Huſband, *fifty Pounds*: For the putting of *poor Orphans* to Prentice, *fifty Pounds*: To *Priſoners*, *fifty Pounds*.

He was always a diligent and painful Preacher. Moſt of his ſolemn Sermons he was moſt careful of, and exact; I dare ſay, few of them, but they paſſed his Hand, and were thrice reviſed, before they were preached: And he ever miſliked often and looſe Preaching, without Study of Antiquity: And he would be bold with himſelf, and ſay, *when he preached twice a Day at St.* Giles's, *he prated once*.

After he came to have an Epiſcopal Houſe with a *Chapel*, he kept *monthly Communions* inviolably; yea, though himſelf had received at the Court, the ſame Month; in which, his Carriage was not only Decent and Religious, but alſo Exemplary: He ever *offered* twice at the *Altar*, and ſo did *every* one of his Servants, to which Purpoſe he gave them Money, leſt it ſhould be burthenſome to them.

He was ſuch an Enemy to *Simony*, that he endured many Troubles by *Quare impedit*, and *Duplex querela*. As for himſelf, he ſeldom gave a Benefice or Preferment to him that *petition'd* for it: He rather *ſent* for Men of Note, that he thought wanted Preferment, and gave them Prebends and Benefices, under Seal, before they knew of it; as to Mr. *Boys*, and Mr. *Fuller*.

Sacriledge, he did abhor, as one principal Cauſe, among many, of the foreign and civil Wars in *Chriſtendom*, and Invaſion of the *Turk*. And at Home, he wiſhed ſome Man would take the Pains *to collect*, how many *Families*, that were raiſed by *the Spoils of the Church*, are now vaniſhed, and the Place thereof knows them no more.

A great Part of *five Hours every* Day, did *he* ſpend in *Prayer* and *Devotion to God*. After the Death of his Brother, Mr. *Thomas Andrewes*, in the Sickneſs Time, whom he loved dearly, he began to foretel his own Death, before the End of *Summer*, or before the Beginning of *Winter*. And when his Brother, Mr. *Nicholas Andrewes*, died, he took that as a certain Sign and Prognoſtick, and Warning of his own Death; and from Time, till the Hour of his Diſſolution, he ſpent all his Time in *Prayer*, until it pleaſed *God* to receive his bleſſed Soul to himſelf.

The CHARACTER *of Sir* ANTHONY ROUS, *Kt* †, *by* CHARLES FITZ-GEFFRY, *of* Broadgate-Hall, Oxon; *and Rector of St.* Dominick *in* Cornwall. *

IF I ſhould attempt to open the Treaſury of his Virtues, and acquaint you with the Particulars, the Taſk would be too tedious, and ſome might hold it ſuperfluous. A godly Life, that hath been weaving a Piece of ſundry ſeveral Virtues, ſome threeſcore Years and above, cannot have a due and equal Commemoration in a few Minutes: Beſides, he was a Candle ſet on a Candleſtick, a City built on a Hill, he *ſtood in Place of View and Eminence*, and therefore his Actions cannot be hidden; and, as one ſaith, *It is a ſupervacuous Service to commend the Conſpicuous.* [a]

Yet for their Sakes who knew him not, or not ſo well as myſelf, or knew him, but forget to follow him; I will ſingle out ſome of his Virtues, and preſent them to your Memory and Practice. Herein I will uſe ſuch Choice, that you may ſee I aim at Brevity; and yet ſo affect Brevity, that I defraud not the Dead of his Due, nor God of his Glory; leaving much unſpoken, and ſpeaking that which may be of moſt eſpecial Uſe and Example.

The principal Graces which I offer to your Conſideration, I do refer to theſe three Heads:

His { PIETY.
EQUITY.
CHARITY.

The firſt, will declare him as a *Chriſtian*; the ſecond, as a *Magiſtrate*; the third, as a *Man*: The former will ſhew his Deportment *towards God*; the ſecond, his Carriage in the *Place of Juſtice*; the third, how he behaved himſelf *towards all Men.*

Concerning *his Piety*, you may be pleaſed to take a View thereof, according to his publick and private Exerciſes therein. For the Publick; *he was a conſtant Hearer of God's Word*, a due Attendant in the Courts of God's Houſe, and, according to the *Hebrew* Adage, *he accounted thoſe Garments moſt gay, that were ſoiled with the Duſt of the Temple.* His timely Repair thither, ſhewed his Zeal for that which was to be performed there; being more *early at the Church*, than many of his Inferiors in Age and Place, and theſe nearer unto the Church, were out of their Chambers. This Courſe he held even in his old Age: Diſtance of Place, Diſtemper of Weather, could not with-hold him; *but he adventured the Health of his Body, for the Food of his Soul.* And this appeared in his laſt Approach to the *Saturday* [b] Lecture, ſo far diſtant from his Dwelling, in a cold froſty Morning, and that by Boat: *The Fire of his Zeal*, making him to contemn the Coldneſs of the Water, and of the Weather; where, it is very probable, *that his laſt Sickneſs firſt ſaluted him.* What *ſhould I ſpeak of his comely and chriſtian Geſture in the Temple?* Where he remained as in the *Chamber of Preſence*, and in the *Eye of the heavenly King*, and *his holy Angels.*

And as he loved the Food, ſo he loved the Feeders; as he embraced the Meſſage, ſo he entertained the Meſſengers: *Loving the Miniſters, for their Miniſtery*; having the Labourers *in eſpecial Honour, for their Works Sake.* [c] If they were painful and conſcionable in their Calling, *he highly regarded them, how plain or mean ſoever their Perſons were to the World's Appearance.*

In *his private Piety*, we will note eſpecially, *the continual Diet which he kept for his Soul*: Morning and Evening at leaſt, with *David, he prayed unto the Lord.* In his Chamber, quietly he examined himſelf, *and communed with his own Heart*, that he might ſtand in awe, and not ſin. That Part of the Sabbath-Day, which he ſpent in his own Houſe, he employed *in Reading, and in meditating* on that which *was taught in the Temple*; writing down in a Book ſuch Notes, *as moſt nearly concerned his own Soul and Conſcience.* This Book was found in his Study after his Death; in which alſo, was contained a Diary of his Life, for ſundry Years before his Death; obſerving and regiſtring therein, for his own Remembrance and Uſe, *what Temptations he had ſuſtained, how he had reſiſted them; what Combats and Comforts he had found; what Favours and Bleſſings, temporal and ſpiritual, he had received of God.*

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† Late of *Halton* in *Cornwall*. * From the Sermon preached at *Halton*, in 1622, and printed the ſame Year at *London*, in *Quarto*. *N. B.* An Account of the Author *Charles Fitz-Geffry*, may be ſeen in *Wood*'s Athen. Ox. Vol. 1. p. 606.

[a] Symmach. l. 3. Ep. 48.

[b] At *Saltaſh*.

[c] 1 Theſ v. 13.

Hitherto I refer another *exemplary Virtue*, and may well inſert it among *his private Exerciſes of Piety: A careful and religious Care for the Education of his Children*; he deſired, that his Children might alſo be the *Children of God.* For this Cauſe, he ſought out ſuch T*eachers for them*, as were *commended for Religion*, no leſs than for *Learning*; and to ſuch he ſent them, far from Home, when as ſome of them were yet very young; ſparing no Coſt for their Breeding, in the moſt eminent Places of the Land; in the Univerſities and Inns of Court, that they might, like himſelf, prove profitable to Church and Commonwealth. And to ballance their Knowledge by Judgment, and to advance Judgment by Experience; and to purchaſe Experience by Travel, he ſent the moſt of them into foreign Countries; always making Choice of ſuch Places for their Travel, whence they might return Home free from the Tainture of *Irreligion and Superſtition.* Neither did he, as ſome Parents do, demoliſh himſelf, what he builded by others, and by *evil Example* at Home, obliterate the Good which they acquired Abroad. But as he procured them *other Tutors for Inſtruction*, ſo he himſelf *was a Tutor to them by Example*, being careful that none of his, ſhould behold any Thing in him, *which might be evil for them to imitate.* He alſo drew up a Book, of ſuch Notes and Paſſages in the Bible, as he had found and proved to be comfortable and profitable unto himſelf, and dedicated it unto them. Thus he provided well for them all in this World; but his greateſt Care was to acquire for them, *an Inheritance, incorruptible, undefiled, that fadeth not away, reſerved for us in Heaven.* [d]

In his *Juſtice and Integrity*, I take Notice of two Things eſpecially; firſt, *his Incorruption.* I doubt not, but if he now aſked of us all, with *Samuel, Whoſe Ox have I taken?* [e] you would be all ready to return the Peoples Anſwer, *Thou haſt not defrauded nor oppreſſed us, neither haſt thou taken ought at any Man's Hand.* Who hath ever ſeen or heard, that either he, or any for him, did let in Injuſtice in a Baſket at his Door, as St. *Paul* was ſometimes let out at a Window? I have good Reaſon to believe, that in this Point eſpecially, he could ſay with the Prophet, *I have waſhed mine Hands in Innocency.* Secondly, in *his Juſtice*, I obſerve his Care, Readineſs, and Boldneſs to maintain Right, and to reſiſt Wrong. Herein he was reſolute with *Job*, and couragious with *Jethro*, for, *he brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth.* [f] And like that royal and reſolute Shepherd *David, When a Lion, or a Bear, took a Lamb out of the Flock, he ſmote them, and delivered the Lamb out of their Jaws:* So that there is no Joy left for his Death, but to Lions and Bears, the Devourers and Grinders of the Innocent. I know, that in his Office of Vice-wardenſhip, he often deſired to have ſome Divine a Spectator, and Arbitrator of his Proceedings, taking myſelf ſometime in Stead of others, to be preſent at the ſcanning and cenſuring of Caſes, deſiring to decide all Matters, by the beſt Rule, *of Religion and Conſcience.* And herein alſo, he ſymbolized with *Job, The Cauſe he knew not, he ſearched out.* [g]

I come now to *Charity*, the laſt that I propoſed, but not *the leaſt Part of Chriſtianity.* Hereof it is well known, that he worthily performed both Parts; that *of Giving*, and the other *of Forgiving.* For the former, that which is ſaid of the righteous Man, may truly be engraven on his Tomb, *He diſperſed, he gave to the Poor, his Righteouſneſs remaineth for ever.* [h] He was none of thoſe rich Men, of whom the *Father* ſpeaketh, *Who poſſeſſing Things common, do incloſe them as their own:* [i] Rather, what was proper to himſelf by owning, he made common to others by imparting. Again, with *Job, He with-held not the Poor from their Deſire, he cauſed not the Eyes of the Widow to fail. He did not eat his Morſels alone, but the Fatherleſs did eat with him. He ſaw not any to periſh for want of Cloathing, he ſuffered not the Poor to be without Covering.* How many Loins have bleſſed him, who were yearly cloathed with the Fleeces of his Sheep? He remembred St. *Paul's* Charge to the Rich in this World, [k] and therefore endeavoured to be rich in good Works: And whereas, he might by Parſimony, or by this Age's Alchymiſtry, which he ever abhorred, Uſury, have heaped up as much Wealth as any in the Weſt, having as great Means, and a longer Time to encreaſe than the moſt, he rather reſolved to *lay up for himſelf, a good Foundation againſt the Time to come*, and by an heavenly Alchymy, to turn temporal Riches into eternal. This he did, by being, as St. *Hierome* ſaith *Nepotian* was, *The Staff of the Blind, the Food of the Hungry, the Hope of the Miſerable, and the Comfort of Mourners:* [l] *His Houſe was an Hive, about which daily ſwarmed the Poor and the Feeble,* [m] as the ſame *Father* ſaith of *Nebridius*. He had read in the Goſpel, that it *was as hard for a rich Man to enter into the Kingdom of Heaven, as for a Camel to creep through the Eye of a Needle:* [n] Yet he had learned alſo, how to make the Camel paſs through the Needle's Eye, namely, by caſting *off the Bunch on the Back, the ſuperfluous Load of Riches,* and by doing as the Camels and Dromedaries did in the Prophet, *bring their Gold and Incenſe unto the Lord.* [o] He knew that Riches would take themſelves unto their Wings, and fly into the Air; to prevent that, he made, or gave them better Wings, *the Wings of a Dove, that they might fly higher, namely, into Heaven.* He renewed, at leaſt retained that fugitive Virtue, *Hoſpitality*, which is almoſt fled out of the Country. A conſtant and famous Houſekeeper, for at leaſt forty Years Continuance. He was none of thoſe Lay-Non-reſidents, who build fair Houſes, and immediately fly from them into ſome Cabbin in a Town or City, as if they feared their Houſes would fall down upon their Heads, if they ſhould abide and feaſt in them, *as* Job's *Children did.* He was none of thoſe, who make *their Stable their Table,* their Backs their Buttery, the Mouth the Kitchen, *and their Noſtrils the Chimney.* But his Houſe, for many Years, *was the Center of Charity and Hoſpitality,* wherein *met the Lines of poor Strangers, drawn from a large Circumference round about him.*

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[d] 1 Pet. i. 3. [e] 1 Sam. xxii. 3. [f] Job i. 29. [g] Job xxix. 26. [h] Pſal. cxxix. 2 Cor. ix. 9.
[i] Baſil. in Divit. Avar. Ser. 1. Tom. 1. [k] 1 Tim. vi.

The *ſecond Part of Charity,* conſiſting in *Forgiving*, was not omitted by him. Wrongs he received, for, who is he in this World that ſhall not? And that from Equals, Inferiors, at Home, Abroad: At firſt, he would be ſomewhat tender, *but Conſcience and Conſideration ſoon qualified his Choler.* He never ſought Revenge againſt the Higher, nor wrought Revenge againſt the Lower, but pardoning where he had Power, he ſhewed that he had no Will, where he had no Power. Laſtly, He met at Table, a Gentleman of the better Rank of this Shire, between whom, and him, there depended ſome Law-Contentions. He drank to him, and told him, *that they were both old, and wiſhed that Charity might be continued; as for the Law, he might do as he pleaſed.*

Unto the two former, I cannot but annex a *third Act of Charity,* wherein he excelled; *The Study and Induſtry of making Peace, and reconciling Differences:* Wherein, as God gave him the Grace to affect it, ſo he endued him with a rare Gift to effect it. He was a *Neſtor*, a *Mecenas* [p] in this Behalf. I have known him to buy other Mens Peace with his own Purſe, when they, through Obſtinacy, would not purchaſe that Jewel to themſelves.

Unto theſe his Virtues, I add, *as a Corollary, the Crown of Virtues,* that is, *his Continuance, and Perſeverance in theſe, and all the reſt of his Virtues.* He was truly *a Tree of God, planted by the Rivers Side,* [q] *even the Rivers of the Water of Life;* [r] his Leaf did not fade, but he brought forth more Fruit in his old Age: Then moſt Good, when he drew neareſt to his chiefeſt Good: And beginning to be Good betimes, he continued; yea, he encreaſed, and was Beſt at laſt. He well deſerved with *Mnaſon*, the Title of *an old Diſciple:* [s] Few I think, of his Degree, can preſcribe beyond him in Chriſtianity. With *Samuel*, [t] he came to ſerve the Lord, almoſt in his long Coats; and with *Simeon*, [u] continued *Juſt and Devout,* until his very laſt Diſſolution.

This his Godlineſs, wanted not Recompence even in this Life. Firſt, God bleſſed him in his Perſon, with many Days, the Crown of Years; *he is carried to his Grave, like a Rick of Corn, not mowed down before his Time.* He enjoyed the Bleſſing promiſed to the Man that feareth God, and walketh in his Ways, *for he ſaw his Childrens Children, and Peace upon* Iſrael. [x] He was a Grandfather by all his Children, who lived to Marriage; and a Great-Grandfather by his eldeſt. He was bleſſed in his Wedlock, having three ſuch Wives ſucceſſively, as any one of them might ſuffice to make an Huſband happy; which Bleſſing, *I heard him lately acknowledge with great Thankfulneſs.* He was bleſſed in his Children; for having many, he had none whom he might be aſhamed to own; yea, he might have been an happy Father in any one of them, though he had no more.

He was bleſſed in his Honours and Dignities, having held with Reputation, the greateſt in his Shire, being twice Sheriff in two Years, ſo remarkable for ſtrange Events, that they have not been paralelled in our Age: Yet in all his Dignities, moſt Happy in this, *that he ſo held them, as holding it his beſt Dignity to be a Chriſtian,* [y] *and his higheſt Preferment to go to Chriſt.*

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[l] Hieron. ad Heliador. Epitaph. Nepotian. [m] Hieron. ad Salv. [n] Mat. xix. 24. [o] Hieron. ibid. Iſa. lx. 6.
[p] Vid. Horat. Ep. 2. l. 1. & Satyr. 5. lib. 1. [q] Pſal. 1. [r] Revel. xxi. Pſal. xlii. 14. [s] Acts xxi. 16.
[t] 1 Sam. ii. 19. [u] Luke ii. 25. [x] Pſal. cxxxviii. 1, 6. [y] Hieron. ad Salv.

Laſtly, He was Happy in that which makes a Man for ever moſt Happy, or moſt miſerable, namely, in his Death; a ſhort Sickneſs making Way to a quiet and peaceable Diſſolution. When I firſt came to viſit him, his Haſt was, *that having ſetled his Eſtate for the World, he might the more freely diſpoſe his Soul for God.* Exhorting him once to have a ſtrong Faith, and a good Heart, I cannot forget his Anſwer, *That it had been always a Part of his daily Prayer, that God would give him a faithful Heart, an humble Heart, a charitable Heart, and a thankful Heart.* Briefly, in his Departure, he ſomewhat ſymbolized with *Elias*; for the Mantle of his Mortality, not violently pulled, but quietly falling as a Cloak from him, his Soul did ſuddenly fly up on Angels Wings into Heaven; where, with *Elias*, and all other bleſſed Saints of God, it abideth in Joy eternal.

The CHARACTER *of the* R^{t} *Hon*^{ble} *the Lady* MARY VERE, † *by* WILLIAM GURNALL, *M. A. of* Emanuel-College, Cambridge; *and Miniſter of* Lavenham *in* Suffolk. *

THIS noble Lady, was born of high and ancient Families, on both Sides. For by her Mother's Side, ſhe ſprung from the beſt Family of the *Throgmortons*, and by the Father's Side, ſhe was extracted from the ancient Family of the *Tracies*, at *Todington* in *Gloceſterſhire*.

She was the youngeſt of fifteen Children, and was born *May* the 18th, *Anno Chriſti*, 1581. Her Mother died three Days after ſhe was born; and her Father, when ſhe was but eight Years old.

Thus ſhe was ſoon left an *Orphan:* But indeed, they only are *Orphans*, who have not *an heavenly Father*. So *when her Father, and Mother, thus forſook her, the Lord took her up*. And the Experiences which ſhe had all her Life long, *of God's moſt tender Care over her*, miniſtred occaſion to her, to chuſe this for her *Motto*, which was found written by her, in the Front of moſt of her Books in her Cloſet, *God will provide*.

This virtuous Lady was twice married: Firſt, to Mr. *William Hobby*, her firſt Huſband, when ſhe was nineteen Years old, and by him ſhe had two Sons, who were by her religiouſly educated. The Younger died in the fourteenth Year of his Age, and the Elder in the three and twentieth, who, in his Life, was much admired for his Parts, and as much beloved for his Piety.

Her ſecond Huſband, was Sir *Horace Vere*, afterwards Baron of *Tilbury*, a Perſon not to be named without ſome Honourable CHARACTER; and whoſe Perſonal Atchievements in the Field, eſpecially at the Battle at *Newport*, [a] ennobled more, than the high Blood derived from his Anceſtors.

This noble Lord was one, that could as well wreſtle with God, as fight with Men, and may be thought to have gotten his Victories upon his Knees in his *Cloſet*, before he drew his Sword in the *Field*.

His good Lady uſed to ſay, that ſhe honoured him for his Valour, but moſt, for the *Grace of God which ſhined in him*. And hence it was, that ſhe did *ſhine by the Rays of her Huſband's Excellencies:* But yet not only with theſe; for ſhe had *rare, and radiant Beams of her own*, by which ſhe caſt the like Honour upon him. So happily was this noble Couple ſuited, as in the high Extraction of both their Birth; ſo alſo in the reſt of their Accompliſhments, *that they mutually illuſtrated each the others Honour*.

But paſſing by all her *Civil*, and *Secular Prerogatives*, we will now preſent her in ſome of her *ſpiritual Excelleneies*.

Firſt, *The Fear of the great God, was very great in her:* Wonderful tender ſhe was of offending him by any known Sin. She hath often been heard to ſay, and that very ſolemnly. *Oh! I would not ſin againſt my God.* She profeſſed, that ſhe dreaded Hell moſt, as a Place wherein God was *blaſphemed*.

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† Relict of Sir *Horace Vere*, Baron of *Tilbury*.

* From the Sermon, Part of which was preached *Jan.* 10, 1671, at Caſtle *Heveningham* in *Eſſex*. Dedicated to the Right Honourable Lady *Elizabeth*, Counteſs-Dowager of *Clare*, Daughter to the Lady *Vere*; and printed at *London*, 1672, in *Octavo*.

[a] See his *Commentaries* in *Folio*.

Secondly, Her *Zeal to the Worſhip of God*, was very eminent. Firſt, To the Publick: This was evidenced many Ways.

Firſt, By her great Care and Zeal to get able, and faithful Miniſters, for thoſe Livings whereof ſhe had the Diſpoſal; and by her improving her utmoſt Intereſt, to procure the like for the Pariſh wherein ſhe lived, in its ſeveral Vacancies. And herein the noble Patron, did moſt kindly gratify her, by giving her the Nomination, thereby deeply obliging, not only her Honour, but the whole Pariſh alſo.

Secondly, *By her conſtant Attendance on the Publick Worſhip, ſo long as the Lord vouchſafed her Health to do it:* Yea, ſhe did not only attend on it herſelf, but took Care that her Family ſhould do the like alſo: *And they that would not ſerve God with her*, were no Servants for her.

Thirdly, *She was not leſs devout, than conſtant at the Publick Worſhip.* She durſt not trifle with *Holy Things*, nor in *Holy Duties*, which gave Occaſion to one to ſay of her; *That the Lady* Vere, *by her ſolemn, and reverend Deportment in Divine Worſhip, would make one believe, that there is a God indeed.* And as for the Sacrament of the *Lord's Supper*, which is ſo wofully neglected by too many, her Deſires were eager, and ardent, to partake of it frequently: Saying, *That ſhe durſt not neglect, no not any one Opportunity, that was offered for the enjoying of this Sacred Ordinance.* And oh! How ſerious, and intent, was ſhe, in her Preparation for it? The whole preceding Week, was taken up by her for that Work; in which Week alſo, ſhe would always have a private Faſt kept for her Family, or a ſecret one in her Cloſet. Hereby ſhe declared, *that ſhe meant to ſtorm Heaven*, and *to take it by Violence.*

Secondly, *For her private Worſhip of God*, let us follow her from the Church to her own Houſe, and we ſhall find, that ſhe brought her Religion and Devotion Home with her: And if ever any private Dwelling, might be called a *Chapel*, or *little Sanctuary*, hers much more. There you might find her, and her Family twice every Day upon their Knees, ſolemnly worſhiping the great God. There you might ſee them humbly ſitting, at his Feet, to hear God's moſt Holy Word read unto them: Concluding conſtantly their Evening Service with one of *David*'s *Pſalms*; what Strangers ſoever were there preſent, there was no putting by, or adjourning the Service of God, to a more convenient Time.

On the *Lord's-Day*, you might hear the Sermons preached in Publick, repeated to the Family: The Servants called to give an Account before her, of what each of them remembred: And the *high Praiſes of God ſounded forth by the whole Family jointly, and together.*

If you followed her up the Stairs, there you ſhould be ſure to find her, twice every Day, ſhut up for ſome Hours, in her Cloſet, *which was excellently furniſhed with pious Books of practical Divinity.* Here ſhe *redeemed much precious Time*, in *reading the ſacred Scriptures, and other good Books, that might give her further Light into them, and edify her in her moſt Holy Faith.*

Thirdly, *Her Love to God*, beſide what hath been already ſaid, did many Ways *make itſelf evident to be in a high Degree in her.*

Firſt, By *her* mournful Complaint which *ſhe frequently made, becauſe ſhe* could *love* God no *better.* The *Reaſon indeed*, of which, was, *becauſe ſhe loved* him ſo much; *therefore ſhe thought ſhe loved him ſo little, becauſe ſhe knew that ſhe could never love him enough.* The Truth is, ſhe had ſuch *raiſed Apprehenſions* of God's glorious *Excellencies*, as cauſed her to think *her higheſt Affections* unworthy of him.

Secondly, By *her vehement Deſires* and Longings, that ſhe had, to be gone hence, *that ſhe might be with* Chriſt, which ſhe accounted *beſt of all.*

The earneſt Option of her Soul was, *Come Lord Jeſus, come quickly.* For ſhe found to her great Grief, that her *imperfect State* on Earth, made it impoſſible for her, to ſerve God here as ſhe would, and heartily deſired; and therefore did oft wonderfully complain, that ſhe was unprofitable, and unſerviceable; and her deep Senſe of her Unſerviceableneſs, even whilſt others admired her Fruitfulneſs, and Uſefulneſs, did ſtill encreaſe her Deſires to be, where all theſe Infirmities and Imperfections would be perfectly cured, and where ſhe knew her Abilities ſhould perfectly correſpond with the largeſt of *her Deſires*, which ſhe had, *to ſerve, and glorify God.*

Thirdly, By her love to *the* Saints, *who were born of God*, and had his lively Image ſtamped upon them.

As for the faithful Miniſters of *Chriſt*, whoſe Office and Function lifts them up above private Chriſtians, *few ever exceeded her*, in loving and honouring them: Yea, ſhe loved firſt the Miniſtry, and *then the* Miniſters; profeſſing ſeriouſly, *the* great Love, and *high Eſteem ſhe* had for *them*, was for *their dear* Maſter's Sake, whoſe *Ambaſſadors they were.*

Fourthly, *By her Works of Charity*, which were remarkable upon many Accounts.

Firſt, By *the Largeneſs of her Charity*, which many Ways diffuſed itſelf. She had Money for the empty Purſe, Meat for *the empty Belly*: Medicaments for *the* Sick: Salves for *the* Wounded, or that had *Sores*. Abundance of Good ſhe did this Way in Town and Country. She was not only *liberal, but deviſed liberal Things*.

Secondly, In *the prime Objects of her Charity*. She did *indeed*, caſt *her Seed* upon all Sorts of Ground, but eſpecially upon God's Encloſure. *The Houſhold of the Faithful*, had *her fulleſt Handfuls*. To ſuch, *ſhe never* thought that *ſhe gave enough*.

Thirdly, She *was wonderful Secret in what ſhe gave*. For *when ſhe* could do it, *ſhe* did not *give her* Charity, as ſome throw their Money into a Baſon at a Collection, ſo as that it might ring again; but it fell like Oil into a *Veſſel*, without any Noiſe.

Fourthly, We may take Notice of *her ſelf-denying Spirit* in all this. She *never* thought to purchaſe an *Inheritance in Heaven*, with *the* Money *which ſhe* gave on Earth. She was no Merchant to *ſell her* Charity, but a faithful *Steward*, acknowledging that what ſhe gave, was not her own, but her Lord's Money.

Fifthly, *By her Sincerity*. And truly, many notable Teſtimonies *there were*, to demonſtrate *the* Singleneſs and Soundneſs of her Heart.

As Firſt, *The Uniformity of her holy Walking*: For in this pious Lady's Converſation, one Part did admirably correſpond and agree with another. An happy *Symmetry* appeared in her whole Courſe, both towards God and Man.

Secondly, *The great Freedom* which ſhe gave to her Friends in ſpeaking to her of what they ſaw amiſs in her. She uſed much to applaud that Priviledge, and Advantage of having a faithful Friend; ſaying, that *others might ſee more by us, than we could by ourſelves*: She alſo uſed to ſay, *That it was a great Mercy to be convinced of any Sin*.

Thirdly, *Her Faith*, which uſed then to be ſtrongeſt, when Death ſeemed to be neareſt. Somewhat more than a Twelve-month before her Death, ſhe fell into a long Swound, which continued about half an Hour, without any ſenſible Hopes of Recovery: But as ſoon as ſhe came to herſelf again, ſhe ſaid, *I know that my Redeemer liveth*, &c. And being conveyed to her Chamber, there again ſhe ſaid, *I know whom I have truſted*.

Sixthly, *Her Humility* was rare and ſignal. How meanly did ſhe think of herſelf? She ſaw not how brightly her own Face did ſhine, whilſt others beheld, and admired it. She did never ſpeak of her Perfections, but frequently of her Imperfections, Wants, Weakneſs, and Unworthineſs. How eaſy of Acceſs, even for the Meaneſt to come into her Preſence? How affable, courteous, and lowly was her Deportment to the Pooreſt?

But we are now come to her gracious Behaviour in her laſt Sickneſs, wherein her Pains were very ſtrong, but her Patience ſtronger. Never was ſhe heard to mutter, or to utter any one repining Word; but ſtill ſhe juſtified God in all his Diſpenſations towards her, and Dealings with her: Yea, more, ſhe was much in admiring, and bleſſing God for his Mercies, in her acuteſt Pains, and greateſt Agonies.

She was not wholly free from Aſſaults of Satan. It would indeed have been ſtrange, if he had not conſidered this pretious Servant of *Jeſus Chriſt*, and offered her ſome Diſturbance at this Time, whom he had found ſo great, and old an Enemy to him, and his Kingdom of Darkneſs. But he came only to be beaten back with Shame, and to add more *Trophies* to all her former Victories over him. The laſt Words which were obſerved to be ſpoken by her, before that fatal *Lethargy*, ſeized upon her poor, weak, and out-worn Body, which in two Days carried her off the Stage of this World unto a better, were, *How ſhall I do to be thankful? How ſhall I do to praiſe my God?* Thus ſhe ended her Life here, in the Exerciſe of that Duty, which was to be her conſtant, and endleſs Work in that Life, which ſhe was then entering into.

Died Dec. 25, 1671; *and buried* Jan. 10, *following, at Caſtle* Heveningham *in* Eſſex, *in the 90th Year of her Age.*

What an high Eſteem *Archbiſhop* USHER *had of this* Lady, *and her Huſband, appears from a* Letter *written by him, to her*, Anno 1628, *viz.*

" THE Thing that I have moſt admired in your noble Lord, is, that ſuch Lowlineſs " of Mind, and ſuch an high Pitch of a brave Spirit, ſhould be yoked together, and " lodged in one Breaſt. And on the other Side, when I reflect upon you; methinks, I " underſtand that Saying of the Apoſtle better, than I did, *That as the Man is the Image* " *and Glory of God, ſo the Woman is the Glory of the Man*. And to your Comfort, let me " add this, That if I have any Inſight in Things of this Nature, or have any Judgment " to diſcern of Spirits, I have clearly beheld engraven in your Soul, *the Image and Super-* " *ſcription of my God*.

Some MEMORIALS *of the* LIFE *of the Revd* Dr. JOHN WORTHINGTON, *Maſter of* Jeſus-College *in* Cambridge, *with his* CHARACTER *by Archbiſhop* TILLOTSON. *

THIS pious and learned Divine, was bred up in the Doctrine and Diſcipline of *the Church of England*, from his Infancy; and receiv'd her Orders, both of *Deacon and Prieſt*, in the moſt diſcouraging Times, *viz.* 1646.

This appears from his Letters of Orders in his Son's Hands, and his Teſtimonial from *Emanuel* College in *Cambridge*, of which he was then Fellow, ſubſcribed by ſeveral of the Fellows, and among the reſt, by Mr. *Sancroft*, then his immediate Junior in that Society, and afterwards Archbiſhop of *Canterbury*: For thoſe two, and ſome few others in that Univerſity, by the Connivance of thoſe who tendered the *Covenant*, kept their Fellowſhips, though they never took it.

He was indeed Maſter of *Jeſus* College, ſome Years before the Reſtoration; but as he was not the Intruder upon Dr. *Sterne*, the rightful Maſter, who had been ejected many Years before; ſo it was at the Requeſt of the Fellows of the College, that he accepted the Maſterſhip againſt his own Inclination, which, as appears from ſeveral of his Letters to Dr. *Sterne*, and others, was to a more private and retired Life, during Times he was no Friend to, as, he ſays, was well known to ſome, and inſtances particularly in Dr. *Hammond*, and Mr. *Thirſtcroſs*, and might have added Biſhop *Juxon*, and Archbiſhop *Sheldon*, who were his great Friends.

That was the Reaſon, no Doubt, that he was never entruſted, by thoſe then at the Helm, as he obſerves, with any of their Ordinances or Commiſſions, paſſing, even in the Maſterſhip, a retired, and, he hoped, a good Life; his Words are, *benè latui*, and I hope, *benè vixi*, ſtudying to promote ingenuous Learning, Piety, Peace, Candour, and Moderation, inſomuch that, as he tells Dr. *Sterne*, that when he took his Place, he would more willingly have left it to him: So that Doctor told him, he was glad the College at laſt fell into his Hands.

From ſeveral other of his Letters it alſo appears, that he preached at St. *Benet Fink*, all the Plague Time, and could not be perſwaded to remove from that Danger, and leave the Pariſh deſtitute, though he preached there only *pro tempore*, and the Place was another's.[a] Inſtead therefore of going to St. *Alban*'s, as his Friends there preſſed him by Letters, with an Offer of providing Lodgings for him; when Houſes were very dear near *London*, he took one for his Family at *Hackney*, and went weekly to *London* himſelf.

From *February* 18, 1665, till the Fire of *London*, he preached alſo the Lecture at St. *Benet Fink*, the former Lecturer being dead. Soon after the Fire, Dr. *Henry More*, of *Chriſt* College in *Cambridge*, preſented him to the Rectory of *Ingoldſby*, a good Living near *Grantham* in *Lincolnſhire*, and Archbiſhop *Sheldon*, procured him one of the Prebends of *Lincoln* ſoon after.

From *Ingoldſby*, he removed to *Hackney*, being choſen Lecturer there, with a Subſcription commencing from *Lady-Day*, 1670, and the Church of St. *Benet Fink* being then rebuilding, he thought fit to ſue to the Chapter of *Windſor*, to have that Leaſe renewed to him, on the Surrendry of it, by one of the Canons; and was ſo effectually recommended by Archbiſhop *Sheldon*, to the Dean of *Windſor*, Dr. *Ryves*, on that Behalf, that his Suit was granted; but ſome Difficulties ariſing about the Form of the Leaſe, with Regard to the Parſonage-Houſe, decreed to be rebuilt; e'er it could be drawn, he fell ill, and died at *Hackney*, towards the End of *November*, 1671, and was buried in the Chancel there, where Dr. *Tillotſon* preached his Funeral Sermon, from whence the following CHARACTER of him is tranſcrib'd.

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* Prefix'd to Dr. *Worthington*'s Miſcellanies, publiſh'd by Biſhop *Fowler*, in 1704, in *Octavo*. *N. B.* Theſe Particulars of his Life, were communicated by the Reverend Mr. *John Worthington*, A. M. his Son, and one of the depriv'd Fellows of St. *Peter*'s-*College* in *Cambridge*; and printed among the Notes to Dr. *Barwick*'s Life in *Engliſh*, p. 343.

[a] He entered upon that Cure, in *June*, 1664; which is here mentioned, to obviate a Miſtake of Mr. *Wood*'s, *Faſt. Oxon.* vol. 2. p. 72. who makes him to have been Rector of St. *Benet Fink*, *in the Times of Uſurpation*; a Miſtake as groſs, as that other which accompanies it, *viz.* that the Dr. was *then eſteem'd by all a Preſbyterian.*

Archbiſhop TILLOTSON's CHARACTER *of Dr.* WORTHINGTON.

I NEVER had, nor perhaps may have, an Opportunity of ſetting before you, a more *perfect and lively Example*, of an unwearied Diligence and Activity, not only in the general Work for which God hath ſent us into the World, *but in the particular Profeſſion and Employment which God had call'd him to.*

I ſpeak of him to *thoſe*, who, I dare ſay, are *ready to bear Witneſs* to the Truth of what I ſay; and who have had, for ſome Time, the Opportunity and Happineſs, to hear the joyful Sound of his Doctrine, and to *ſee the Manner of his Life*; and who, I am confident, do now *eſteem it their great Infelicity, that they* ſhall ſee his Face, and hear him no more.

I do not intend to give you the Hiſtory of his Life, and therefore I ſhall not trouble you with the Circumſtances of his Birth and Education, and ſuch like Conſiderations, which are too remote from what I deſign, in ſhort, to ſay of him. I ſhall *chiefly conſider him in his Profeſſion*; in *his Accompliſhments for it*; and *his publick Uſefulneſs in it.*

He had, by *the great* Induſtry and Pains of *his whole Life*, and God's Bleſſing upon them, furniſh'd *himſelf with* a great Stock of *excellent Learning*, proper to his Profeſſion; *eſpecially* with that which did more immediately conduce to *the Knowledge of the Holy Scriptures*, *the beſt*, and moſt proper *Skill of a Divine*. *Thus he* was peculiarly fitted to *teach* and inſtruct *others*; and *that his* Doctrine *might be more effectual*, *he* ſhew'd in all Things, *a Pattern of good Works*, and taught others nothing but what he had firſt learn'd himſelf.

His whole Demeanor was *pious and grave*; and yet not blemiſh'd with any Moroſeneſs, or fond Affectation. And as *his Knowledge was great*, ſo was his Humility. He was a *zealous amd ſincere Friend*, where he profeſs'd Kindneſs; and charitable to the Poor, even beyond the Proportion of his Eſtate. He was univerſally inoffenſive, kind, and obliging, even to thoſe that differ'd from him: And to ſet off all theſe Virtues, there was added to them, in a very eminent Degree, the Ornament of *a meek and quiet Spirit*, *which in the Sight of God*, *is of great Price.* Eſpecially in Debates and Controverſies of Religion, he was not apt to be paſſionate and contentious; remembring that *the Wrath of Man*, *worketh not the Righteouſneſs of God*; and that *the Servant of the Lord muſt not ſtrive*, *but be gentle unto all Men*, *apt to teach*, *patient*, *in Meekneſs inſtructing thoſe that oppoſe themſelves*, *if peradventure God will give them Repentance to the Acknowledgement of the Truth.*

But *that which* was moſt ſingularly eminent in *him*, was *the* Publickneſs of *his* Spirit, and *his* great Zeal and Induſtry to be profitable and uſeful to *the* World, eſpecially in *thoſe Things which* tended to *the* promoting of Learning and Piety. And, to that End, he was very inquiſitive after the Labours of pious and learned Men, and was very ready to take any Pains, and give any Aſſiſtance, to the furthering the Publiſhing of them for the Benefit of the World.

Of this, I cou'd give you many Inſtances, but I cannot omit one great one; the infinite Pains he took, for ſeveral Years together, in collecting and reviewing, and publiſhing the Works of that learned and excellent Perſon, Mr. *Mede*; which he did with ſo much Care, that it would be hard to inſtance, either in our own Nation, or perhaps any where elſe, in ſo vaſt a Work, that was ever publiſh'd with more Exactneſs; by which he has rais'd up to himſelf a Monument, likely to laſt, as long as Learning and Religion ſhall continue in the World. This was the Temper of that good Man, who is now at Reſt from his Labours, and gone to enjoy the Reward of them: Who, as he delighted much to inculcate the Example of our Bleſſed Saviour, and to ſtir up Chriſtians to the Imitation of it; ſo he made it his own Pattern, and like him, *went about doing Good*, *and working the Work of him that ſent him*, *while it was Day*, conſidering that there was *a Night a coming*, *wherein no Man can work.*

The CHARACTER *of the* R^{t} *Hon*^{ble} GEORGE BOOTH, *Lord* DELAMER, *by* ZACHARY CAWDREY, *Rector of* Barthomly, *in the County-Palatine of* Cheſter *

CONSIDERING that when a great and good Man dies, ſomething of the Panegyrick is required, to make up the *Juſta*, and compleat his Funeral Rites, I ſhall ſay ſomething of that kind, as well as I am able; but ſtill being careful of this, that I may not, by Commendation of the Dead, give any juſt Offence to the Living; nor by falſe Praiſes of the Deceaſed, lay a Snare for the Feet of Survivors, as is too oft done. I will therefore ſay nothing, but what I knew, or have unqueſtionable Teſtimony for it.

Concerning the Family, of which, this noble Lord was lately the Head, you all know, it hath *ſent forth its Boughs unto the Seas, and its Branches to the Rivers*, [a] moſt Families of Quality in this County, and many alſo in other Shires, having mingled their Blood, by Marriage, with that of *Dunham*.

Himſelf joined in Affinity, with two great and ancient Families of the Nobility; firſt that of *Lincoln*, then that of *Stamford*; who juſtly eſteemed a Perſon of ſuch accompliſhed Endowments, of ſuch eminent Moralities and Intellectuals, a Son-in-Law worthy their Deſire and Choice.

From his Youth upward, he profeſſed and practiſed *ſerious Godlineſs*, mixed with *Humility* and *Charity*, devoid of *Affectation*, *Cenſoriouſneſs*, or *Partiality*.

It was his *pious Cuſtom*, not only daily to *ſearch the Scriptures*, and meditate on them; but alſo to refer *the Scriptures* to their *proper Subjects*; that they might be of ready Uſe to him on all Occurrences. [b]

He viſited his Cloſet frequently every Day for his *private Devotions*, and withdrew for that good Work, even in the greateſt Throng of Buſineſs; and in his very Journies, ſought out ſuch Privacies as befitted thoſe *ſacred Breathings:* Which ſhewed, that it was Affection, not Cuſtom, which carried him to that *pious Retirement*.

His Family was daily called, at due Periods, to *religious Worſhip*; himſelf, and his pious Lady, joining therein, when Health permitted.

He conſtantly, when he was in Health, attended *the publick Service of God*, according to the *Order of the Church of* England, *by Law eſtabliſhed*; of which Church he lived and died a *pious Member*.

He uſually came to *publick Worſhip* with the firſt, and ſtaid till all Offices of the ſame were celebrated, if any, beſides the common and ſtated Parts of it, were to be tranſacted, as *Baptiſm*, or the *Euchariſt*, joining devoutly in them. In *London*, he received the Communion Monthly, at *Covent-Garden* Church, if he was able to go thither; humbly kneeling at the Rails before the Altar, or Communion-Table.

It was his Misfortune, when he was young, to be ſeduced with the plauſible Pretenſions of the Artificers of our late Troubles: But he ſoon ſhewed the Integrity of his Heart, by his early withdrawing from them, when he diſcovered the miſchievous Deſigns of thoſe who had drawn upon their Sovereign.

But, as if that Seceſſion from them, had been a ſmall Expiation of his Error, he, upon the firſt hopeful Opportunity, adventured his Life, *Fortunes and Family*, in the Service of his Sovereign. [c]

And this he did, not only upon true Loyal and Monarchical Principles, without Admixture of any By-deſigns with the Service of his Prince; but alſo by the Warrant of an expreſs Commiſſion from His Sacred Majeſty.

With him then joyned many primitive loyal Cavaliers, and many loyal Converts.

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* From the Sermon preached at *Bowden* in *Cheſhire*, *Sept*. 9, 1684; dedicated to the Right Honourable and Pious Lady, *Elizabeth*, Lady *Delamer*; and printed the ſame Year at *London*, in *Quarto*.

[a] Pſal. lxxx. 11.

[b] I have ſeen three Books in *Quarto*, writ by his Lordſhip's own Hand, wherein the Scriptures are diſpoſed methodically under their proper Heads, very judiciouſly; being eſpecially Collections of ſuch as tended to the confirming of his Judgment in the Doctrine of the Goſpel, or Encouragement of his Heart in the Practice of Repentance, Faith, Charity, Heavenly-Mindedneſs, &c. And ſome alſo, as they did occur, for to juſtify the Uſages of the Church of *England*, againſt both Popiſh and Phanatical Criminations. See his Works printed together in 1685, in *Octavo*.

[c] King *Charles* II

And this Riſing, gave the firſt warm and invigorating Spring-beam to the Froſt-nipt Loyalty of the Nation, unlock'd the Boſom, and opened the *Mouth of every loyal Subject to his Neighbour*, to own the Royal Cauſe again, *with Courage and Confidence*, and gave the whole Nation Boldneſs to declare their Longing for *David*'s Return.

Inſomuch, that one of tbe bloody *Regicides* ſaid, with Indignation, *That Sir* George Booth*'s Riſing in* Cheſhire, *had again conjur'd up that old monarchical Spirit in the Nation, which he feared would never again be ſuppreſſed*; *and for that, he muſt die without Mercy.*

And undoubtedly, he had done ſo, as the gallant *Montroſs* did, in the like Circumſtances before, if God had not wonderfully prevented. So that this *noble Lord*, triumphed over *the very Heart and Principles of Rebellion*.

And that his ſacred Majeſty had this gracious Senſe of this Attempt, is evident, by the Honours, and other Favours, he accumulated on this loyal Convert.

And that it may appear, that I ſpeak not without Warrant, I have tranſcribed out of his Lordſhip's Patent for his Barony, his Majeſty's gracious and ample Teſtimony of that honourable Engagement. The Words in *Engliſh* are theſe;

The ſame George, *no Way inferiour in Virtue to the Chiefeſt of his Anceſtors, being deeply affected with the cruel Murder of our Father of bleſſed Memory, and with our own moſt deplorable and long Baniſhment, and with the heavy Calamities of our Kingdoms, enſlaved by the inhumane Cruelty of the* Regicides; *and being drawn by ſingular Love to us, and by memorable Piety towards his ſinking Country, having with wonderful Courage, and the greateſt Hazard of his Life and Fortunes, gathered a loyal and generous Band of valiant Men, out of the Counties of* Cheſhire *and* Lancaſhire, *took up Arms, deſigning to reſtore us to our Kingdoms, and our Kingdoms to us. In which heroick Attempts, though he then failed, yet gave he Occaſion for our ſo happy, and ſo deſired Return.*

Having been thus large in this Part of his CHARACTER, I will be the Briefer in the reſt.

I ſhall not need to mention his domeſtick Virtues.

It is known to all about him, that in the *faithful and affectionate conjugal Love betwixt him and his pious Lady*, God ſet forth a worthy Example to this profligate Age, how ſacred the matrimonial Bands are to thoſe who fear God.

As God bleſs'd him *with a numerous Iſſue*, for all whom he made an *honourable Proviſion* before his Death; ſo he educated them all with that *pious Care*, as if *the Fate and Honour of his Family* was embarked in every one of them ſingle.

Towards his Servants *he was ſo juſt*, that he not only gave them all their *due Expectances*, and more, as to *Temporals*; but cauſed them to be *conſtantly inſtructed* in the *Things belonging to a better Life*.

Towards *his Tenants*, he was one of *the beſt of Landlords*; under *whoſe benevolent Shadow*, many *hundred Families did reſt*, and *enjoyed comfortable and plenteous Subſiſtences*.

The Freedom alſo of *his generous Hoſpitality*, and of *his Alms to the Neceſſitous*, have rendred his Memory bleſſed: And ſo alſo hath *his Charity towards all Men*; with his ſpecial Delight in all the *pious, humble, loyal and peaceable Perſons*, known to him. And no leſs eminent was he *in his Mercy towards Enemies*; not only *forgiving thoſe who attempted his Life and Fortunes*, and putting them into his Prayers, but *doing them ſignal and ample Kindneſſes*, overcoming their Evil with Good.

In the long and ſharp Pains and Sickneſs, which cut ſhort his Pilgrimage, he ſhewed ſuch *compoſed Patience*, as no bare philoſophical Principles, though he was well vers'd in the choiceſt of them, could poſſibly have produced; but it evidenced itſelf to be the genuine *Iſſue of the Grace of God*, in a Will wholly ſubmiſſive, and reſigned to the Pleaſure of his Sovereign Lord and Maker; and ſtill truſting his Wiſdom, *Mercy and Faithfulneſs in Chriſt Jeſus*, to cauſe all to work together for Good to his *immortal Soul*.

Died in 1684; *and buried* Sept. 9, *at* Bowden *in* Cheſhire.

The CHARACTER of the R^{t} Hon^{ble} MARY, COUNTESS of WARRINGTON, by RICHARD WROE, D. D. and Warden of Chriſt's-College in Mancheſter. *

THIS Right Honourable Perſon, was ſole Daughter and Heir of Sir *James Langham*, of *Cotteſbrooke*, in the County of *Northampton*, Knt. and Bart. but her perſonal Worth was a far richer Dowry, and her commendable Qualifications, the beſt Monuments of her Praiſe.

Her *Temper* was ſteady and even, equal to the very beſt, and ſuperior to moſt of her Sex: This Eveneſs of Temper was manifeſt in the *Calmneſs of her Spirit*, not eaſily ruffled by Paſſion, nor diſcompos'd by Provocation; and if ſhe was once ſeen to be angry, it was when the Provocation was too great to be put up without Reſentment, and was only an Occaſion to manifeſt, *That ſhe was liable to Paſſions, no leſs than others, but was better able to govern them than moſt.*

This *excellent Diſpoſition of Nature*, happily improved by the Advantages of Education, Years, and Converſe, made her a ſingular Bleſſing to that *Honourable Family*, into which ſhe was match'd; and to which ſhe became ſo endear'd, in all the ſeveral Relations to it, of a *vertuous and religious Conſort*, of a *tender and indulgent Mother*, of a *kind and moſt affectionate Relation*, of a *loving Miſtreſs*, dear to her Servants, and eaſy to her Family.

Her *prudent Management of the Affairs of her Houſhold*, was accompanied with a watchful Care of, and Regard to, the Good of her *Family*, thinking herſelf equally concern'd in the Morals of her Servants, as in diſcharging the Duty of their Places; and if at any Time, there was juſt Cauſe, ſhe was an impartial Reprover of their Immoralities, yet with a Tenderneſs to their Good, which ſhe took herſelf to be always concern'd in, expoſing a Diſlike of their Vices, by her Endeavours for their Amendment.

The *great Care of her domeſtick Affairs*, was ſeen, in being extended even to the ſmalleſt Matters, which ſhe did not judge below her Inſpection, that ſhe might not ſeem unconcern'd in any Thing, that might tend to Order and good Management. And the Succeſs of it was ſo viſible in the whole Deportment of a well-regulated Houſe, as perhaps created Envy in ſome, but Admiration in all, and may deſerve to be imitated, where it cannot be equall'd, much leſs out-done, it being hard to ſay, whether it redounded more to *her Honour*, or the *Satisfaction of others*, and muſt be left undetermin'd, whether was greater, the *Plenty* and *Variety*, or the *Choice* and *Neatneſs* of her *Entertainments*.

Amongſt other Concerns of her Family, *her Children* had not the leaſt of her Care, as well as the greateſt Share in her Affection; herſelf taking the Pains, of teaching them all to Read, and with the Knowledge of Letters, inſtilling into them the early Inſtructions of Piety, and ſolid Grounds of Religion.

Her *Reſpect to her Lord's Relations*, deſerv'd a better Name than Kindneſs, being a ſincere Affection and real Love, manifeſt on all Occaſions, expreſs'd in all the Demonſtrations of an endear'd Friendſhip.

The *Dutifulneſs*, and *obedient Regard*, wherewith ſhe honour'd her Father-in-Law, the *Lord* DELAMER, gave her the ſame Place in his Affections, which Nature challenges to the Iſſue of her own Bowels, and met with the equal Regard it merited, and indeed cou'd not fail to find in the excellent and ſweet Diſpoſition of that *Honourable Lord*, *viz.* a Reſpect that wants *a proper Name* to expreſs it.

To the late *Lady* DOWAGER, ſhe paid the Duty of a *Daughter*, and expreſs'd the Affection due to a *Mother*; then eſpecially ſeen, when her fatal Indiſpoſition began to betray her Danger, and call'd for the Preſence and Comfort of her dear Relations; how paſſionately did ſhe receive the Summons? How ſollicitouſly did ſhe ſpeed to her Succour, maugre the Intemperance of the Seaſon, and the Darkneſs of the Night, even to the Hazard of her Health, which ſhe could ſooner venture than conceal her filial Duty and Tenderneſs.

To her *Lords collateral Relations*, ſhe was not more a Siſter than a Mother, nor leſs lamented by them who beſt knew how to value her.

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* From the Sermon preached at *Bowden* in *Cheſhire*, *April* 6, 1691; and printed the ſame Year at *London*, in *Quarto*.

To her *Lord himſelf*, ſhe was every Thing that could endear her to him, *faithful* and *obedient*, *obliging* and *obſervant*, not curious to gratify her own Humour, but to comply with his, ſtudying wholly what might make for his *Intereſt*, *Advantage*, or *Conveniency*. In all his Troubles and Dangers, ſhe was ſtill an equal *Sharer*, and help'd to make them ſeem leſs to him, by bearing ſo great a Part of the Burden herſelf. Yet in the Midſt of her compaſſionate Affection (and Affliction too made be added) for him, ſhe retained that Prudence and Steadineſs of Mind, which afforded Comfort to him, and Support to them both. Her Trials in that kind, were very ſevere, yet borne with a maſculine Vigour, and ſingular Diſcretion; and when ſhe muſt either be divorced from the Society of her *dear Lord*, or be made cloſe Priſoner with him, ſhe begg'd for a voluntary Confinement to the Loſs of her *Liberty*, and apparent Hazard of her *Health*. And after that Storm was happily blown over, and new Dangers threatned him Abroad, and herſelf, with all that was near and dear to her at Home, with what Courage and Patience ſhe weather'd thoſe *gather'd Clouds*, is too well known to be repeated.

But neither theſe accidental Cares, nor the more conſtant Concerns of her Family, made her forget or neglect her more *important Duty to God*; 'twas *his* Favour ſhe depended on for a *Bleſſing*, and rightly judg'd *Religion* the Means to obtain both, and made the Practice of the Duties of it, the great Evidence of her Title to it; being frequent in her *private Devotions*, and conſtant in *Publick*, in both ſerious and regular, without Deſign and Affectation.

What *ſhe learnt in God's Houſe*, *ſhe carried Home to her own*, and *digeſted in her private Retirements*; being through her own induſtrious Piety, excellently furniſh'd with the choiceſt Subjects for holy Thoughts, and refin'd Meditations: For ſhe had the *Pſalms* by Heart, and treaſur'd up thoſe heavenly Raptures for her Soul to take its Flight in; beſides theſe, ſhe had ſome ſelect Portions, and Places of Scripture, which ſhe made her *Familiars*, and endear'd to her Thoughts by daily Meditation, having firſt writ them with her own Hand, in a Book made and kept for that Purpoſe, repeating them over every Night, as ſhe did alſo in her laſt Sickneſs.

Her *Charity* muſt not be forgot, which was not publiſh'd with the *Sound of the Trumpet*, done with Noiſe and Oſtentation, but rather by her Saviour's Direction, *ſo as her Left-hand ſcarce knew what her Right-hand did*; giving without aſking, and ſending where it was not look'd for; finding out Objects of Charity, where Modeſty conceal'd them, and making the Wants of others, not their Importunity, the Ground of her Liberality.

Yet her *Alms* were but a *Moiety* of her Charity, which was much more large and extenſive, and diffuſed itſelf through all the Effects of Kindneſs and good Nature, when ſhe had an Opportunity to expreſs it, or a fit Object to confer on.

Her courteous Mein, and winning Affability, has an Atteſtation ſo general, as needs nothing more than the bare mention of it.

At length *that fatal Period* came, to which the Strength of Nature, and Flower of Age, and all the Arts of Phyſick, were forc'd to yield; but ſhe more chearfully read the Sentence of *Death in herſelf*, and prepar'd to meet the *King of Terrors*, without Fear and Amazement, or the Convulſions of Impatience; praying oft and ardently herſelf, and calling on all about her to join with her; lifting up her Eyes ſtedfaſt in Faith, and joyful through Hope, till ſhe breath'd out a Soul, already on the Wing, towards the Regions of Bliſs, the Centre of all her Hopes, the Sum of all her Deſires and Prayers.

Died March 23, 1690-1; *and buried the 6th of* April *following at* Bowden *in* Cheſhire, *in the 37th Year of her Age.*

Some MEMORIALS *of the* LIFE *and* WRITINGS, *together with the* CHARACTER *of the Revd* Mr. HENRY WHARTON, *Rector of* Chartham, *and Vicar of* Minſter *in the Iſle of* Thanet.*

MR. *Henry Wharton*, was born *November* the 9th, 1664, at *Worſtead* in *Norfolk*, of which Pariſh his Father, the learned Mr. *Edmund Wharton*, was then Vicar, and afterward the worthy Rector of *Saxlingham* in the ſame County.

His Education was under his Father, who, obſerving in *his Son*, *a great Inclination to Learning*, even in *his tender Years*, and withal, *a happy Conjunction of moſt excellent natural Parts*, gave his utmoſt Diligence to cheriſh the *one*, and improve the *other*; and did ſo throughly inſtruct him in the *Latin* and *Greek* Tongues, that at his Entrance into the *Univerſity*, he had *the Reputation of an extraordinary young Man*.

On the 17th of *February*, in the Year 1679-80, and of his Age the Sixteenth, he was admitted Penſioner into *Gonvil* and *Caius College* in *Cambridge* (whereof his Father had formerly been Fellow) under the Care and Tuition of Mr. *John Ellys*, one of the Senior Fellows of the ſame; a Perſon of eminent Learning, ſingular Piety and Strictneſs of Life.

From his firſt Admiſſion into the College, *he purſued his Studies with an indefatigable Induſtry* ſeldom ſpending leſs than twelve Hours a Day at them: By the Means of which, *and that excellent Foundation of Grammar Learning* which he had brought along with him, and the *Advantage of a very good Memory and Judgment*, he improved himſelf much in a little Time; having alſo read thro' moſt of *the Claſſick Authors*, particularly the Hiſtorians both *Greek* and *Latin*, beſides divers conſiderable Writers in *Engliſh*. He attained likewiſe a good Underſtanding in the *French* Tongue, a large Proficiency in *Philoſophy*, and no mean Skill in *Mathematicks*. Which laſt was much encreaſed by the Kindneſs of Mr. *Iſaac Newton*, Fellow of *Trinity-College*, the incomparable *Lucas-Profeſſor* of *Mathematicks* in the *Univerſity*, who was pleaſed to give him further Inſtruction in that noble Science, amongſt a ſelect Company in his own private Chamber.

At *Michaelmas*, in the Year 1680, he was admitted *Scholar of the Houſe*, being unanimouſly choſen by the Fellows, into one of thoſe Fellowſhips, which had been founded by his great Uncle Mr. *Matthew Stokys*, formerly Senior Fellow of the ſaid College: The Profits of which he continued to receive until *Michaelmas* 1687, which was the utmoſt the Statutes could permit, and was a Favour ſeldom granted to Non-reſidents, as he was for ſome Part of the Time.

The ordinary Performances of his Fellow Pupils, were in *no Meaſure agreeable to his eager Endeavours*; who, beſides what he did in Common with them, did every Night (at leaſt, after two Years ſtanding in the *Univerſity*) *make ſome Exerciſe, or other Extraordinary, and gave his Tutor an Account of ſome conſiderable Book read that Day.*

As his Pains was thus very great, and above that of any of his Equals in ſtanding, ſo *was his Proficiency in all Sorts of Learning anſwerably conſpicuous to all, when ever he appear'd in Publick*; inſomuch, *that at his Commencing* Bachelour of Arts, *in* Hilary Term, 1683-4, *he had deſervedly the firſt Place given him by the then Proctor of the* Univerſity, *the learned Mr.* William Needham, *Fellow of* Emanuel College; *afterwards his dear Friend and Fellow-Chaplain at* Lambeth, *and the worthy Rector of* Arlesford *in* Hampſhire.

He continued Reſident in the College till about *Our Lady*, 1686, when obſerving no likelihood of the Vacancy of any Fellowſhip therein; or if any ſhould fall, that there were always ſeveral of his Seniors continuing there, who had juſt Pretences before him, he entertain'd Thoughts of retiring to ſome other Place; whither we will immediately follow him, after having only obſerved, *that during his Stay here, he was in all his Converſation exemplary for Sobriety and good Government of himſelf, and innocent and obliging in his Behaviour, duly obſerving of College Orders, and conſtant in frequenting the* Prayers and Sacraments *in the Chapel.*

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* Prefix'd to his Sermons in 2 Vols. in 8vo. printed at *London* 1697.

His worthy Friend, the Reverend Dr. *Barker*, then Senior Fellow of the ſame College (afterwards Chaplain to the late moſt Reverend Archbiſhop *Tillotſon*, and Rector of *Braſtead* in *Kent*) being acquainted with his Deſign of withdrawing from thence, thought the greateſt Kindneſs he could do him, was to help him to the Converſation of *the beſt Men and the beſt Books*, which he very well knew him ſo admirably prepar'd for.

A happy Opportunity therefore quickly offering itſelf, *he recommended him to the Reverend Dr.* Cave, a Perſon whom the learned World, both at Home and Abroad, deſervedly has in great Veneration for his excellent *Writings*. *Here was now the nobleſt Opportunity of Improvement for this young Man, that himſelf could have deſired, or his Friends could have wiſh'd. For, beſides the Advantage of a free Acceſs to a* Library *full of the choiceſt and beſt Books, and the Benefit of ſo learned and ſo communicative a Converſation*, this learned Perſon was then employed in compiling that elaborate Work of his, called *Hiſtoria Literaria*. A Work which required ſuch vaſt Pains in reading, digeſting and reducing into Order ſuch an infinite Number of the ancient Monuments of Learning, as it could hardly have been brought to the Perfection wherein it now appears, in the Age of any one Man, without the Aſſiſtance of Friends, of whom therefore, the learned Dr. thought it not in the leaſt Derogatory from his own Performance, to make a moſt *grateful mention in his* Prolegomena. Wherein he is pleas'd to obſerve, *with its due Praiſe, the more than ordinary Aſſiſtance which he received from Mr.* Wharton, *in compoſing that Work: And then acknowledges the* Appendix *of the three laſt Centuries, to be almoſt wholly owing to* him, *which do therefore deſervedly bear* his *Name*; himſelf being then afflicted with a dangerous Sickneſs, which hinder'd him from proſecuting his Deſign any farther at that Time.

While he lived with this *excellent Perſon*, partly that he might be further aſſiſting to his great and learned *Friend*, and partly for the Satisfaction of others, that were very deſirous of having *him* enter into *Holy Orders*, *who* was likely to prove ſo great an Ornament of the Church, in the Year 1687, he went into the *Holy Order of a Deacon*.

At the Commencement in *July* following, he proceeded *Maſter of Arts* by the Help of a Proxy; which Favour was by *the Univerſity* indulg'd to him, he at that Time laying Ill of the Small-Pox at *Iſlington*, which Danger he very hardly eſcaped.

About this Time, the Reputation which he had gain'd upon ſeveral Accounts, recommended him to the particular Notice of Dr. *Teniſon*, the then worthy Vicar of St. *Martins*, and afterwards the moſt Reverend Archbiſhop of *Canterbury:* Who having in his Hand a *Manuſcript* concerning *the incurable Scepticiſm of the Roman Church*, written in *Latin*, and after a ſcholaſtical Manner, by Mr. *John Placet* of *Hamburgh*, deſired Mr. *Wharton* to epitomize it in a plain Way of Argumentation, and to tranſlate it into *Engliſh*, which was in a very ſhort Time perform'd by him.

Not long after this, he was by the ſame *eminent Perſon* recommended to the Lord *Arundel of Trerice*, as a fit Tutor for the Education *of his* Son. In which Truſt he acquitted himſelf to the great Satisfaction of that *noble Lord*, who gave him a very honourable Allowance while with him, and ever after retain'd a particular Eſteem for him as long as he lived: though he was pleas'd, at the Requeſt of the moſt Reverend Archbiſhop *Sancroft*, to part with him to be his Chaplain.

Next came forth a Treatiſe called *Speculum Eccleſiaſticum*, writ by a *Papiſt Soldier*, which Mr. *Wharton* conſidered, and refuted the falſe Reaſonings and Quotations of it, with that Quickneſs, that in the Space of one Day only, he both begun and finiſhed that Diſcourſe: Adding thereto, by Way of Preface, two further Anſwers; the Firſt to the Defender of the *Speculum*, (for having got a View of the Defence while it was in the Preſs, his Anſwer to it came out as ſoon or ſooner than the *Book* itſelf;) and the ſecond to the half Sheet againſt the *Six Conferences*.

Times now grew warm, and the *Papiſts* began to be very confident of their Cauſe, inſomuch, that there was a Fear, and accordingly Care taken about ſome choice Manuſcripts, leſt they ſhould unhappily fall into the Enemies Hand. Hereupon in *November*, 1687, Mr. *Wharton* was requeſted by ſeveral eminent Divines in *London* to go down to *Cambridge*, and tranſcribe ſuch *Manuſcripts* as were of better Note: Which, ſo far as the Time permitted, he perform'd by the Aſſiſtance of the worthy Mr. *Cory* and Mr. *Sagg*, two of the then Fellows of *Corpus Chriſti College*, and of the learned Mr. *John Laughton*, the *Univerſity Library-Keeper*.

At his Return from thence, he printed one of them, intituled, *The Rule of Faith*, writ before the *Reformation* (about the Year 1450) by *Reginald Peacock*, Biſhop of *Chicheſter*, *to* which he *joined* a large and learned Preface, *proving the Holy Scriptures to be the adequate Rule of Faith.*

After theſe, came out his own Treatiſe, *Of the Celibacy of the Clergy,* wherein he ſhewed ſuch Sharpneſs of Wit, Clearneſs of Reaſoning, and Vaſtneſs of Reading, as mightily rais'd his Eſteem among all. The Learned eſpecially, had extraordinary Thoughts of him, that a Perſon *ſo young,* having hardly yet exceeded twenty-three Years of Age, ſhould be able to compoſe ſuch exquiſite Works, and to write ſuch excellent Diſcourſes as he had done.

This, and his other ingenious and learned Performances, extorted Commendations of him, even from the *Romaniſts* themſelves, who took no ſmall Pains to bring him over to their Side. To this End, Mr. *Matthews,* the *Prieſt* (who privately ſaid *Maſs* in *Windſor Caſtle)* had a Conference with him, and was, or at leaſt might have been convinc'd, by his Diſcourſe, that he was not likely to make him a *Proſelite.*

Others in like Manner tried their Skill, and the moſt excellent of the *Popiſh* Pieces, were ſent him out of *France,* in Hopes to prevail upon him, but he remain'd immoveable. For (to uſe his own Expreſſion) *Quo magis,* ſays he, *Pontificiorum Scripta pervolvi, eo leviora ac futiliora illorum argumenta mihi ſemper viſa ſunt;* the more I have read their Writings, the more weak and vain, the lighter and more trifling did their Arguments always appear to me.

What their weaker Arguments fail'd in, his own more ſolid perform'd, reducing one of excellent Parts to our Communion, which he had in his younger Years been unhappily prevail'd upon to deſert; who, in Teſtimony of the Reality of his Converſion, receiv'd from his Hands the Bleſſed Sacrament at St. *Martin*'s Church, leaving *a Schedule* of his *Abjuration of Popery,* in the Hands of the Reverend Dr. *Teniſon,* then Vicar there.

But to return to his Works. In the forementIon'd Year, he tranſlated out of *French* into *Engliſh, Monſieur Dellon's Hiſtory of the Inquiſition of Goa,* giving an Account of the horrid Cruelties exerciſed therein.

About the ſame Time alſo it was, that he turn'd ſome *Homilies of St. Macarius, the Prologue* and *Epilogue* of *Eunomius his Apologetick Treatiſe* (formerly tranſcrib'd by him out of a *Manuſcript* of the Reverend Dr. *Teniſon)* with *a Treatiſe* of *Pſeudo-Dorotheus,* found by the learned Mr. *Dodwell* in *the Bodleian Library,* out of *Greek* into *Latin;* and *the famous Bull in Cœna Domini,* out of *Latin* into *Engliſh,* annexing a ſhort Preface, containing ſome Reflections upon *the Bull,* and Animadverſions on the late Account of the Proceedings of the Parliament of *Paris.*

He offered his Aſſiſtance likewiſe to a new Edition of Dr. *James*'s *Corruption of the Scriptures, Councils* and *Fathers by the Prelates of the Church of* Rome *for the Maintenance of Popery,* which, being a bad Cauſe, was not to be ſupported by fair and honeſt Methods. And at the Requeſt of Mr. *Watts,* he reviewed the Verſion of *Philalethe* and *Philirene,* fitting it for the Preſs.

Immediately after theſe, he publiſh'd his *Enthuſiaſm of the Church of* Rome; wherein from the Examples of ſome of her moſt illuſtrious *Saints,* and more eſpecially of thoſe *Three,* from whom *Three* of the chiefeſt *Orders* among them have their Denomination, of *Jeſuits, Dominicans,* and *Franciſcans,* he does moſt evidently make it appear, that their great *Founders,* whom they ſo much admir'd while living, and now highly Reverence when dead, were in Truth no other than wild and extravagant *Fanaticks.*

Upon the 12th of *April,* 1688, the then moſt Reverend Archbiſhop of *Canterbury,* Dr. *Sancroft,* ſent for him to *Lambeth,* and put into his Hand Archbiſhop *Uſher*'s *Dogmatical Hiſtory of the Holy Scriptures,* in *Manuſcript,* with a Command to tranſcribe it and publiſh it; which he in a few Months perform'd; beſtowing great Pains thereon, in ſupplying what was imperfect, digeſting into Order what was confuſed, and amending what was leſs accurate; the Iniquity of thoſe Times not having permitted the learned Author to put his laſt Hand to it. And then added thereto a large *Supplement,* wherein he produces innumerable Teſtimonies for the ſame Argument, from *the firſt Ages* of the Church ſucceſſively, and in Order, to the Year 1520.

In *May* following, by the Advice of Dr. *Teniſon,* he put out Biſhop *Ridley*'s Treatiſe concerning the *Euchariſt,* together with ſome choice *Excerpta* out of Biſhop *Poinets Dialecticum.*

In *June* the ſame Year, though as yet no more than *Deacon,* he was honoured by the Archbiſhop, with *a Licenſe of Preaching through the whole Province of* Canterbury, a Favour vouchſafed to none but himſelf during the Continnance of that moſt Reverend *Prelate* in that *See.*

In *September* following, the Archbiſhop admitted him into the Number of his *Chaplains,* at the ſame Time (as his Cuſtom was) giving him a Living; his Inſtitution to which being deferr'd a while, 'till he ſhould be of full Age, in the mean Time the *Vicaridge* of *Minſter in the Iſle of* Thanet fell void, to which he was *collated, November* the

12th of the ſame Year, and afterwards to the *Rectory* of *Chartham, September* the 19th, 1689, he having firſt conferr'd on him the *Holy Order of Prieſthood*, with his own Hand, *on his Birth-Day, November* the 9th, 1688.

Now it was, that by the Advice and Encouragement of his noble and learned Patron, he addreſt himſelf to the compoſing of his *great Work*, called by him *Anglia Sacra*. A *Work* of incredible Pains, as muſt needs be acknowledged by any one who conſiders the Uncommonneſs of the Subject, never before ſo treated of by any one, the Scarcity and Obſcurity of the Materials from whence it was to be collected, and theſe too not to be had but in ſeveral Places, and at vaſt Diſtances; yet all theſe Difficulties were overcome by his own unwearied Diligence and Patience, and the kind and generous Aſſiſtance of Friends.

In 1693, he put out Venerable *Bede*'s *Commentaries on* Geneſis, and *on the Song of* Habacuc, together with *Aldhelmus* his eloquent Book *of the Praiſe of Virginity*.

There are ſeveral other *Pieces*, for which the World is in ſome Meaſure, and upon ſome Account, indebted to him. As *the Life of Cardinal Pool. The Diſceptation between the Embaſſadors of* England *and* France, *in the Council of* Conſtance *about Precedency. Mr.* Stripe's *Life of Archbiſhop* Cranmer, which he reviewed, adding ſome critical Obſervations thereon, in a large *Poſtſcript*. With ſome *others alſo*.

But that which he himſelf more eſpecially rejoiced in, and which, to uſe his own Words, *He accounted the moſt fortunate Tranſaction of his whole Life*; was the Honour which his late Lord, the moſt Reverend Archbiſhop *Sancroft*, did him upon his Death-Bed, in committing to his Truſt, the Papers of that bleſſed Martyr Archbiſhop *Laud*, and to his Care the Edition of them. The moſt conſiderable among which (containing *the Troubles* and *Trials* of that great Perſon) he publiſhed in the Year 1694.

Beſides thoſe which he publiſh'd in his Life-Time, he has left ſeveral *Pieces* behind him, both *Manuſcript* and others, about which he has beſtowed great Pains.

For theſe his Performances for the Cauſe of *Religion and Learning*, as he was admirably fitted by the Excellency of his *natural Endowments, a quick Apprehenſion, ſolid Judgment, and moſt faithful Memory*; ſo were theſe rais'd to a great Perfection by *his Induſtry*. An *Induſtry* never ſufficiently to be commended, though in this (alas!) to be lamented, *that it too much haſtened his Death, and our Loſs*.

Nor were his *moral Accompliſhments* inferior to his *natural and acquired Perfections*. He was *Modeſt, Sober and Pious*; in all Things ſhewing himſelf to be acted by a *truly Chriſtian and religious Spirit*. Of which thoſe two Inſtances, to name no more, may not unfitly be given; the one, *That he never undertook any Matter of Moment, without firſt imploring the divine Aſſiſtance and Bleſſing thereupon*. The other, *That in all thoſe Journies, which his learned Deſigns engag'd him in, he was ever wont ſo to order his Affairs, as not once to omit being preſent at* the monthly Sacrament *where ever he came*. And then, *Of his Zeal for Religion, and the Honour of God, thoſe* excellent Diſcourſes *which he has publiſhed, in Defence of the beſt, and pureſt Part of the Chriſtian Church now extant, upon the Face of the Earth, in Oppoſition to the Corruptions of* Popery, *will always be a conſtant and ſtanding Evidence*.

It has not been thought convenient to add any Inſtances of his *Charity*, though many might be given; becauſe agreeable to his own Deſire, which always was to be as private therein, as poſſibly he could. This one only may (its preſum'd) not improperly be mention'd, *viz. That by his* Will, *whereof he appointed his Father the Reverend Mr.* Edmund Wharton, *the Reverend and Learned Dr.* Thorp, *one of the worthy Prebendaries of* Canterbury, *and his dear Friend Mr.* Charles Battely, the Executors, *he has order'd the greateſt Part of that* ſmall *Eſtate which he left, to be diſpos'd of to a religious Uſe in the Pariſh of* Worſtead *in* Norfolk, *where he was born*.

As to his *Perſon*, he was of *a middle Stature*, of *brown Complexion*, and of *a grave and comely Countenance*. His *Conſtitution was vigorous and heathful*, in Confidence of the Strength of which, he was too little regardful of himſelf, and too intent upon his Studies. Inſomuch, that he did often deny himſelf the Refreſhments of Nature, becauſe of them. And ſometimes in the coldeſt Weather, would ſit ſo long at them, and without a Fire, as to have his Hands and Feet ſo chill'd, as not to be able to feel the Uſe of them in a conſiderable Time. His too eager Proſecution of theſe, together with a Weakneſs contracted in his Stomach, by the too violent Operation of *an unhappy Medicine* which he had taken, ſo far broke the Excellency of his Conſtitution, that no Art nor Skill of the moſt experienced Phyſicians could repair it. The Summer before he died, he went to the *Bath*, in Hopes to have retriev'd his decaying Nature, by the Help of thoſe excellent *medicinal Waters*. Some Benefit he found by them; but at his Return from thence to *Canterbury*, falling again to his Studies immoderately, and beyond what his Strength could bear, he quite undid all that they had done. So that after a long and lingring Decay of Nature, he was brought at length to the utmoſt Extremity of Weakneſs; under which languiſhing for ſome Time, at laſt, in the thirty-firſt Year of his Age, on the 5th of *March*, 1694, about Three of the Clock in the Morning, he with an humble Patience ſubmitted to the Stroke of Death, chearfully reſigning his departing Soul into the moſt holy Hands of his gracious Redeemer.

The Loſs of ſo extraordinary a Perſon in the Flower of his Age, and one from whom the learned World had juſtly conceiv'd ſuch great Expectations of moſt admirable Performances from his indefatigable Labours for the Advantage of it, was very much lamented by learned Men, both at Home and Abroad.[a] The *Clergy*, in Particular, as a Teſtimony of that Value which they had for him, did in great Numbers attend at his Funeral. Here ought by no Means to be paſt by in Silence, that ſingular Honour which was paid to him by the Right Reverend the *Biſhops*, many of which, and among the reſt, the moſt Reverend *Archbiſhop* himſelf, and the Right Reverend Biſhop of *Litchfield*, who had both of them viſited him in his laſt Sickneſs, being preſent at it; while another of that venerable Order, the Right Reverend the Biſhop of *Rocheſter* performed the Funeral Office.

All Sorts of Perſons were willing to ſhew their Reſpect for him, in the beſt Manner they were able. The Reverend *the Dean* and *Prebendaries* of *Weſtminſter*, not only cauſed the Kings Scholars to attend him to his Grave (an uncommon Reſpect, and the Higheſt they can ſhew on ſuch Occaſion) but did alſo each for himſelf, remit their cuſtomary Dues for Interment in their Church, as the laſt and moſt proper Teſtimony they could then give of the high Eſteem in which they held Mr. *Wharton* and his learned Labours: The *Quire* likewiſe committing his Body to Reſt, with ſolemn and devout *Anthems*, compos'd by that moſt ingenious Artiſt Mr. *Henry Purcel*.

He lies buried in the South-Side of the Cathedral Church of *Weſtminſter*, towards the Weſt-End, near whereunto in the Wall, is erected to his Memory, a ſmall, but decent Monument of *white Marble*.[b]

[a] *See* Acta Erudit. Lipſ. *Anno* 1696. *Pag*. 425. Idem omnium, quæ ſunt in Anglia, Eccleſiarum Cathedralium Hiſtoriam moliebatur; verum, quod non modo Anglis, ad quorum antiquitates eruendas natus & factus videbatur, ſed omnibus bonas literas amantibus dolendum eſt, immatura morte præventus, quam trigeſſimo ætatis anno ſubiit, ſpecimen tantum magni illius, quod animo conceperat, operis reliquit.

[b] See the Inſcription in the *Appendix*.

The CHARACTER *of the Rt Honble* HENRY BOOTH, EARL *of* WARRINGTON,[†] *by* RICHARD WROE, *D. D. and Warden of* Chriſt's-College *in* Mancheſter.[*]

THE Part this noble Perſon acted on the Stage, was ſo eminent, as would not allow him to be unknown and unobſerved, or paſs off unregarded; and the Scene of his Life was attended with ſuch Variety, as made his Name well known, and his Perſon remarkable.

But for his *publick Actions and Behaviour under the various Turns and Succeſſions of Government*, I ſhall chuſe rather to leave them to be recorded by *Fame*, or read in our *Annals* and *Chronicles*, than attempt an imperfect Account of them, or make myſelf liable to the Cenſures of Detraction and Envy.

True *Worth* is, or ought to be moſt valued, where it *is beſt known*; and they that were *moſt intimately acquainted with him*, had the *trueſt Eſtimate* of his Worth, and Doubtleſs, have the *greateſt Share*, as well as *moſt paſſionate Senſe of his Loſs:* Give me Leave to ſay, *without Suſpicion of Flattery*, that *he adorn'd that high Station which he had merited*, and *graced that Honour which he had advanced his Family to*.

For his *Honour* was the *Jewel he moſt highly prized*, and could not be tempted *to forfeit or proſtitute it*; and I doubt not to affirm, that his *Conſcience* was the *Rule and Meaſure*

[†] Baron *Delamer* of *Dunham-Maſſy*, and Lord-Lieutenant of the County-Palatine of *Cheſter*.

[*] From the Sermon preached at *Bowden* in *Cheſhire*, *Jan*. 14, 1694; and printed the ſame Year at *London*, in *Quarto*.

of it, which two, when join'd together, render a Man truly *great*, *honourable and noble*: For Men *to* pretend *Honour without Conſcience*, is *to* ſacrifice *to* an Idol of their own ſetting-up; but when *Honour is guided by Conſcience*, it becomes *ſacred and venerable:* Such I am confident was this *noble Lord's* Senſe and Eſtimate of his *Honour*, which ſpirited him with that Freedom of *endeavouring Equity and Juſtice*, as well in Matters of leſſer Concern among *Equals and Inferiors*, as in that *higher Station*, where Perſons of *noble Rank* give Counſel and Sentence in Matters of Moment, and Caſes of grand Importance.

It is well known how he acted in ſuch Capacities; not as a *careleſs Spectator*, not as one *indifferent* which way the *Scales of Juſtice were turn'd*, but as one actuated with a *Senſe of Honour and Juſtice*, not afraid *to declare his Opinion*, not willing *to conceal his Sentiments*, which he ſeldom found Reaſon to alter, after he had given his Judgment, having founded it upon *the beſt Reaſon*, and moſt *certain Information*: And in this he was ſo *ſedulous and curious*, that if it was not his, it was our Unhappineſs that his over-earneſt Diligence *this* Way is reckon'd *the Occaſion* of *his* laſt fatal Diſtemper, *which is* judged *to be* brought upon him by a *Cold*, contracted in *the Middle-Temple-Hall*, where he thought it neceſſary to be preſent at a Caſe between *two honourable Lords*, there argued by learned Counſel, before *the Lord Keeper*, that he might be better able to judge of the Merits of *the Cauſe*, when brought before *the great Judicature* of the moſt *honourable Peers*.

Nor did this firſt *Item of his* Illneſs, diſcourage his Endeavours *to ſerve the Publick*, or prevent *his* Attendance on the Houſe ſome Days after, being the Hearing of another Buſineſs of Moment, wherein (as he ſaid) *the Law* was much concern'd, though he had much more Reaſon to have conſulted *his* own *Safety*, by a ſeaſonable Abſence, than to have added to his Indiſpoſition, by bringing it with him to the Houſe, and there wreſtling with it, tho' Faſting and empty, and would not leave it when afreſh ſeiz'd with it, till his Strength, though not his Spirit and Courage, fail'd: And when he could no longer reſiſt the Attacks of his Diſeaſe (which proved a Fever of the Spirits, which is dangerous to moſt, and was to him fatal) he then, but not before, left Juſtice, the Vindication of the Laws, and the Good of his Country; and whoever does ſo, *is a Patriot while he lives*, and will ſurvive in *the Memory of good Men* when he dies.

His Behaviour in his laſt Sickneſs, I wiſh I were ſo happy as to be able to account to you, from the Knowledge and Obſervation of thoſe that were Witneſſes of it, eſpecially from that Reverend Perſon, *the pious and learned Dr.* Horneck, who was called to adminiſter the laſt Office of *ghoſtly Counſel* and *Comfort to him*; but doubt not, but it was ſuitable to the *Religion* he profeſt, becoming *his Profeſſion*, and worthy of his CHARACTER.

For *he had a true Value for Religion*, and ſuch *Notions of it*, as became a great Mind *informed by God's Word*, and *aſſiſted by his Spirit*. His Zeal againſt *Popery*, was far from being *without Knowledge*; and *his Love* and *Charity for all Proteſtants*, with *his* warm Endeavours *for their common Good and Safety*, were conſpicuous to the World: Yet this I cannot but ſay, for the Honour of our *Church*, as well as in *his Praiſe*, that notwithſtanding *the Liberty for* Proteſtants *of* different Perſwaſions, given by an Act of Parliament (in the making and adviſing of which, he had no inconſiderable Share) yet he kept conſtant *to our* Communion, frequenting *the publick* Ordinances and Adminiſtrations, and uſing in *his* Family *the publick Offices*, and *Service* appointed *by the Church*.

And his *Example* was not only an Argument to prevail with others, but a Credit *to the* Way he profeſt; manifeſting on all Occaſions a *real Eſteem for true Goodneſs*, and the Influence *that his Religion had on his* Actions and Converſation. Of which I ſhall mention two or three Inſtances, which never fail to accompany *the true Spirit and vital Energy of ſincere Religion*.

1. *His Forwardneſs to diſcourage Vice and Immorality*, and *that not* only among *his* Servants and Domeſticks, but elſewhere in the Neighbourhood, where his Frowns might check, or his Authority command: The Diſorders too frequently allowed in Houſes of publick Reſort, no ſooner reach'd his Ears, than *they received a ſharp Rebuke from him*, with a ſevere Caution for the Future, to reſtrain *their* Entertainment of lewd Company, or of any at unſeaſonable Hours; the common and too faſhionable Vices of *Drinking and Swearing*, were as much diſcountenanced by him in others, as they were far from his own Practice.

2. *His Deſires of Reconciliation, and a better Correſpondence, where Differences and Animoſities had been too much fomented, too long retained.* Perhaps a Proneneſs to Paſſion may not altogether be excuſed, yet is leſs blameable, where it's the Effect of Temper and Conſtitution; nor is of ſo malevolent an Influence, where accompanied with a Readineſs, to forgive and be reconciled, to which he was ſo far from manifeſting an Averſeneſs, that there are ſome that hear me, that can name the Inſtances of his great Condeſcenſion and Benignity in pardoning and paſſing-by Injuries, and being reconciled upon eaſy Terms,

when it was in *his Power to have* ruined *thoſe who profeſſed Enmity againſt him*, or miſunderſtood him; and greatly to have profited himſelf by taking thoſe Advantages which the Law would have given him: Nor was this true Greatneſs of *Mind expreſſed* only in Relation to Matters of Scandal and Calumny, but even to the moſt viſible *Attempts againſt his Life*. That which moſt ſenſibly affected him, was the Grudges and Animoſities which had ſo unhappily divided the Intereſt of this County, in which he made ſo great a Figure; I ſay *affected*, I will add, *afflicted* him too; having heard him paſſionately bewail the ill Effects of them, and heartily wiſh that he were able to redreſs them; and I think there is not any that will witneſs againſt him, that ever he made uſe of the Authority that this Government entruſted him with, to widen the Breach, or heighten the Diſcontents; but rather endeavoured *to apply Lenitives than Cauſticks*; and carried his Power and Intereſt with ſo even a Ballance, that none could juſtly take Offence, unleſs ſuch as were leſs diſpoſed to Unity and Agreement than he was.

3. *His Regard to the ſacred Oracles of God, the Holy Scriptures* (the Rule of our Duty, and Guide of our Actions) *and his Care in reading and conſulting them, to cull out ſuch Directions as might be uſeful upon all Occaſions, and applicable to the ſeveral Emergencies of his Actions.* To which End he had drawn up ſeveral Heads (above an Hundred in Number) in a large Book for that Purpoſe, and under them had noted with his own Hand, *ſuch Places of Scripture as were properly reducible to them*; whence he might furniſh himſelf *with Rules and Inſtructions* that he might ſtill act agreeable *to the Directions of God's Holy Word.*

I *leave it* to his Servants and Domeſticks, who beſt knew him, to proclaim him *the beſt of Maſters*, and Honour his Memory, as they ought, with a due *Teſtimony of his Freedom, Affability and Kindneſs*, to all that were *Dependants*, or *Retainers* to him.

I *appeal to all the* Neighbourhood, and as many as had the Honour or Opportunity to reſort to *Dunham*, for *the Greatneſs of his Hoſpitality*, his generous *Reception*, and obliging *Entertainment*; a Quality, I muſt needs ſay, the leſs to be wondered at in him, ſince it has been ſo long Hereditary to that *Family*, that it now pleads Preſcription, and is become an Uſage immemorial.

I *appeal to his* Country, for his *Courage and Reſolution*, to venter himſelf for the Good of it, when he thought it in *apparent Danger*; and leave the World to judge of the Hazard he underwent to his *Perſon, Eſtate and Family*, and all that was near and dear to him.

That Love to his Country, which was remarkable in all the Parts of his Life, appeared very particularly at the Time when he was to be try'd for imputed Treaſon: [a] For when there ſeemed Need of the Advice of many of the beſt Lawyers, to help him to fence againſt the Arts of the Counſel employed againſt him, he abſolutely refuſed the Aſſiſtance of any Lawyer who had been blemiſhed with any Acceſſion to the Calamities of the Times.

Indeed, his own wonderful Defence of himſelf, ſuperſeded the Uſe of any Lawyer at his Trial; and I may appeal to written Evidence, for his Ability in ſpeaking and managing that Cauſe, of the higheſt Nature and Concern that could befal him, when he defended himſelf, to the great Joy and Satisfaction of his Friends, the Envy and Surprize of his Enemies, and the Wonder, if not Aſtoniſhment of all that heard him.

Yet did he not in all this ſacrifice to his own Net, or aſcribe the Succeſs of his Releaſe and Deliverance, to his own Wit and Policy, to his Parts and Management; but *gave the Glory to God*, and paid the annual Tribute of *Praiſe and Thankſgiving to him for it*, ſetting a-part that Day, as a Day of grateful Memorial; which he ſolemnly and religiouſly obſerved with his Family, every *fourteenth Day of this Month of* January; this *very Day*, which now by the Providence of the all-wiſe Diſpoſer, is become the Day of his *Obſequies*, as if prophetically choſen for a remarkable Viciſſitude, that what was before a Day of Jubilee, muſt now be writ in *black Letters*, and made a Day of Sadneſs and Mourning, and ſo become doubly obſervable to his honourable Poſterity.

His *Gratitude* to God, was rightly accompany'd with Charity to Men, and he ſolemnized that Day, not only with Prayers and Praiſes, and other Offices of Devotion to God, but alſo at the ſame Time cloathed and fed *twenty-ſeven poor People*, according to the Number of Peers that acquitted him, that he might increaſe his own rejoicing and Gratitude, with the Joy and Refreſhment of the Poor and Indigent.

But his *Charity* was far from being confin'd to an annual Diſtribution, he was ſenſible that the divine Bounty is repeated and continued Daily: This *Religion* taught him, and meeting with *a generous Soul*, and *bountiful Diſpoſition*, open'd his Hand wide, and made his Charity large and extenſive. Almoſt every Day was a *Dole-Day* at his Door; but particularly every *Friday* in the Year, a larger *Diſtribution was made to the Poor and Neceſſitous.*

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[a] On the 14th of *January*, 1685-6

Died Jan. 2, 1693-4; *and buried the* 14*th of the ſame Month, at* Bowden *in* Cheſhire, *in the* 42*d Year of his Age.*

The CHARACTER *of the* R^{t} Hon^{ble} *the* LADY ELIZABETH GUILFORD, † *by* JOHN KNIGHT, *D. D. Rector of* Broughton *in* Oxfordſhire. *

I KNOW, and therefore dare appeal to all that knew this excellent Lady, that ſhe was very *early ſo wiſe*, as *ſeriouſly to conſider her latter End*; following *his* Example, *who was her great Maſter*, *to* inſtruct her in the Art of Devotion; and as he did, ſo did ſhe, *carry her Soul continually in her Hand*, as well to obſerve its Dangers, as to be in conſtant Readineſs to reſign it; for I ſcarce ever remember to have converſt with her, but firſt or laſt, *ſhe made that Subject Part of the Entertainment:* And ſure, *what was ſo* frequently her grave Diſcourſe, could not *be ſeldom her ſolemn Meditation.* And I have been told, by ſuch as had the moſt Opportunities to obſerve her, *That, as early as ſhe could underſtand or learn any Thing, ſhe ſhew'd an Inclination to covet the Knowledge of the beſt Things.*

The Care of her Parents in her virtuous Education, ſhe ſo ingenuouſly requited, by ſuch an uniform and dutiful Obſervance of them from her Childhood to her Marriage, that I heard her once very ſeriouſly juſtified by one of them, in theſe expreſs Words, *That thro' her whole Life-Time, ſhe had ſcarce done any Thing to offend them.* And from ſo ſteady a Piety ſhewn to her earthly Parents, ſhe made her Aſcent eaſy to that elevated Devotion, wherewith *ſhe diſcharged her Duty to her Father which is in Heaven.*

Thoſe Books, which ſome People make all their Study, ſhe would never be tempted *to make her Recreation.* Her Taſte was adapted only *to ſolid Truth*, ſhe had no reliſh of romantic Vanity.

She had *the* Felicity of a *ſevere Temper*, that could not be pleaſed with any Diſcourſe that in the leaſt *threatned to taint her Imagination*, or *ſtain the Purity of her Mind.* Inſtructive Hiſtories, ſhe choſe for her Divertion; but her ſtudious Application, nothing could command, but ſuch Books as darted in Light upon her Mind, *to diſcover her Duty*, and Heat to enflame *her with Zeal to practiſe it.* And for this Purpoſe, ſhe very early began *to uſe the beſt Arts of converſing with God, and her own Soul:* In the Splendours of a Court (for ſuch was her Father's Houſe) ſhe one Day in the Week, conſtantly ſpent in the Retirements *of her Cloſet*; and in Conformity to the Diſcipline of the Church, her ſtated Day was either *Wedneſday* or *Friday*, which of them ſhe foreſaw, ſhe might be beſt permitted to make her own, and obſerve *Chriſt's Direction, in Faſting at a Time, when ſhe ſhould leaſt appear unto Men to faſt.*

This Account was given me by a Reverend Perſon, that had the Honour and Pleaſure to Miniſter to the Family *in the Offices of Religion*; and with this ſurprizing Remark upon this noble Saint, *That he always obſerved her on thoſe Days, after ſhe had finiſh'd the holy Labours of them, ſhe was ever more chearful in Humour, brighter and more agreeable in her Converſation and Air, than ſhe was uſed to be at any other Time.* Which ſhew'd, that as ſhe took great Care not to play the Hypocrite with the World, ſo ſhe took true Pains, not *to deal deceitfully with her Soul.*

Thus did this young *Aſcetic* ſo very early attain to what St. *Paul* called *a keeping under the Body*, which could not have been done at that Age, but by ſuch a Meaſure of divine Grace, as in all likelihood would have been, and was ſufficient for her, in her ſtrongeſt Temptations.

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† Third Daughter of *Fulk Grevile* Lord *Brook*, and firſt Wife of *Francis* late Lord *Guilford*.

* From the Sermon preached *Nov.* 18, 1699; and printed at *London*, in 1700, in *Quarto*.

Beſides this, ſhe was accuſtom'd at thoſe Years, to that which prov'd of Infinite uſe to her, to the Advancement *of her Progreſs in the Buſineſs of Religion*; and that was to riſe early, daily: When the firſt Thing ſhe did, *was devoutly to acknowledge the Mercy of God, who had watch'd over her whilſt ſhe had ſlept: Thus* ſeaſoning her Mind betimes in the Morning, ſhe ſeemed to have a *grateful Savour of it all the Day after*; and when it could be, without Obſervation, ſhe *diverted to her Cloſet at Noon*, that no diſtinct Period of her Time might eſcape her Conſecration *of herſelf*, and it, *to God's Honour and Glory*.

She was moreover extremely laborious in her Preparations for *the Lord's Supper*, which ſhe would *never neglect*, unleſs when ſhe thought ſhe had *not* due and timely *Notice of the Day of its* Miniſtration. The *Hunger and Thirſt ſhe had after this heavenly Food*, was always more eager than her Appetite to her Meals. She felt this quick and importunate in her, even in her laſt Convulſions, when to every Thing elſe her Deſire fail'd. And in the Extremity of that Weakneſs ſhe was in, ſo near her Diſſolution, her Devotion *recover'd her wonted Vigour*, and *her Spirit appear'd to actuate her Body*, under the very Arreſts of Death, to bear its Share of Reverence and Worſhip on that Occaſion.

She had an *exemplary Charity*, and not leſs ſo for its Diſcretion than its Liberality. She hated a Fragment ſhould be loſt, as ſhe once thought nothing could be, which the Poor had; tho' at length, ſhe was perſwaded, there was a Giving, which was not Charity, after which ſhe govern'd her Charity, as ſhe did her whole Behaviour, with great Prudence. In a Word, I have too good Warrant to be afraid to ſay almoſt any Thing of this great Subject, *that might reflect an Honour upon her Memory*, who was ſo rare an Example of almoſt every Thing praiſe-worthy.

To forward her Growth in theſe Attainments, ſhe was not a little obliged *to the Gifts of Nature*, tho' much more to the divine Grace; as we are allowed to diſtinguiſh, tho' 'tis all of Grace. She had a high Birth, which, by being dignified by a holy Calling, gave her vaſt Advantages of commanding and improving her own Time, and ſet her above the Neceſſity, or the Temptation of waſting it upon impertinent Viſits. Her *bodily Structure was beautiful and exact*, which being ſuitably *informed and animated* by *a devout Soul*, added *to her the further Ornament of a moſt chaſt Converſation*. And by all theſe together, ſhe deſervedly challeng'd the Heighth of *Solomon*'s CHARACTER, *for as her Lord was her Head, ſo ſhe was his Crown*.

Her Averſions were ſtrong to whatever was *ſhameful or diſhonourable*, either in Principles or Practice. And I have obſerv'd her, to expreſs a peculiar Diſlike to that mean, but prevailing Cuſtom, of ſerving up to the preſent Company, *the Faults or Follies of the Abſent*. In ſhort, ſhe eſteemed that the beſt Breeding, which came neareſt *the Rule and Example of her Saviour*; and when all is done, *Religion forms us to the beſt Manners in the World*.

And this was it, which made this Lady ſome Times take ſuch State upon her, as to give Occaſion for a Miſtake in judging of the Courteſy and Humility of her Temper, *which Religion had made natural to her*. For ſhe would never put up an Affront *offer'd to God or Religion*, without ſhewing her Reſentments, which could not but gain her ſuch an inward Eſteem, among all People of Worth or Honour, as more than compenſated for what ſhe loſt of outward Complement and Reſpect, from ſome other Perſons.

And now *to deſcribe her* Deportment under *her bodily* Afflictions, *of which ſhe* had a great Share, is a Taſk too hard for any one that wants thoſe Trials, and that Meaſure of Patience, and pious Reſignation, *wherewith ſhe bore them*. This is certain, *by theſe fatherly* Diſciplines ſhe was trained up, and admirably accompliſh'd for the Diſcharge *of her Duty* in all *thoſe* Stations and Relations the divine Providence had appointed *her to* ſuſtain: And *I truly believe ſhe did ſo*.

To her Servants and Dependants, ſhe was a *nurſing Mother*; *to her* Acqaintance, an *obliging Friend*; and *to all her* Relatives and Allies, ſhe even exceeded in *Tenderneſs and Affection*. So that ſhe having with ſuch almoſt unexampl'd *Arts of Piety and Solicitude acquitted herſelf to her* Parents, with all filial Obedience; *to her* dear and moſt diſconſolate Lord, *with all* ingenuous conjugal Affection; and Regard to all the World, *with untainted Honour*; and *to her God and Saviour*, with a *pure Conſcience*, ſhe is gone, *where her* Warfare is at an End, and *where her Triumphs* are begun, that are never to have an End.

Died in November 1699; *and buried the* 18*th of the ſame Month*.

The CHARACTER *of the Rt Revd Dr.* WILLIAM BEVERIDGE, *Lord Biſhop of St.* Aſaph; *with ſome* ACCOUNT *of his* LIFE *and* WRITINGS.*

THIS truly primitive Prelate, was born in the Year 1638, and educated in St. *John*'s College, in the Univerſity of *Cambridge*. At twenty Years of Age, he publiſh'd in *Latin*, a *Treatiſe of the Uſe and Excellence of the* Oriental *Languages*. *Jan.* 4, 1660, he was collated to the Vicarage of *Yealing* in *Middleſex*. In the Year 1662, he publiſh'd in *Latin*, his *Chronological Inſtitutions*. In 1672, he publiſh'd at *Oxford*, his *Pandects of the Canons of the Apoſtles*, &c. in two Volumes in *Folio*, *Latin*. In 1678, he publiſh'd at *London*, *the Code of the Canons of the primitive Church vindicated and illuſtrated*, in *Quarto*, *Latin*. *November* 22, 1672, he was choſen by the Lord Mayor, and Court of Aldermen, of *London*, Rector of St. *Peter*'s, *Cornhill*. *December* 22, 1674, he was made Prebendary of St. *Paul*'s, and *November* 3, 1681, Archdeacon of *Colcheſter*; and *November* 5, 1684, inſtall'd Prebendary of *Canterbury*. *November* 20, 1689, he preach'd the Latin *Sermon before the Convocation of the Province of* Canterbury.[a] Upon the Deprivation of Biſhop *Ken*, for not taking the Oaths to the Government, 1691, he refuſed the Offer of the Biſhoprick of *Bath* and *Wells*, tho' he was then Chaplain to King *William* and Queen *Mary*. *July* 16, 1704, he was conſecrated to the Biſhoprick of St. *Aſaph*.

He died at his Lodgings in the *Cloiſters*, in *Weſtminſter-Abbey*, on *Friday March* the 5th, 1707, in the 71ſt Year of his Age; and was buried in St. *Paul*'s Cathedral, *London*.

As for his *Sermons*, and other *practical Pieces*, that have been publiſh'd ſince his Death, they are ſo well known, and have been ſo generally receiv'd by the World, that it is Needleſs here to mention them; but ſhall conclude this ſhort ACCOUNT, with the following CHARACTERS that have been given of him, by pious and learned Men.

THIS great and good Biſhop, had very early addicted himſelf to Piety, and a religious Courſe of Life; of which his PRIVATE THOUGHTS *upon* RELIGION, will be a laſting Evidence. They were written in his younger Years; and he muſt, a conſiderable Time before this, have devoted himſelf to ſuch Practices, otherwiſe he could never have drawn up ſo judicious, and ſound *a Declaration of his Faith*, nor have formed ſuch excellent *Reſolutions*, ſo agreeable to the Chriſtian Life in all its Parts. Theſe Things ſhew him to be acquainted with the Life and Power of Religion long before, and that even *from a Child he knew the Holy Scriptures*.

And as his Piety was early, ſo it was very eminent and conſpicuous, in all the Parts and Stations of his Life. As he had formed ſuch good *Reſolutions*, he made ſuitable Improvements upon them; and they, at length, grew up into ſuch ſettled Habits, that all his Actions ſavoured of nothing but Piety and Religion. His holy Example, was a very great Ornament to our Church; and he honoured his Profeſſion and Function, by zealouſly diſcharging all the Duties thereof. How remarkable was his Piety towards God! What an awful Senſe of the divine Majeſty did he always expreſs! How did he delight in his Worſhip and Service, and frequent his *Houſe of Prayer!* How great was his Charity to Men; how earneſtly was he concerned for their Welfare, as his pathetick Addreſſes to them in his Diſcourſes plainly diſcover! How did the Chriſtian Spirit run thro' all his Actions, and what a wonderful Pattern was he of primitive Purity, Holineſs, and Devotion!

How his Mind was affected at his firſt Entrance into holy Orders, may be ſeen by the foreſaid *Thoughts on Religion*, which were about that Time drawn up by him, for the ſettling his Principles, and the Conduct of his Life. And what might not be expected from one who had laid ſo good a Foundation?

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* The ACCOUNT, *&c.* from the General Dictionary, Vol. II. The CHARACTER, from the Preface to his Sermons, printed at *London*, in Two Volumes in *Folio*, 1729.

[a] An *Engliſh* Tranſlation of this Sermon, was publiſh'd in 1737, and printed for *J. Wilford*, in St. *Paul*'s Church-Yard.

And truly, he more than anſwer'd the great Hopes he had given the World ſufficient Reaſon to entertain concerning him: He conſtantly put the good Reſolutions he had made, in Practice, and preſſed on ſtill towards Perfection: He took all imaginable Care to *fulfil the Miniſtry* he had receiv'd, and ſpared no Pains to do Good to the Souls of Men: He was *inſtant in Seaſon, and out of Seaſon*, and unwearied in his Preaching and private Exhortations.

From the Time he was conſtituted Pariſh-Prieſt, [b] he earneſtly deſired, and endeavoured to render his Flock a Pattern to others for true Piety and Holineſs. "How Happy, *ſaid he, upon his Entrance upon this good Work*, ſhould I think myſelf, if it would "pleaſe God to make me, the unworthieſt of his Servants, an Inſtrument in his Almighty "Hand, towards the effecting of it in this Place!" Accordingly he reviv'd the primitive Practice among them, of adminiſtering the Sacrament to them every Lord's-Day; and was ſo diligent and faithful in the Diſcharge of every Part of his Office, and had his Labours crowned with ſuch remarkable Succeſs, that, as he himſelf was deſervedly ſtiled, *The great Reviver and Reſtorer of primitive Piety*, ſo his Pariſh becoming by this Means very exemplary for Holineſs, and a Chriſtian Converſation, was juſtly propoſed as the beſt Model and Pattern for the reſt of its Neighbours to follow. I cannot here omit one particular Inſtance of the Succeſs of his Labours: One *of his Flock, when he was near his End, expreſſed a wonderful Reſignation to the Will of God, and very little Fear of Death; great Comfort in reflecting upon the better Part of his Life, eſpecially his Charity to the Poor, and much Zeal in recommending that Duty to thoſe about him; and, above all, a very delightful Anticipation of thoſe Extaſies of Joy and Happineſs which he was going to in another World; and an uncommon and enlarged Underſtanding of the great Myſteries of Religion: And in the Midſt of theſe holy Raptures, he own'd his great Obligations to Dr.* BEVERIDGE, *for thoſe ſpiritual Bleſſings.*

Thus vigilant and faithful was he in the Cure of his ſingle Pariſh; and when he was advanced to higher Stations in the Church, his Care and Diligence increaſed in Proportion. He was very faithful in watching over both Clergy and Laity, imparting to them all neceſſary Inſtructions for the regular Diſcharge of their reſpective Duties. As ſoon as ever he was advanced to the epiſcopal Dignity, he, in a moſt pathetick and obliging Letter to the Clergy of his Dioceſe, recommended to them *the Duty of catechiſing and inſtructing the People committed to their Charge, in the Principles of the Chriſtian Religion; to the End they might know what they were to believe and do in order to Salvation:* And told them, *He thought it neceſſary to begin with that, without which, whatever elſe he or they ſhould do, would turn to little or no Account, as to the main End of the Miniſtry.* And to enable them to do this the more effectually, he ſent them a plain and eaſy *Expoſition upon the Church Catechiſm.* In ſhort, he ſo behav'd himſelf all along in the Diſcharge of this high Function, that he approv'd himſelf a truly primitive Prelate.

As he was remarkable for his great Piety and Zeal for Religion, ſo he was highly to be eſteemed for his Learning, which he wholly applied to promote the Intereſt of his great Maſter. He was one of extenſive and almoſt univerſal Reading: He was well ſkill'd in the *Oriental* Languages, and the *Jewiſh* Learning, as may appear from many of his Sermons: And indeed, he was furniſh'd to a very eminent Degree with all uſeful Knowledge.

He was very much to be admir'd for his Readineſs in the Scriptures: He had made it his Buſineſs to acquaint himſelf throughly with thoſe ſacred Oracles, whereby he was *furniſh'd unto all good Works:* He was able to produce ſuitable Paſſages from them on all Occaſions, and was very Happy in explaining them to others.

Thus he improv'd his Time and his Abilities in ſerving God, and doing Good, till he arriv'd at a good old Age; when it pleas'd his great Maſter to give him Reſt from his Labours, and to aſſign him a Place in thoſe Manſions of Bliſs, where he had always laid up his Treaſure, and to which his Heart had been all along devoted, throughout the whole Courſe of his Life and Actions. He was ſo highly eſteem'd among all learned and good Men, that when he was dying, one of the Chief of his Order deſervedly ſaid of him, *There goes one of the greateſt, and one of the beſt Men, that ever* England *bred.*

As his whole Life was ſpent in Acts of Piety and Charity, ſo he gave remarkable Inſtances of both at his Death. He left the Main of his Eſtate, at his Deceaſe, for *the Propagation of the Goſpel, and promoting of Chriſtian Knowledge* at Home as well as Abroad.

To the Curacy of *Mount-Sorrel* in Particular, and Vicarage of *Barrow* in the County of *Leiceſter*, in a thankful Remembrance of God's Mercies vouchſafed to him thereabouts, he bequeath'd a plentiful Acceſſion for ever, that Prayers might be read Morning and Evening every Day, according to the *Liturgy* of the *Church of* England, in the Chapel and Pariſh-Church aforeſaid; with a certain Sum to be divided equally, upon the *Eve* of our bleſſed *Saviour's Nativity*, among ſix poor Houſekeepers of *Barrow*, as the Miniſters and Churchwardens ſhould agree; regard being had eſpecially to thoſe who had been moſt conſtantly at Prayers, and at the Sacrament of the Lord's Supper, the foregoing Years. " *And if it ſhall ſo happen (which God forbid!) that the* Common-Prayer *cannot be read* " *in the* Church *or* Chapel *aforeſaid, my Will is* (ſaith this good Father of our Church[c]) " *That what ſhould have been given in either Place for that, be in each Place allowed to one* " *choſen by the Vicar of* Barrow, *to teach School, and inſtruct the Youth in the* Principles *of* " *the* Chriſtian Religion, *according to the* Doctrine *of the* Church *of* England."

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[b] At St. *Peter's, Cornhill.*

Thus *liv'd this good Prelate*, and *thus he died:* And as he *was a very great* Ornament to our *Church* whilſt living, his Memory will ever continue to be ſo, now he is dead.

The judicious and learned Mr. *Nelſon*, in his Life of Biſhop *Bull*, having taken Notice of Biſhop *Beveridge*, ſays, [d] " And now I have nam'd this great and good Man, I cannot " forbear acknowledging the favourable Diſpenſation of Providence to the Age in which " we live, in bleſſing it with ſo many of thoſe pious Diſcourſes which this truly primitive " Prelate deliver'd from the Pulpit. And I rather take the Liberty to call it a favourable " Diſpenſation of Providence, becauſe he gave no Orders himſelf that they ſhould be " printed, but humbly neglected them as not being compos'd for the Preſs: But this Circumſtance is ſo far from abating the Worth of the Sermons, or diminiſhing the CHARACTER of the Author, that to me it ſeems to raiſe the Excellency of both; becauſe " it ſhews at once the true Nature of a popular Diſcourſe, and the great Talent this Prelate had that Way: For to improve the Generality of Hearers, they muſt be taught all " the Myſteries of Chriſtianity, and the holy Inſtitutions belonging to it; ſince it is upon " this true Foundation, that the Practice of Chriſtian Virtues muſt be built, to make " them acceptable in the Sight of God: And then all this muſt be deliver'd to the People " in ſo plain and intelligible a Stile, that they may eaſily comprehend it: And it muſt be " addreſs'd to them in ſo affecting and moving a Manner, that their Paſſions may be " winged to a vigorous Proſecution of what is taught. If I miſtake not, the Sermons of " this learned Biſhop anſwer this CHARACTER; and I am confirm'd in this Opinion by " the Judgment of thoſe who are allow'd to have the greateſt Talents for the Pulpit, as " well for other Parts of Learning. He had a Way of gaining People's Hearts, and " touching their Conſciences, which bore ſome Reſemblance to the Apoſtolick Age: And " when it ſhall appear that thoſe *bright Preachers*, who have been ready to throw Contempt upon his Lordſhip's Performances, can ſet forth as large a Liſt of Perſons whom " they have converted by their Preaching, as I could produce of thoſe who owed the " Change of their Lives, under God, to the Inſtructions of this pious Prelate, I ſhall readily own that they are ſuperior to his Lordſhip in the Pulpit: Tho', conſidering what " learned Works he publiſh'd in the Cauſe of Religion, and what an eminent Pattern he " was of true primitive Piety, I am not inclin'd to think that his Lordſhip will, upon the " whole of his CHARACTER, be eaſily equall'd by any one."

Dr. *Felton*, a late judicious Author, in his *Diſſertation on Reading the Claſſics, and forming a juſt Stile*, propoſes him as a Model for it. " With the Biſhop of *Exeter* [e] *(ſays* " *he* [f]) and the good Archbiſhop of *York*, [g] I muſt join the late learned and venerable " Biſhop of St. *Aſaph*, Dr. BEVERIDGE, who has deliver'd himſelf with thoſe Ornaments alone which his Subject ſuggeſted to him, and hath written in that Plainneſs and " Solemnity of Stile, that Gravity and Simplicity, which give Authority to the ſacred " Truths he delivers, and unanſwerable Evidence to the Doctrines he defends. There is " ſomething ſo great, Primitive and Apoſtolical in his Writings, that it creates an Awe " and Veneration in our Mind. The Importance of his Subjects is above the Decoration " of Words; and what is great and majeſtick in itſelf, looks moſt like itſelf the leſs it is " adorned. The true Sublime in the great Articles of our Faith is lodg'd in the plaineſt " Words. The Divine Revelations are beſt expreſſed in the Language they were revealed " in; and, as I obſerved before of the Scriptures, they will ſuffer no Ornament or Amendment."

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[c] See the Will.
[d] Pag. 75.
[e] Biſhop *Blackall*
[f] Pag. 172.
[g] Archbiſhop *Sharp*.

The learned Dr. *Lupton*, in a Letter to Mr. *Nelſon*, [h] occaſioned by the Publication of Biſhop *Bull*'s Sermons, diſcourſing with great Judgment concerning the moſt proper and uſeful Manner of Preaching; in the Cloſe, ranks our venerable Prelate with St. *Chryſoſtom* himſelf, in theſe Words: "Thoſe therefore who are cenſorious enough to reflect with "Severity upon the pious Strains which are to be found in St. *Chryſoſtom*, Biſhop BEVERIDGE, or Biſhop *Bull*, may poſſibly be good Judges of an Ode, or an Eſſay, but do "not ſeem to criticize juſtly upon Sermons, or to expreſs a juſt Value for ſpiritual "Things."

[h] Biſhop *Bull*'s Life, Page 490, *&c.*

The CHARACTER *of the* Hon^{ble} COL. CHRISTOPHER CODRINGTON, † *by* WILLIAM GORDON, *M. A. Rector of St.* James's *in* Barbadoes. *

TO give a juſt CHARACTER, and accurate Deſcription of the *Temper* and *Qualifications* of this *Honourable Gentleman*, is a Taſk that I am as unwilling to undertake, as I am ſatisfied I am unable to perform. I ſhall, however, in Compliance with the common Cuſtom, remark ſome of the main Lines of this Maſter-piece of Nature, leaving the particular Features to be delineated by ſome abler Hand: And I ſhall be particularly careful, that what I ſhall ſay of him, ſhall be to the beſt of my Information and Knowledge, ſtrictly true.

Nature had bleſſed him with vaſt capacious Parts, exceedingly above the common Level of Mankind. He had a great Soul, of a fiery Genius, happily united to a Body of a ſubtle and flexible Compoſition, in which the Blood and auimal Spirits moved with Vigour and Rapidity, and render'd it rather a Spur, than an Hindrance to the Operations of his Mind. He had a quick and piercing Apprehenſion, a ſtrong, ſolid, diſtinguiſhing Judgment, a retentive Memory, a warm Imagination, a fruitful ſagacious Invention, a bold pregnant Wit, a ſublime Way of Thinking, a methodical perſwaſive Way of Reaſoning; and a voluble diſtinct Utterance, upon the moſt unexpected Occaſions.

Theſe wonderful Perfections, which Nature had adorn'd him with, were enlarged and cultivated with all the Art and Care, that this polite Age is Maſter of.

The firſt Seeds of his Education, were planted in this Iſland, honoured by being the Place of his Nativity; but as ſoon as he was of Age, to undergo the Hardſhips of a Voyage, he was ſent to *England*, and after ſome Stay at a very good private School, [a] removed to *Chriſt-Church* in *Oxford*. *There* it was that he laid his Foundation of that Learning, with which he afterwards adorned another [b] *Society*, of that Univerſity. When choſen *Fellow there*, he was convinc'd of the true Value of Learning and Piety, and that he had his Education *there*, among ſo many learned and pious Men, as that royal *College* abounds with, whoſe Names he frequently mentioned with peculiar Eſteem and Veneration, he ever accounted one of the greateſt Bleſſings of his Life; the happy Opportunity, which Providence indulg'd him of being bred up in that fruitful Seminary of good Literature, he induſtriouſly improved to the Storing of his Underſtanding with all Sorts of Learning; with Logick, Hiſtory, the learned and modern Languages, Poetry, Phyſick and Divinity; nor was he leſs careful of thoſe *politer Exerciſes* and *Accompliſhments*, which might qualify him to appear in the World, and at the niceſt *Courts*, with Reputation and Advantage: Inſomuch, that he ſoon acquir'd the deſerv'd CHARACTER of an *accompliſh'd well-bred Gentleman, and univerſal Scholar*.

Thus qualified, he betook himſelf to the Army, but without quitting his *Fellowſhip*, where his Merit, and impregnable Courage, ſoon recommended him to his Prince's Favour; and at the Concluſion of the late Peace, were rewarded with the *Government of the Leeward-Caribbee-Iſlands*: Since the Reſignation of which, he led a very private retired Life, and ſpent moſt of his Time in Contemplation and Study.

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† Late Captain-General and Governor in Chief of Her Majeſty's *Caribbee*-Iſlands.

* From the Sermon preached *April* 8, 1710, in the Pariſh-Church of St. *Michael* in *Barbadoes*; and printed the ſame Year in *London*, in *Quarto*.

[a] At *Enfield*, under the Care of the Reverend Dr. *Uvedale*.

[b] *All-Souls*.

Of late he chiefly applied himſelf to *Church-Hiſtory* and *Metaphyſics*. If in any Thing he excelled, it was in metaphyſical Learning, of which he was, perhaps, the greateſt Maſter in the World. He was a great Admirer of the Fathers, particularly of St. *Baſil*, whom he ſeems not a little to have reſembled, in the Univerſality of his Genius, the Warmth and Activity of his Temper, and an Affection for a monaſtic Life; but chiefly in his eloquent ſublime Way of Speaking and Writing.

He was particularly careful to form his Stile upon the great Models of *Antiquity*, ſome of them he equalled, moſt of them he excelled. His Stile was plain and eaſy, yet powerful and lofty; fluent, but not turgid; florid, yet natural and unaffected; elegant, but not over wrought or forced. In his ſtudied and elaborate Compoſures, there was an inimitable Beauty and Efficacy, whereby, he would at once, charm the Affections, move the Paſſions, and convince the Underſtanding, with ſuch ſurprizing Turns, ſuch impetuous Force, ſuch ſolid Reaſons, that, as was ſaid of his fore-mention'd Pattern, he ſpoke nothing but Life, and breathed a Soul into the dulleſt Argument he treated of; and yet his Care of his Stile, did not at all cramp the Exactneſs, or interrupt the Chain of his moſt refin'd and abſtracted Enquiries; for every Thought was plac'd in the moſt advantageous Light, as well as dreſs'd in the gayeſt Manner; and every Period was juſt, and had a natural Cadence; in the ſame Diſcourſe, he would diſplay the Orator, and the Philoſopher, to ſo great Perfection, that it was hard to determine in which he moſt excelled, ſo much did he excel in both.

In a Word, he had in this *Weſt-India* Retirement, made ſo wonderful a Progreſs in his Studies, that had Providence ſpared him, to have returned to his beloved Univerſity, he would have been as much the Object of their Admiration, as he deſerved to be the Object of their Delight.

Great Part of his Eſtate he deſign'd for the Advancement of Learning and Piety, [c] and indeed, he was ſo great a Lover of Learning, and learned Men, that wherever he met with an ingenious Perſon, he courted his Acquaintance, and readily received him into his Friendſhip.

But I ſhall forbear enlarging any further upon his CHARACTER, he hath now acted his Part in this World, and is gone to give an Account of his Behaviours in the next, and we are now to depoſite his Body in the Womb of Corruption, for a while, till the ſhrill powerful Trumpet of Judgment ſhall command it forth, at the great and terrible Day of the Lord.

He died at his Seat in Barbadoes, *on* Good-Friday, April 7, 1710; *and was buried the Day following, in the Pariſh-Church of St.* Michael *in that Iſland; but his Body was afterwards brought over to* England, *and interr'd in the Chapel of* All-Souls *College in* Oxford, *where two* Latin *Orations to his Memory were ſpoke, by two Fellows of that College; the one by* Digby Cotes, A. M. *the* Univerſity Orator, *at his Interment; the other by* Edward Young, L. L. B. *at the Laying the Foundation Stone of his Library.* [d]

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[c] He bequeath'd to the Society for the Propagation of the Goſpel in Foreign Parts, his two Plantations in *Barbadoes*, for pious Uſes, and for the Building of a College in that Iſland, purſuant to the Directions, and for the Purpoſes mention'd in his Laſt Will.

[d] Theſe two *Orations* were printed together at *Oxon*, 1716, in 8*vo*. a Tranſlation of which may afterwards follow.

The CHARACTER *of the Honble* SUSANNA NOEL, † *by* SAMUEL ROGERS, *A. M. Rector of* Pickwell, *and Vicar of* Exton, *in the County of* Rutland. *

ALTHO' this good Lady ſeem'd *to be* born to Happineſs, her Father [a] having a plentiful Eſtate, and ſhe the ſole Heireſs of it; by Virtue whereof, ſhe was married into an *ancient and noble Family*, and had likewiſe a promiſing Iſſue; yet, notwithſtanding all *this*, had her Share of Afflictions.

For in the firſt Place, ſhe had the Misfortune *to bury her Huſband*, with whom ſhe had liv'd in all conjugal Love and Affection, and who was a moſt *graceful Perſon*, and the very Deſire of her Eyes; and all this in *the Flower of his Youth*. After this, ſhe lives to ſee her only Son, *the late noble Earl of* GAINSBOROUGH, to be taken from her; who was, in all Reſpects, *a moſt dutiful Son, and a Pattern alſo of Piety and Goodneſs*, in the very Midſt of Temptations. And then, *to complete her Misfortunes*, was herſelf ſeized with a painful and lingring *Diſtemper*, which prov'd her End. *All which Misfortunes and Miſeries ſhe underwent with ſo Chriſtian-like a Temper, and thorough Reſignation of herſelf to God's righteous Will and Pleaſure, that it was a ſtrong Indication, that this her Suffering with Chriſt, would be an Occaſion of her being glorified together with him.*

It was obſervable in her, *that as her* Miſery and Pain increaſed, ſo was *her Hope enlarged*, and *her* Patience doubled; inſomuch, *that thoſe about her were almoſt* induced to think, that ſhe felt little or no Pain; a Thing impoſſible in ſo bad a Malady. Alas! She felt, there is no Doubt, as much Pain as others; but had ſo much Reſolution, as to keep it to herſelf. Moreover, *her Thoughts were taken up in contemplating that Glory, ſhe did with ſo much Eagerneſs Hope, and with ſo exemplary a Patience wait for, and therefore had neither the Mind, nor the Leiſure, for Complaining.*

She not only *believed in Jeſus*, but paid alſo *a ready and conſtant Obedience to his Commands, as to her Lord and Maſter*. She was ever conſtant *at her Devotions*, both in Publick and Private; and had a particular Veneration *for the Publick Offices and Services of the Church*, eſpecially that Part thereof, that related *to the Communion of Chriſt's Body and Blood*, in which, as Opportunity offered, ſhe did always partake; and that with an exemplary Devotion; as knowing that the only pure Stream for the Purging and Waſhing away of Sin, was the precious Blood of the immaculate Lamb. And, as ſhe was Pious, ſo did ſhe ſhew forth the Effects thereof, by *an extenſive Charity*; as thoſe poor Neighbours that have been relieved, and thoſe Widows and Orphans that have been refreſh'd by her Bounty, muſt teſtify. So that ſhe ſeem'd to love God, according to the Commandment, and being conform'd likewiſe to the Image of his Son in Suffering, we have ground to hope, that all the gracious Purpoſes of God towards thoſe that love him, will have their Accompliſhment in *her Perſon*.

Died in Jan. 1714; *and buried the* 18*th of the ſame Month, at the Pariſh-Church of* Exton, *in the County of* Rutland.

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† Of *Coteſmore*, Relict of the Honourable *Baptiſt Noel*, and Mother to the Right Honourable *Baptiſt*, late Earl of *Gainſborough*.

* From the Sermon preached in the Pariſh-Church of *Exton*, in the County of *Rutland*, *Jan.* 18, 1714; and printed at *London*, in 1715, in *Quarto*.

[a] Sir *Thomas Fanſhaw*, of *Jenkins*, in the Pariſh of *Barking*, in *Eſſex*.

The CHARACTER *of the Rev^{d} Mr.* ANTHONY WILLIAM BOEHM, *Chaplain to His Royal Highneſs Prince* GEORGE *of* Denmark, *by* JOHN JACOB RAMBACH, *Profeſſor of Divinity at* Halle *in* Saxony.*

MR. *Anthony William Boehm*, was the Son of the Reverend *Anthony Boehm*, Miniſter of *Oeſtorff*, in the County of *Pyrmont*, in *Germany*, and of *Anna Catharina Oynhauſen*, Daughter of *Chriſtopher Oynhauſen*, formerly a Captain, and Governor of the Caſtle of *Pyrmont*. He was born *June* 1, 1673.

Of the particular Circumſtances of his Education in his Infancy, we find nothing material, but that, after his Father's Death, he was put to School firſt at *Lemgo*, and afterwards at *Hameln*, where he improv'd ſo much in his *Greek*, *Latin*, and other Parts of School-Learning, that about the Year 1693, he went to the then newly erected Univerſity at *Halle* in *Saxony*.

In the Year 1698, he was call'd to *Arolſen*, the Seat of the Count of *Waldeck*, where he inſtructed two young Counteſſes in the Principles of Chriſtianity, and perform'd the Function of a Chaplain at the daily Devotions at Court.

As ſoon as he return'd from thence to *Halle*, ſome *German* Families in *London*, deſir'd a Student from that Univerſity, for a Schoolmaſter of their Children. And ſince he, by his publick and private Diſcourſes, had edified many, he was not only for his good Senſe and exemplary Converſation, but alſo for his Knowledge in ſeveral Languages, and particularly the *French* Tongue, named to be a fit Perſon for that Purpoſe; but before he could determine to accept of that Propoſal, the Ducheſs-Dowager of *Coburg* called him to be her Chaplain; and he was left at Liberty, which of theſe two Offers he would chuſe. After ſome Difficulties which he had entertain'd in his Mind, at length a Reſolution was taken for the former; and accordingly he ſet out for *England*, *Aug.* 25, 1701.

In *Rotterdam*, he became acquainted with the late Mr. *Henry William Ludolf*, formerly Secretary of Prince *George* of *Denmark*, whoſe Company he enjoyed in his Paſſage to *England*; and who afterwards proved the Inſtrument of making him known to that Prince.

After his Arrival in *London*, he lived a pretty while *Incognito*, not being able to begin any Thing, before he could ſpeak *Engliſh*; and thus having lived ſeveral Months at his own Coſt, Preparation was made for his Keeping a *German* School; and having hir'd two Rooms in *Bedford-Bury*, for that Purpoſe, he began *Feb.* 9, 1702, his School, with five Children, the next Day he had two more, and by Degrees, ſome others were added to their Number, which however were ſo very inconſiderable, that he could not ſubſiſt in a Place where all Things are ſo dear; and he muſt have even wanted the mere Neceſſaries of Life, had it not been for the Aſſiſtance and Recommendation of Mr. *Ludolf*; and for ſome real Marks of Favour from the Court of *Waldeck*.

When Queen *Anne* came to the Crown, ſhe prevail'd with her Royal Conſort the Prince, to introduce the Common-Prayer of the Church of *England* into his own Chapel, where the then Chaplain found it too hard for him to read thoſe Prayers, which laſted a whole Hour, and to preach too. Wherefore he made it his humble Requeſt to the Prince, that he would be graciouſly pleaſed to allow him an Aſſiſtant, which his Royal Highneſs granted; and accordingly, by the Recommendation of Mr. *Ludolf*, Mr. *Boehm* was accepted of for that Office, which he diſcharg'd ſo much to the Satisfaction of the Prince, that he appointed him one of his Chaplains; during which Time, he had not only free Acceſs to him, but alſo afterwards to the Queen, by whoſe Orders, Divine Service was continued at the Chapel after the Prince's Death; ſo that he, with his Collegue, went on accordingly with Preaching the Goſpel without any Interruption.

When King *George* the Firſt came to the Crown, he was confirm'd in his Station; ſo that he continued his pious Labours to his dying Day, which, after three or four Days Illneſs, happen'd at *Greenwich*, *May* 27, 1722, in the 49th Year of his Age. His Corps was decently interred in *Greenwich* Church-Yard, the 30th of *May* following, where a Monument is erected to his Memory. [a]

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* From his Memoirs of the Life and Death of Mr. *Boehm*, tranſlated into *Engliſh*, by *John Chriſtian Jacobi*; and printed at *London*, in 1735, in *Octavo*.

As to the great Merits, and commendable Qualities of this excellent Perſon, we ſhall refer the Reader to the following CHARACTER that has been given of him.

HE *had an extraordinary Talent to Diſcourſe upon the Word of Truth orderly, fundamentally, ſavory and emphatically.* Nature and Grace aſſiſted him herein. God had endowed him naturally *with a penetrating* Judgment, and an extraordinary Memory, in which, by a conſtant Reading of uſeful Books, he had ſtor'd up a good Treaſure. He was ſo far a Maſter of the *German*, *Latin*, *French* and *Engliſh* Tongues, that he was ready at any Time to explain his Mind in any of them, either by Diſcourſe, or with the Pen: But *by the Illumination of the Holy Spirit*, he had obtain'd a lively Conviction and Knowledge *of divine Things*, which he daily increaſed by the frequent Reading of the *Holy Scripture*, and a long Experience in the Ways of God; ſo that it was no Difficulty to him, from the good Treaſure of his Heart, to Diſcourſe upon the moſt material Truths, without any Premeditation, whenever any Occaſion required it; and that with ſuch a Force and Energy, that one might have thought, he had long meditated upon it before. His inſinuating, and ſolid Arguments, were admired by every Body; and herein, he was poſſeſt with a particular Faculty of diſcovering other Mens Thoughts, of enervating all their Objections, and obviating all their Excuſes and Evaſions. Wherefore thoſe, that came from Hearing his Sermons, were forced to confeſs very often, that it had appeared to them, as if ſome Body had diſcovered their Thoughts to him, ſo exactly he had anſwer'd them in his Diſcourſe.

This his emphatical Method, or powerful Way of Preaching, he always accompanied with an unblameable Converſation, ſo that God bleſſed his Word to many Peoples real Converſion, who were afterwards diſperſed either in *Germany*, *Denmark*, *Sweedland*, *Holland*, *France*, nay, in the *Eaſt* and *Weſt-Indies*, or are ſtill living in *England*. In his Diſcourſes and Letters, he knew how to expreſs himſelf very pertinently and ingeniouſly: Being once aſk'd of a Friend in *Germany*, how the inſpired Prophets far'd in *London*? He anſwer'd in his Letter, They were like *Jonah*'s Gourd, which quickly grew, and quickly died.

He had a peculiar Talent to turn his Converſation with all Sorts of People, to their ſpiritual Advantage, and the Amendment of their Hearts. He was like true wholeſome Salt, with which every Thing was ſeaſon'd, that came near him. In his Diſcourſes with People of another Perſwaſion, he knew how to draw their Attention inſenſibly to the Form of the wholeſome Doctrines, in a moſt plain and practical Manner. In his Converſe with ſuch as were either troubled in Mind, or in an Errour, or with thoſe who were call'd *Prophets*, *Separatiſts*, *Quakers*, *Baptiſts*, he knew how to enervate the Arguments of the latter, and to lay open the Miſtakes and falſe Conceits of the former, in ſo lively and loving a Manner, that they had nothing more to ſay for themſelves. Thus many have either been intirely convinced, or brought to a greater Moderation in their ſeveral Opinions, about the Doctrine of *Jeſus Chriſt*; nay, even thoſe, on whom his Arguments ſeemed to make no great Impreſſion, yet could not but love him, becauſe he never uſed any one either with Bitterneſs, or in a ridiculing Manner, but with the Spirit of Chriſtian Love and Compaſſion. At Meals he was ſilent at firſt, but afterwards his Mouth ran over with edifying Diſcourſes, for his Heart was full of ſuch Subjects.

He had an indefatigable Deſire to gain Souls, to do Good, and to promote the Kingdom of God. In *this* Reſpect *he was as a true* Chariot of *Iſrael*, which brought *many* Souls to the Lord *Jeſus*. His *Zeal for enlarging the* Kingdom of *Chriſt*, *made* him ſtudy *continually* how to touch *the Hearts of all* Sorts of People, not only *in his publick* Sermons, but *alſo in the private* Diſcourſes, *he was* deſired to hold either in *Engliſh*, *French* or *German*, *in which he always delivered himſelf with that Plainneſs and Charity*, *with that* Meekneſs *and* Humility, *that the Light of Faith which* dwell'd *in him*, could not but be diſcover'd from *all* Sides. If he perceiv'd *at any* Time, *that the* Word of Life *had* kindled *a Spark of Faith in any* Soul, he took a tender Care, *as ſoon as he was acquainted therewith*, *that* it might not be quench'd *again*. He viſited them *in their* own Habitations, though they were never ſo mean or poor, or invited them to come to his Lodgings, and diſcover their *Hearts* freely to him; he then ſhew'd them the *Happineſs* of thoſe Souls, that were acquainted with the Lord *Jeſus*, *and that* never any one had repented of having his Heart wholly reſigned to him. When any one, who had been edified by his Converſation, came to take his Leave, he deſired him to write to him; and though this created him a large Correſpondence, and a World of Pains to anſwer all, yet he was never tired to promote the Work of God in the Souls of all his Acquaintance.

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[a] See the Inſcription in the Appendix.

It was *his* greateſt Joy, when he had an Opportunity to advance the Intereſt of *Chriſt*'s Kingdom, *either by* preventing *ſome* impending Evil or forwarding *ſome good* Deſign. His Counſels *had no ſmall* Influence *upon the Society for propagating* Chriſtian Knowledge. Did he but firſt ſee any *Poſſibility to execute ſome good* Deſign, he communicated *his* Thoughts *to ſome worthy* and pious Perſons, *by what Method it might be moſt likely brought about*, who afterwards knew beſt how *to propoſe it at a proper Time and Place*; *where it could take Effect*; thus did he a great deal of Good in Secret: 'Twas *he who* not only firſt *acquainted the ſaid Society*, and by that Means the whole Nation of *Great Britain*, with the Affair of the Proteſtant Miſſion at *Tranquebar*, ſo that a Foundation was laid for that laudable Zeal, which that honourable Society, ever ſince, has ſhewn towards the Miſſion, as well whilſt Mr. *Boehm* was living, as after his Deceaſe *(Witneſs the many continued Accounts from* Malabaria, *publiſh'd ſucceſſively every Year)* but *he himſelf* had been of ſingular *Service to the* Miſſion, *from the very firſt of its* Beginning.

How many *good* Counſels and Inſtructions *did he give to ſeveral* Students in Divinity, as well *in* Regard *to their Studies*, as *to their Life* and Converſation! In a particular Manner, *he* recommended *to them the Virtue of Humility*, *the Exerciſe whereof*, was *the more* neceſſary, *the* greater Talents *they* had *receiv'd from God*: *Item*, they *ſhould* learn *to* communicate *their* Knowledge *to others in a free* and eaſy Manner, *to* habituate *themſelves to a good Stile*, and exact Orthography; *for which* End *he* adviſed *them to* tranſlate a *little Book* now and then into another Language, and correct ſomething at a printing Preſs, which would teach them Accuracy.

The Element he liv'd in was an univerſal and impartial Love and Charity towards the Poor and Needy. He took all poſſible Care to find them out in *London*, and engag'd ſeveral *others to* enquire after ſuch as were Strangers and Friendleſs, *or in other* miſerable Circumſtances, that *he might* not want Objects *to exerciſe his Charity upon.* Being told by one *of his* Friends, who was at Dinner with him, *that he was loth to mention any Objects of Charity to him, but he could not forbear to make Interceſſion for a poor* Engliſh *Woman, who was Sick, and in a pitiful Condition.* Mr. *Boehm* anſwer'd ſmiling, this is my conſtant Saying, and Advice, *that if any one has no Charity to give*, he may, according to *Job*'s Example, *be a Foot to the Lame, and an Eye to the Blind, and a Mouth to the Dumb and Baſhful.* I am glad you do this, and I thank you for it; and though I have no Money to diſtribute at preſent, yet ſometimes I receive ſome Charity for the Poor in *Germany* and *England*, and then I am glad of real Objects to beſtow it upon. He ſpent one particular Afternoon in the Week, *to viſit the Mad-houſes and Priſons in* London, where Abundance of People are confined for Debt, and *there his Charity was attended with many wholeſome Inſtructions to the Priſoners.* He dedicated a good Part of his Salary, *for the Benefit of the Poor and Needy*, having learn'd by his own Experience, the Circumſtances of Poverty, *and the Diſpoſition of a Heart in Diſtreſs.* He was alſo *an Interceſſor for the Poor with others*: When a yearly Collection was made at the Chapel, for *the Benefit of the Poor*, he knew how to chuſe the moſt moving Arguments to excite his Auditory to a liberal Contribution. In his Lodgings he had a Box fix'd up *for the Benefit of the Poor*, with the Words following written underneath, *He that has Pity upon the Poor, lendeth unto the Lord, and that which he has given, will he pay him again.* [b] And as he was viſited by a great many Gentlemen, many a poor Man has had a comfortable Relief from that Box: Beſides this, he had ſuch another charitable Box ſet up with a pious Woman in St. *Catherine*'s, where many ſeafaring People uſed to lodge, who had thus an Opportunity of performing their Vows to God, for their Preſervation *in great Dangers at Sea*, by diſtributing ſome Thing towards the Relief of the Indigent.

He was the Author of *that charitable Society*, which was erected at the *Savoy*, for the Benefit of the Poor, whoſe Rules, or Orders, he publiſh'd afterwards in *German* and *Engliſh*, and by whoſe Contrivance, many a poor Soul *found a comfortable Relief*, *both inwardly and outwardly.* He had alſo ſeveral extraordinary Gifts ſent him by charitable and wealthy Perſons in and about *London*, for the Benefit of the poor Members of *Chriſt*, all which he diſtributed and employ'd without the leaſt Shadow of Self-glory, or Self-intereſt, to the beſt of his Knowledge. The ſeveral Sums he received from Prince *George* of *Denmark*, and after his Death from Queen *Ann*'s own Hand, were intirely left to his own Diſpoſal, they being well aſſured he would manage them as a faithful Steward ought to do; *and* this *gave* him an Opportunity to *have many a* good Diſcourſe with the Queen, which the Lord *accompanied* with his Bleſſing.

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[b] Prov. xix. 17.

Neither *was his Charity* confin'd to ſingle Perſons *and Families*, but it extended itſelf *a great deal farther*. When the *laſt Peace was* to be concluded between *France* and *England*, it was by his Interceſſion, *that* the Queen *prevail'd* with the King of *France*, to *releaſe* all the remaining *French* Proteſtants condemned to the *Gallies*. By which Opportunity, Mr. *Boehm* ſufficiently ſhew'd, he *had no Manner of Averſion, or Hatred, againſt* the Members of the *Reform'd Churches, as* ſome, without the *leaſt Foundation*, would *aſperſe* him with.

He was endow'd with real Humility, and Lowlineſs of Heart. Notwithſtanding all the great Endowments of *Nature and Grace*, the Author of all good Gifts had beſtowed upon him, he was very little in his own Eyes. He knew as little as *Moſes*, what Luſtre he *had in his Face*. Wherefore a certain Perſon, who had been two Years converſant with him, *atteſted* he had ſeen in him *an extraordinary Example, that* God gives *Grace* to the Humble. He was never *exalted* when commended, nor dejected when deſpiſed. He knew with St. *Paul*, both *how to be abaſed, and how to abound.* [c] He knew how to converſe with royal Perſons in a becoming Manner; but he knew alſo how to condeſcend to Men of low Eſtate, and was not aſhamed to leave his great Viſitors ſometimes, and go into another Room to be edified *by the Converſation of a poor Man who came to ſpeak with him*. People that knew him, when he kept School, by which he could ſcarce procure *Bread, and other Neceſſaries, have atteſted, that he always* continued in the *ſame* humble Diſpoſition, even after *his great* Preferment in the World.

His Humility was accompanied with great Contentedneſs. He never murmured nor complained of his extreme Poverty, nor of any Thing elſe but the Sins and Offences of the World, and the deep *Depravity of his Heart.* He *was very moderate in Eating and Drinking, and an* Enemy to all Superfluity. He had well-ſtudied *the Leſſon of Self-Denial*; and he aſſured *his Friends, in* one of *his Diſcourſes*, [d] eſpecially upon the good and acceptable, and perfect Will of God, that this was his Method in doubtful Matters, *viz. to chuſe that which was the moſt contrary to Fleſh and Blood; by which he could afterwards ſatisfy his Conſcience, that he had not ſought his own Applauſe, Eaſe, or Intereſt.* And theſe his Words, were not mere Pretences, but real Truth, and Matter of Fact.

In bodily Pains and Sufferings, he ſhewed an uncommon Patience. He *bore the exquiſite* Pain *of the* Stone and Gravel *with* great Reſignation; a *Proof of which he* gave, when on a certain *Sunday*, he was *ſeized* at Chapel *with* a *violent Fit*; but as he never uſed to complain, ſo he *diſcovered nothing of it till the* Hymn was almoſt finiſhed, and 'twas juſt *Time for him to go to the Pulpit.* In that Inſtant, a pretty large and rough Stone went from him; but that *did not hinder him from* Preaching. *Going once in* a dark Evening *to viſit his* Collegue, the Reverend Mr. *Ruperti*, at the *Savoy*, he fell down the Stone-ſteps and broke his Arm; and *coming to his* Collegue, *ſaid not one Word of the* great Pain he was in, but diſpatch'd his Buſineſs, went Home, and ſent for a Surgeon, *who however* happily cured him.

He kept an exact Order in all his Affairs. Every Day in the Week, he had his particular Taſk, and his Buſineſs went on ſucceſſively *throughout the whole* Year, like *the Motion of a Clock*; yet *without Superſtition, or Affectation.* If he was interrupted at any Time, he ſoon redreſs'd the ſame, without being perceived by others.

He had the Spirit of Prayer in great Meaſure beſtowed upon him, and was in his Addreſſes to God Child-like, confident, fervent, humble, conſtant and exciting; as one may ſee by his *Enchiridion Precum*, and other excellent and pious Diſcourſes, [e] which he has publiſh'd.

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[c] Phil. iv. 12.

[d] Upon *Rom.* xii. 2.

[e] A Catalogue of which may be ſeen in the Memoirs of his Life, &c. from whence the foregoing is extracted.

The CHARACTER *of the* R^t *Worſhipful Sir* JOHN GAYR, *Knt.* † *by* NATH. HARDY, *M. A. Miniſter of St.* Dionis *Back-Church,* London; *and afterwards Dean of* Rocheſter. *

HERODOTUS maketh mention of a Cuſtom among the *Æthiopians, to ſet the dead Bodies of their Friends in glazed Sepulchres, that their Proportions might be obvious to the Paſſengers*; how needleſs ſoever that Cuſtom was, 'tis Doubtleſs no more than Juſt, that the pious Lineaments of their Minds, *who die in the Lord*, ſhould be preſented to the Living in the Mirrour of Art. The Truth is, in reciting the virtuous Acts of dead Perſons, we do not ſo much Advantage them, as Benefit ourſelves.

I cannot then, at leaſt juſtly, *offend any religious Ear*, if I ſhall endeavour to delineate the ſingular Worth *of this illuſtrious Knight*. And here it fares with me, as with a Man in a Garden, full of choice Flowers, that knows not where to pick: Abundance of Matter making me almoſt barren of Expreſſion. As for a compleat Enumeration of his Virtues, 'tis a Work which neither my ſcant Abilities can perform, nor will the Scantling of Time permit.

Not to expatiate in the CHARACTERS of his Life, I ſhall limit my Diſcourſe, by a double Conſideration; *mark* him as a *Magiſtrate*, *behold* him as a *Man*; *mark* him as a publick Governour, *behold* him as a private Chriſtian; and in both, *ſetting aſide humane Frailties*, you ſhall find him well worthy theſe CHARACTERS in the Text, *perfect* and *upright*.

1. To make up a *perfect* and *upright* Magiſtrate, two Things are eſpecially requiſite: Wiſdom in Diſcerning, Impartiality in Judging: Both of which were eminent in this *Worthy*, whom God indued with a perſpicacious Eye, to diſcern between Things that differ; and a reſolute Heart to do juſtly, without any Reſpect to Perſons. He was far from *Cæſar*'s Temper, who ſaid, Caſſius *his Cauſe is better, but I cannot deny my Friend* Brutus. [a] Private Reſpects could not ſway him in publick Cenſures; he put off all Relations to a Friend, when he put on the Robes of a Magiſtrate; he was never backward to encourage Virtue, nor yet to puniſh Vice; and though otherwiſe, *of a tender, and melting Diſpoſition*, yet in Matters of Judicature, he was wont to ſay, *a fooliſh Pity, is Cruelty*. In Sum, the Integrity of his Spirit in Adminiſtration of Juſtice, was ſo evident, that I doubt not, but many in this Congregation, who ſat with him in publick Courts, can abundantly atteſt it. It pleaſed this City to put him upon ſeveral Places of great Truſt and Honour, and not many Years ſince, he was thought worthy to be inveſted with the higheſt Office of Dignity and Authority, [b] in which he behaved himſelf ſo faithfully, couragiouſly and diſcreetly, that I may juſtly ſay, *his Place did not ſo much Honour him, as he his Place.* A true Patriot indeed he was, loſing, for a Time, his Liberty, hazarding his Eſtate, ſhall I ſay his Life? For the Defence of this *City*, which he then conceived to be ſurrounded with Dangers.

2. You have ſeen his Steps as a Magiſtrate, *behold* him now as a Chriſtian: A *perfect*, and an *upright* Saint is one, who, though not exactly, yet intentionally obſerves the Precepts of both Tables; giving, *at leaſt in Deſire, and Endeavour, to God and Man, that which of Right belongs to them*. Of both theſe, we ſhall find him a moſt conſpicuous Pattern.

1. *Behold* him in his *Religion*, he was one who copied out his Life, according *to the old Way of Chriſtianity*; wherein he writ ſo fair a Hand, that I believe few come near him. In his *Devotions*, he was neither fooliſhly Factious, nor popiſhly Superſtitious: He *worſhipped* God *in that Way*, which the Papiſts call *Hereſy*, and Schiſmaticks call *Popery*.

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† Alderman of *London*. *N. B.* An annual Sermon is preached at St. *Katherine* Cree-Church, on the 16th of *October*, in Commemoration of his great Deliverance from a *Lion*, which he met with in his Travels in *Arabia*, and which ſuffer'd him to paſs by him unmoleſted; for which Sermon he gave 200*l.* and Gifts to the Poor of the Pariſh, to be then diſtributed.

* From the Sermon preached at St. *Katherine* Cree-Church, *Aug.* 14, 1649; and printed at *London* in 1654, in *Quarto*.

[a] Melior cauſa *Caſſii*, ſed denegare *Bruto* nihil poſſum.

[b] He was Lord Mayor in 1646.

His Delight was fervent in, and therefore his Repair frequent *to the Houſe of God*; eſteeming, according *to the Hebrew* Proverb, *thoſe Garments moſt Gay, which were ſullied with the Duſt of the Temple.* And as *his* often Addreſſes *to* theſe publick Places *of* Worſhip *whilſt he lived*; *ſo the* large Sums *of* Money he gave *to* the edifying, and repairing *of them when he died*, fully *proclaim* that *to* be true *of him*, *which David* ſaid *of* himſelf, *the Zeal of thy Houſe hath eaten me up.*[c] Singular was *his* Reverence in attending *to God's Word*; and affectionate *his* Reſpect *to the Diſpenſers of it*, *eſteeming them highly in Love for their Work's Sake*;[d] among whom, I muſt gratefully acknowledge myſelf, though the unworthieſt, to be one, who had no ſmall Share in his Favour. *This cordial Love of his to God's Meſſengers*, was *ſo* much the *more to be* commended *in him*, by *how* much *it is ſo* rarely *practiſed* among us. That *Complaint of* the Prophet *Jeremy*, being *too* much *verified in this* our Age, *they reſpect not the Perſon of the Prieſt.*[e] And withall, *it* was *ſo* much the more *imitable*, *in* that *it* was not only verbal, but real; in Expreſſion, but Action; in Reſpect, but Relief of thoſe whom he thought *Orthodox*, and found *Neceſſitous*, to whom, beſides many particular, and liberal Supplies in his Life, he hath bequeathed *an hundred Pounds* at his Death. Add to all this, that which indeed denominates him the *upright* Man in the Text: He gave Meals of private Devotion to *his* Soul. 'Tis a good Saying of the Father, *that Religion is not ſincere, which leaves a Man at the Church-Door*;[f] if you will find out a Man's Integrity, follow him Home, trace him to his Cloſet; obſerve his conſcientious Regard of ſecret Devotions: This, I am certainly informed, by them that intimately knew him, was his Practice, often retiring himſelf in Secret, *where he poured forth Tears to his God, for his own, and the Sins of the Nation*; yea, not only in the Day, but Night, in his Cloſet, but on his Bed he ſought *his* God: Often expreſſing to *his* no leſs dearly, then deſervedly beloved Son-in-Law, *how glad he was of his frequent Wakings in the Night, ſince thereby he had Opportunity to praiſe his God, and pray for the Settlement of this miſerable diſtracted Church and Kingdom.*

2. You have ſeen *him in relation* to God, behold *him in Reference* to Men, and truly, in what Relation ſoever you pleaſe to view him, you ſhall find *him Praiſe-worthy*. Whilſt bleſt with a Conſort, *he was an affectionate Huſband*. Towards his Children, *a tender Father*. To his Servants, *a loving and helpful Maſter*. To his Acquaintance, *a faithful Friend*; and *in his* Commerce *with* all Men, *a juſt Dealer*. I cannot ſtay to inlarge on any of theſe, only let me preſent to you, that *Grace of Charity* wherein I am confident he out-ſtript many, though otherwiſe of equal Rank *with him*. As God had bleſſed him with a fair Eſtate, ſo he gave him a large Heart; nor was he more careful by Induſtry to *get*, than forward by Charity to *give*. He had learnt the beſt Derivation of *Dives* from *Divido*, dividing much of his Eſtate among thoſe that were indigent; beſides, thoſe pious Uſes formerly mentioned, he hath contributed much to charitable Ends. To the Town of *Plymouth*, which had the Honour to be the Place of his Birth, *five hundred Pounds*, for the yearly Cloathing of their Poor. To *this Pariſh*, whereof he was a principal Member, *two hundred Pounds*; beſides various other Gifts to ſeveral Hoſpitals, for the releaſing of Priſoners, and the like. And that which was moſt deſervedly imitable in him, was, that he cauſed the *Light* of his good Works to be carried before, as well as behind him. He made his own *Eyes the Overſeers*, and *Hands the Executors of his* charitable Mind: Witneſs, beſides many private, and perſonal Reliefs, that ample Gift of *five hundred Pounds*, which in his Life he beſtowed on *Chriſt-Hoſpital*, of which he was ſometime a *Preſident*. And which was no ſmall Encouragement to him, and may be to others, in ſhewing Works of Mercy; he found that he gathered by Scattering, his Store encreaſed by Diſtributing; and that *Bread* again in his Cupboard, which he had *caſt on the Waters*.

Conſidering all this which hath been ſaid, whereof not one Tittle is more than what I either knew myſelf, or have been credibly informed of, I think *Envy* itſelf cannot deny him, in an evangelical Senſe, the Title of a *perfect*, or if that may be *too* much, yet *of* an *upright Man*.

There *is* yet *one* CHARACTER *more*, which the vulgar Reading *affords*, and I *cannot omit*, it *ſo* fitly agrees with him; and that is, *he was a Man of Peace*; he much deſired Unity in Affection, where there was Diverſity of Opinion; and therefore he was wont to ſay, *there ſhould be more Love amongſt us: If my Friend differ from me in Judgment, let me ſhew Love to his Perſon, though I diſlike his Opinion; and let me pray that God would direct him in the right Way*. Neither *his* Prayers, nor Counſels, were wanting to the Peace *of* Church and State: Which peaceable Diſpoſition, however in this our contentious Age, it be accounted a Crime; yet, I am ſure, in God's Eſteem, 'tis a Pearl of great

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[c] Pſal. lxix. 9.

[d] 1 Theſ. v. 13.

[e] Jam. iv. 16.

[f] Non eſt vera religio, quæ cum Templo relinquitur.

Price; and whilſt Men look upon ſuch as their Enemies, God reckons them as his Children.

To ſhut up this, it was a notable Speech of *Antigonus*, when *Zeno* died, that *in his Life he beheld a Repreſentation of many excellent Virtues, with which he was enamour'd.*[g] The like Complaint may all who knew this *worthy Knight*, take up concerning him. What a *Looking-Glaſs* of Virtues, *Theatre* of Graces have we loſt? One, in whom there was a rare Combination of *Severity* and *Meekneſs*, *Gravity* and *Courteſy*, *Charity* and *Frugality*, *Zeal* and *Diſcretion*. I cannot better reſemble him than to the Stone *Garamantides*, which, though it caſt no great Luſtre outwardly, *yet hath golden Drops within*, his Delight being more in *internal Sincerity*, than in *external Showes*.

To draw to an End, *his End* muſt needs be comfortable, whoſe *Life* was ſo profitable; and indeed ſo it was: There were a Pair of Virtues, worthy our Obſervation, which he expreſs'd in his Sickneſs, *Patience* and *Confidence*. A quiet Submiſſion to God's Will, and a ſweet Repoſe in God's Mercy; both which, though Opportunity favour'd not me to be a perſonal Witneſs of, yet I doubt not but my Reverend Brother, who officiates in this Place, and was often with him, can ſufficiently atteſt. The Pangs of his Diſeaſe, which could not but be grievous, he under-went with a quiet Cheerfulneſs. And when his Friends that ſtood by him, minded him of making his Peace with God, he returned this Anſwer, worthy to be written in Letters of Gold, and fit to be engraven on all our Hearts, *remember thy Creator in the Days of thy Youth: Old Age and Sickneſs are no fit Times to make Peace with Heaven:* Bleſſing God *that his Peace was not then to make.* So that now I may very well take up the latter Part of the Text, and aſſert it of him, *the End of this Man was Peace.* He died in that Peace, which was promiſed to *Abraham*, before that utter Ruin comes, which ſeems to hang over his native Country. He died in Peace, in his own Houſe, not in a Priſon, after all his Sufferings, quietly breathing forth his laſt, in his own Bed. And which was beſt, he died with a quiet Mind, in that comfortable Senſe he had of his Reconciliation to God, through Faith in the Merits of his Saviour.

Died July 20, 1649; *and buried the 14th of* Auguſt *following, at St.* Katherine *Cree-Church*, London.

[g] Quale theatrum amici?

The LIFE, DEATH, *and* CHARACTER *of the* Hon^{ble} *the* LADY LUCIE REYNELL,[†] *by* EDWARD REYNELL, Eſq;[*]

THIS truly religious and virtuous Lady, was deſcended from the ancient *Family* of the BRANDONS, a *Name* ſufficiently known for many eminent Atchievements of *Virtue* and *Honour*. Endowed *ſhe* was, as with the Innocency of *Childhood*, ſo with the *Beauty* of Youth; and Rich, as well in the Endowments of *Nature*, as *Fortune*.

But it ſhall be my Endeavour, to make *her* known rather by the *Branches* of *her* own *Graces*, than the *Root* of *her Parentage*, or any other *Acceſſions*, which are by moſt Men courted, being unwilling, needleſly to expatiate; or, with too much daubing, to ſpoil the natural *Complection* of ſo good a *Piece*; thereby to make *Truth* the more ſuſpected. Neither can I by Experience, more than by very worthy, and credible Relations, ſpeak any Thing of the Beginning of her *Chriſtian Race*, and ſhall therefore touch the leſs upon it: Only that *ſhe* came early into the *Lord's Vineyard*, and in the firſt Place, accounted the Fear of God the Beginning of *Wiſdom*, learning the *Scriptures* from a *Child*, and remembering *her Creator* in the Days of her Youth. And, however bred in a Place, [a] which largely afforded, and too much invited the Extravagancies of Youth, yet *ſhe* ſet forth timely to ſeek, yea, found him whom *her Soul* loved, betaking *herſelf* to Prayer, Reading, Meditating, Working, and ſuch other *religious Duties*, as might hinder *her* from employing *her* Time in thoſe Vanities, which many, both of her *Age* and *Sex*, about her, forgetting thus to ſeek God, ſpent in *Painting*, *Patching*, and adorning *themſelves*.

[†] Of *Ford* in *Devon*, and Relict of Sir *Richard Reynell*, of the ſame Place; who was bred a Lawyer, in the Middle-Temple, *London*; and was *Autumn* Reader of that Houſe, *An.* 12, K. *Ja.* I, 1614, and grew to be very eminent for his profound Judgment and Learning therein. He had ſome Office in the *Exchequer*, and got great Wealth, which enabled him to purchaſe *Ford* in the Pariſh of *Ulborough*, half a Mile from the Town of *Newton-Buſhel*, where he built a very neat and fair Houſe; which fell to his Daughter and Heir, married to that famous Soldier, Sir *William Waller*, Knt. whoſe Daughter and Heir, *Margaret*, brought it to the truly Noble, Sir *William Courtenay* of *Powderham* Caſtle, in whoſe worthy Family it now remains. See further in *Prince*'s Worthies of *Devon*.

[*] From the Life and Death of the Lady *Lucie Reynell*, by *Edward Reynell*, Eſq; dedicated to the truly honour'd and virtuous Lady, the Lady *Margaret Courtenay*; and printed at *London* in 1654, in *Octavo*.

But I ſhall, eſpecially, apply the *Chronicle* of *her* Days, where the Relations of others ſurceaſe, and my *own* Experience may more fully direct *me*, the Solidity of Middle, and the Gravity of *old Age*. In which Paſſage of Time, as *ſhe* had a *Confluence* of all worldly Felicities, and Contentment, and as many Varieties as *Riches*, and Plenty were capable to produce for *her* Satisfaction, though little affected therewith, more than to diſpoſe them to the right Uſe, and *Glory* of him that gave them, where her *Will* and *Affection* were liberal *Diſpenſers*, ſo how many ſingular *Graces*, and perſpicuous *Virtues* appear'd in *her*. Surely, *he* that ſhall undertake to pick out the beſt *Ear* of an *Acre* of *Corn*, ſhall leave as good, if not better, behind him. And I ſhould give the *Lie* to this *worthy Lady*, in ſtriving to reduce them to a certain Number; they being like the Motions of the *celeſtial Orbs*, which never make an End, but begin again. And yet, as a Help to the *Reader*, and myſelf, I ſhall pick out ſome of the Choiceſt of *them*, there being many good Parts of a *Chriſtian*, and this *Lady* having them all.

Firſt, for *Humility*; *ſhe* was of no haughty, inſolent *Spirit*; but of a ſweet, affable Demeanour, and Diſpoſition, familiar with the Meaneſt; neither *Place*, nor *Birth*, ſo far exalted *her*, but that *ſhe* thought *herſelf* infinitely far more below *Chriſt*, than *ſhe* was above *others*.

She found the greateſt *Riches* to be the trueſt *Poverty*; and that to be nothing, was to be moſt; God always judging thoſe Things to be greateſt, which are moſt *gracious*.

She found *Truth*, the *Sun-ſhine* of all true Height, and Dignity which ſhould direct *her* thithet, to be no other than Humility, and a contemptible Opinion of *herſelf*, with *Abraham*, ſhe accounted *herſelf* but *Duſt*, and *Aſhes*; with *Jacob*, a ſinful *Worm*, and why? Becauſe *ſhe* had no more advanced the *Honour* of him, which endowed *her* with ſo much outward Reſpect, and Honour in the *World*. *She* thought *ſhe ſhould no* Way become pleaſing to God, before *ſhe* became vile, and diſpleaſing *to herſelf*.

And the *more to* manifeſt this excellent *Grace*, *ſhe* delighted *not* in the Exceſs of *Apparel, nor the Pomps* and *Riches of* the World; but made *thoſe Honours*, which God had beſtowed *on her*, Inſtruments *of Holineſs*; *her* Eyes being taken up with higher *Objects*, than theſe tranſitory Things, greatly admiring *thoſe* that admired *them*. For oh! how little a *Point* did *ſhe* ſee all the Greatneſs *of* this World *to* be! Which made *her* conſtantly, *to* take Survey of *her* daily Defects, Weakneſſes and Infirmities. And as *for* her known *Perfections*, *ſhe* ſought modeſtly *to cloud* and *obſcure* them: Remembring, that if any *one* thinks he *knows* any Thing, he *knows nothing* as he ought. By all which we find, that *ſhe* thirſted *more* after *Grace*, than *Greatneſs*, and *to* glorify the *Creator*, *more* than *to* Pride *herſelf* in the *Creature*. But I ſhall no longer ſtrive *to* exalt her in the Deſcription of this *Virtue*, whoſe conſtant *Practice* it was to abaſe *herſelf*; *Humility* thus in *Greatneſs*, being, as I may ſay, ſublime, and a *Virtue* worthy Admiration in *her*.

Look next on her *Affection to* God's *Saints*, eſpecially, the *Miniſters of Chriſt*, to whom *ſhe* was ever a Friend, honouring them for their Work's Sake; few that ever came to viſit her, which went away *empty-handed*; to them *ſhe* always afforded the higheſt Degree of her Affection; their Company *ſhe* ever loved, and they hers, not only in Regard of her great *Helps*, and Favours towards them, but, chiefly, by Reaſon of that *ſpiritual* Help and Refreſhment, which they might get, by converſing with her, in the choiceſt Paſſages of *Sanctification*.

Neither was *ſhe* only a *Friend* to them, but ſuch of their diſtreſſed *Widows*, as were left as *Objects* of her Affection, and Charity; having, as a laſting *Monument* of her Munificence, provided *Houſes* for ſome of them, with all neceſſary *Accommodations*, both for *Pleaſure* and *Benefit*; ſetling a conſtant *Maintenance* to that Purpoſe. [b]

Beſides all which, one Thing is very obſervable herein, that *ſhe* ordered the Building of theſe *Houſes* near *her own*; that ſo, as in *her Life-time ſhe* ſhewed the Way, in giving them many weekly additional *Helps*, thoſe that came after *her*, might do the ſame; making it, with *Job*, *her* Delight, thus to comfort the *Mourners*.

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[a] *London*.

[b] She founded, near the Town of *Newton-Buſhel*, a fair Building, containing very convenient Dwellings for four Miniſters Widows (if any ſhould come to be reduc'd to that Diſtreſs) each containing three Rooms, with a Garden-Plot belonging to each of them, and 5 *l. per Annum* for ever. See *Prince*'s Worthies.

And ſhould the *World* herein be ſilent, the bluſhing Stones would ſeem aſham'd of its Ingratitude, and each *Door*, and *Caſement* be a Mouth to ſpeak *her* Praiſe. Aſk the *Poor* alſo, who daily attended *her* Door in Flocks, who put off their *Hunger* with their *Rags* together? How often they came *naked*, and went away *cloath'd*? How often hath *her Charity* eaſed the Weary, ſtrengthened the Weak, and rejoiced the Sorrowful? So as I might ſay, *it was about her Bed, and about her Board, and in all her Paths.* We read of a great *Lady*[c] in this Land, *who* invented a *Rack* to torture *poor* People upon, which was not only us'd, but bore the Inventor's *Name*. But ſo far was *ſhe* from this *Pattern* of Cruelty, as that *ſhe* ſtudied all Ways of doing them Good, beſtowing much of her Time in Viſiting and Curing thoſe that were *Sick*, at her *own Charge*; not removing the Pains, and *Conſumption* of the Body into their *Purſe*; nor ſending them for *antiquating Drugs*; moſt of her Cures proceeding from *her* own *Store*, or the *Patient's* Garden; yea, giving Liberally to thoſe *ſhe* had cured.

And for ſuch, as were within the Compaſs of her *Knowledge*, for moſt of her *Enquiry* tended this Way, whom Shame would not ſuffer to make *known their* Wants, which, perchance, were greater than others. Oh! how careful was *ſhe* to ſend and provide for them! There being many *who* this Way alſo taſted of *her* liberal *Spirit*; yea, how many had periſhed if they had not been ſuſtained by *her*.

And ſeeing the *Fly of* Oſtentation, deſtroys the *Perfumes of our Charity*; *ſhe* ſtudied *Secrecy*, and avoided *Vain-glory* in the diſtributing thereof; well knowing, that what *Alms* is given by Sound of *Trumpet*, makes a great *Noiſe on* the Earth, but reaps little Fruit in *Heaven*. Neither was *her Bounty without Diſcretion*; *for*, though, with him *who* ſaid, he had rather give *to Ten* which did *not* Want, then *to* let paſs *one* that did, her Charity extended *to all*, *not knowing their* Hearts, yet *ſhe thought* it miſtaken, when it relieved *vain* and idle *People*, which, as a *worthy Writer*[d] *of* theſe Times *obſerves*, *are like dead Corps*, *only feeding the Vermine it breeds*; her Bounty, eſpecially, reflecting *on thoſe* that were *old*, and unable *to Work*, or *very young*, and ſo unfit for it; giving them all good Counſel, tending as well to the Health of *their Soul*, as the Nouriſhment of their *Body*. Herein alſo, *ſhe* imitated the Example *of our Saviour*, who cured the Diſeaſes of the *Body* and *Soul* together.

When *ſhe* either ſaw, or heard of any *Object* of Pity, which *ſhe* uſually did, if there were any within many Miles off her, *ſhe* relieved them with a Breaſt ſo full of Yearning, and Compunction, as that its hard to ſay, whether her Hand, or Heart contributed moſt to their Relief; for thoſe that ſaw her Carriage, and Earneſtneſs therein, might truly read, not only the Freeneſs of her Hands, but the Affection of her Mind.

Thus, with her ſweet *Box* of Ointment, *ſhe* daily anointed *her Saviour's* Head, giving what *ſhe* diſpoſed of, in his *Name*; and therefore no Doubt accepted from her; no Way thinking her Alms to be *Earnings*; but, acting Faith in the *Duty* without the leaſt Conceit of *Merit*, *ſhe* only endeavoured to ſee that inviſible God, in whom was all her *Riches*, through the Vail of the Creature, the *Alembick* through which her Charity was diſtill'd.

Her *Devotion*, in the next Place, was very obſervable, no more had *ſhe* now to do with the *Illuſions* of the World; *ſhe* was for *Heaven*, for Glory, and *the* Hopes of a joyful *Reſurrection*; not *one*, *who*, with a *Superbiency* of *Fancy*, upheld only a Profeſſion wherein there was nothing to be ſeen *but the Phantaſm* of Religion. No, her Work was, not on thoſe Needle-work *Flowers*, which were more for Show than for Smell; but as *ſhe* ſparkled unto *God*, in the bright Flame of *Devotion*, ſo was *ſhe* much in *Prayer*, which *ſhe* made the *Key* wherewith to open, and ſhut the Day; being the chief *Mark* whereby St. *Paul* was to be known, *Behold*, ſaith God, *he prays*.

And ſuch Time as *ſhe* allotted not to Prayer, Reading, holy Conferences, and the like, being as fervent in Spirit, as zealous in Meditation, *ſhe* conſcionably employed in the Works of her particular Calling; and what was that? Even, with the good *Woman* in the *Proverbs*, ſometimes to make *herſelf* Coverings of *Tapeſtry*, and Cloathing of *Silk* and Purple: To look well to the Ways of her *Houſhold*, and to cloath her *Family* in Scarlet; but eſpecially reaching out her Hand to the Needy, in making all Kind of *Garments* for them. So that whenſoever any came to viſit her, they ſhould find her like a Princeſs in the Midſt of her Maids of Honour, triumphing on the *Throne* of the Affections of ſuch as were about her; or rather, making her *Houſe*, wherein *ſhe* was the Heart, a *Conclave* for religious *Worſhip*; a gracious *Soul* conſecrating all Places into a *Chapel*.

She was no *twilight Saint*, nor Approver of thoſe, who, of late, give themſelves to too much ſtudying of *Notions*, and diſputing *Niceties*, in *Religion*.

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[c] Vide *Stow's* Chron. in the Reign of King *Edward* IV.

[d] *Fuller's* Holy Sta. Pag. 283.

A ſtrict Obſerver ſhe was of the *Lord's-Day*, and Times of Publick, as well as her own private *Faſts*, and Days of Humiliation, ſo far as her Health would permit, and her late ſickly Temper of Body give Leave; *her Example* alſo, being a great Encouragement to *her Houſhold* in their Family Duties, Morning and Evening, and ſuch other Times as Occaſion required. And however, her Soul were almoſt ſtifled, as oftentimes it was, with the Frequency of Viſits, and ſhe feared Courteſy might juſtle out Piety, yet would ſhe never crowd up her Devotions, to make Way for civil Entertainment; yet all this while, no way reſting in any of her Performances, for then ſhe thought ſhe ſhould ſit down ſhort of *Chriſt:* Nor placing Formality, though Decency, in any *Duty*. Well knowing, that if ſhe prayed at Midnight in her Bed, God would not ſay, I will hear thee To-morrow on thy Knees at thy Bed-ſide, or if ſhe prayed on her Knees in her Parlour, God would not ſay, I will hear thee on my own Day in the Church, being more careful of her Heart than of her Geſture; not caring ſo her Soul were *ſetled aright*; *yet* conforming her Hands, her Knees, *though* chiefly her *Heart*, *to the* Practice of *the* beſt *Patterns*, which ſhe imitated, as well in *their* Piety, as Poſtures.

She had ſtill, with thoſe *Women* the *Apoſtle* commends, a Church in her *Houſe*, her weekly *Temple* a conſecrated *Cloſet*. Oh, had you there ſeen her on her Knees, while her Eyes climbed Heaven, you might have beheld Clouds of *Sighs*, and Streams of *Tears*, which plentifully ſtream'd down at the Time of her penitential Hours. There would you have ſeen Humility in her Looks, yet Wreſtling and Earneſtneſs in her Devotion; as if ſhe would have reach'd Heaven with Violence; the Motion of her Piety, by Cuſtom now made natural, being *velocior in fine:* More powerful by Degrees; hourly breathing out moſt pious *Ejaculations*.

Neither did her conſtant Entertainment of ſuch Perſons of Quality as ſtill reſorted to her Houſe, or the Haſt of any intervening Buſineſs, which was ſufficiently tried, when the greateſt Perſonages made ſome Time of Reſidence there, divert her conſtant Hours of Prayer and Meditation. Yea, oftentimes hath ſhe been on her Knees in her Cloſet, when moſt have thought her in her Bed. How often alſo did ſhe meet God, when ſhe was in Private, and alone in the *Mount?* And yet ſhe thought him not in Corners, *Conventicles*, or *ſchiſmatical Meetings*, which ſhe thought to be quarr'd up with too much *Rubbiſh* and Naſtineſs; being loth to adventure *herſelf* in that *Bottom*, which is toſſed with every Wind of Doctrine, but rather grounded *herſelf* on the ſacred Truths of God's Word; not deſiring to move beyond thoſe fixed *Poles*, as having no otherwiſe learn'd *Chriſt*, than by giving an humble Submiſſion to his declared Will, without claiming too great an Acquaintance in God's *Secrets*, which to him is all one with the blindeſt *Ignorance*. And as concerning a *Form* of Prayer us'd in this *Lady's* Houſe, though there were of late ſome Exceptions taken againſt the Practice thereof; yet is it obſervable, that divers who had Diſaffection enough thereat, commonly kneeled down as Occaſion invited them to her Houſe.

But paſſing by thoſe conſtant Times ſet apart for *publick* Prayer, and *family* Duties; behold her yet further alone, in her ſeveral Hours Retirement, much Time being daily employed by her, in the Reading of good *Books*, eſpecially the *Bible*, and ſuch as tended to *Mortification*, wherein ſhe was ſo piouſly frequent, as that, as *Nazianzen* reports of his *Siſter*, even to threaten God with a holy Importunity, and pious Ardor, not letting him depart, until with *Jacob*, he had bleſſed, though lam'd her. And when ſhe had ended the Exerciſe of Prayer, whereby ſhe ſpake to God, ſhe deſired ſtill to talk, and accompany with him by Reading, and *religious Conferences*. And this Courſe ſhe practiſed, the better to avoid ſuch ſad Thoughts and *Temptations* as *Satan* might caſt in her Way; being by this Means, according to the Saying of that famous *Roman*, *never leſs alone, then when ſhe was alone.*[e]

Gracious was ſhe alſo in Diſcourſe; not too free nor over-reſerv'd; obſerving a Mediocrity in her Words. Oh, the Abundance of *Grace* which was powred out from her Lips! None ever going away uninſtructed, unſatisfied, or ſome Way bettered by her. Her *Gravity*, which by one is call'd the *Ballaſt* of the *Soul*, that keeps the Mind ſtedfaſt, made her Speech, not to be over-much, well knowing, *that in the Multitude of Words there wanted not Sin.* Oh, the Sweetneſs of the perfum'd Breath of this *Saint!* Who ſpake and ſtudied the *Theſſalonian* Language, *tending to Edification*, to direct, quicken, and comfort thoſe that heard her, many whereof were not a little warmed, at the ſpiritual Fire of her Diſcourſe; ſetting forth the Goodneſs of God towards her, whoſe Words were ſo ſolid and adviſ'd, ſeaſoned with the Salt of a heavenly Tongue, according to the *Apoſtle's* Direction, as that there ſeldom dropp'd any Thing from her Lips, but ſeem'd to flow from the clear Spring of a ſanctified Heart.

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[e] Scip. in Cicer. Offic.

She was, as I may ſay, a ſpeaking judicious *Oracle*, few Words coming from her without their Weight; and as ſhe avoided it herſelf, ſo ſhe hated it in others, her very Preſence affrighting the *Swearer* into Silence; and greatly reforming the *Lives* of others, with the Clearneſs of her own Speech, being no Way more *gracious*, and affable, than her Perſon was comely and winning. Nor was *Sincerity*, the leaſt *Link* which made up the *Chain* of her *Graces*; being a Virtue ſo much commended by the *Apoſtle*.

In Matters of *Religion*, loving Clearneſs of Spirit, ſhe could not double, or comply, while many wreſted and ſprain'd *their Soul* with ſhort Turning, running from one *Extream* to another. What her Conſcience was, upon good Grounds, perſwaded of, ſhe ſtill followed in Singleneſs of Heart; Envy itſelf not being able to put her amongſt the *Spots* of the Times, as not being touched with any Sin, that ever I could hear, wherein the troubleſome Times in which ſhe lived, were deeply criminal. Neither was ſhe leſs reſolute, than ſtable, in the *Fundamentals* of Religion, the *Axel-tree* about which ſhe held and ſtood unmovable, while too many were toſſed up and down, on the floating Sea of *Novelties* and *Opinion*.

O the Holineſs of her Life! O the Painfulneſs of her Practice! How full of mortified Thoughts? How frequent in heavenly Meditations? So patient, ſo conſtant in religious *Duties*, and ſo inflam'd with *Zeal*, as that ſhe turn'd all *Objects* into Fewel to feed it, carrying a crucified Heart towards all *that the* World calls Contentment, having a holy Emulation towards Heaven, not only hearkning to the interiour Admonitions of God, and her Conſcience, and the exterior Advice and Directions of his Miniſters, but putting them in Execution; and, with the bleſſed *Virgin*, kept all thoſe Sayings in her Heart.

Briefly, ſhe hated *Neutrality* in Matters of God's Worſhip, and would not make new *Friends* by changing *her old Religion*, deſiring to ſerve but one Maſter, who ſhe knew was beſt able to preſerve her; and, having firſt choſen *her Stand* on the faireſt Ground, it being Good to lay a ſure Foundation in our Mind, ſhe ſtill kept *her Station* in a fixed Poſture, without traverſing up and down in the *By-paths* of thoſe, who rent the Seamleſs *Coat* of our Saviour, with their many Diviſions. And, though all Sorts had the Liberty to reſort to her, yet ſhe warily avoided *Superſtition* on the one Side, and *Faction* on the other. And however, willing rather to endanger her own Safety, than betray God's Cauſe; yet was ſhe not ſo far made up of one entire Bone, without Joints, but that, in Matters meerly indifferent, ſhe ſtood not ſo ſtrong, as in thoſe of abſolute Neceſſity.

As for her conſtant Table, and *Hoſpitality*, which extended to her own Family, to Strangers, and the *Poor*, it is ſo plainly manifeſted to all about her, as needs no large Deſcription: And I ſhould be like that Sluggard, who reported it for News, *that the Sun was riſen at Noon-day*. The Affections of moſt Country People, are much enlivened by the Fire of a good Kitchen, and he is accounted Real with the World, whoſe ſpread Table, with this *Lady's*, witneſſeth his Affection, whoſe *Alms-deeds* are the Pawns of his Love, and the Seals of true Friendſhip. They love neither Cringes, nor Congies, nor ſuch Diſcourſes as only fill the Ear, but their great Friend is a great *Houſekeeper*; one who with *Job*, eateth not his Morſels alone, but, with *Abraham*, invites Strangers, and, like *good Nehemiah*, prepareth Sheep and Oxen, as well as other Varieties, for them; the Beams of her Liberality having this Way of Influence upon every Branch, and Leaf, of thoſe that were near her.

Some, indeed, are Prodigal enough other Ways, but how little do their Neighbours taſt of their Delicacies, *Chriſt's* Members looking lank. But it was very obſervable in her, at the Time of relieving them, that ſhe would ſtill be an Eye-witneſs *herſelf*, looking out at her Window, leſt through the Servants Neglect, ſome might go away unſatisfied. Such and the like Paſſages of unuſual Freeneſs, not only caught the Peoples Eyes, making her an *Object* for Admirers, but made their Tongues the Meſſengers of their Hearts, by continual praiſing her.

Neither may I omit the mention of her peaceable Diſpoſition, as being not the leaſt Jewel in the *Diadem of her Virtues*. For, of ſo compoſed a Spirit, and heavenly Temper was ſhe, as if ſhe made it a great Part of her Study, directing all her Actions by a *Goſpel Rule*, *to* live peaceably with all Men.

For *Meekneſs* alſo, which ſeem'd the *Attire*, and Ornament of her Soul, ſhe was a moſt eminent *Pattern*; being the moſt commendable therein, in reſpect of the great Difficulties ſhe met with in her Affections, her Conſtitution of Body ſometimes inclining her to Paſſion, whereof ſhe *often complained*. Yet the Glory, and Beauty, of *this Virtue*, ſo far *out-ſhone* all that did *oppoſe it*, as made her to be as much admired. as belov'd by all that knew her; neither *Paſſion, nor* Pride being *ſo* far Predominant, as *to* make her *loſe* any *of* that Fulneſs of Value, or Reſpect due to *her* Merit. Great alſo was *her* Forwardneſs in *Suffering*, not valuing the higheſt Damage, rather than blemiſh *her Obedience and Loyalty*, to the preſent *Power*; and when any croſs or ill Tidings came athwart *her*, ſhe made Miſery itſelf amiable, *by her pious, and patient Behaviour*.

Obſerve further, *her Freeneſs* from *Oppreſſion* and unjuſt Dealing, not adventuring the State of *her Soul*, in the litigious Title of any unlawful Difference, or ill Example; none either of Tenants, or Neighbours, being able to ſay, that they were ever unjuſtly vexed, with *Suits* in *Law*, or *that ſhe* was ever a Brier, or Thorn, in the Sides of thoſe whoſe Eſtates, or Purſes, were too weak to contend for their Right; and, though a great *Pillar in her Country, yet* over-bore none with the Weight *of her Power*. Neither were the richeſt Ornaments of *her Honour*, ſtain'd with the *ſtamel Dye* of cruel Oppreſſion. *She never* liked *any* Thing that came Home with the *Tears* of the wronged, above all Things hating *Ahab*'s Evidence; neither would *ſhe have the Curſes* of the Multitude to follow *her*.

It is mention'd of a great *Perſonage* [f] in this Nation, that when *he was* carried to be buried, no Man could demand the leaſt Debt, or Reſtitution for any Injury, due unto him. And the like could *ſhe* ſay, with good *Samuel*, whoſe Oxe, or Aſſe, have I taken? Whom have I defrauded? Whom have I oppreſſed? No, never would *ſhe ſuffer* thoſe *ſhe* employed, to purſue *Intereſts, or Deſigns*, upon any griping Terms; but thought it an Act too baſe for a *divine Soul*, thus to attempt Creature Contentment. And ſo far was *ſhe* from wronging a Man, and *his Heritage*, as that many Times *ſhe rather* ſuffered *herſelf to* be damaged in *her Eſtate*, than trouble thoſe who had wronged *her*. And this was the more commendable in *her*, becauſe living in a froward *Age*, and Times wholly ſet upon wrangling. And it was *her Comfort*, when any retorted *to her*, that ſhe made *Beggars by her Charity*, that *ſhe never* made *any by Oppreſſion*.

And who ſaw *not her Hate of* Covetouſneſs? The Riches *of her Bounty* being known to all about *her*, not ſuffering *her Eyes*, by a retrograde Motion, to be always poring on the Earth, and the conceited *Treaſures* thereof; no, *ſhe looked* upon the Goods of this World as muddy *Channels* to quench her Thirſt, in Reſpect of that *chryſtal Fountain* from whence they flowed; conceiving them, though wholeſome Phyſick, yet wrapt up in poiſoned Papers, and *therefore* us'd as much Caution as Forecaſt, in the right ordering of them.

And ſo mounted was *ſhe* on *heavenly Meditation*, as that, from that high Pitch ſurveying *earthly Things*, the great Diſtance made them appear unto her, as a little Point ſcarce ſeen, and leſs to be regarded. And however, careful, and *provident* in the managing thereof; yet *ſhe diſdained* all avaricious Courſes, ſeeking more after the common *Good*, than her own *Profit*. For when *ſhe* received the Incomes of *her* Eſtate, *ſhe* thought *herſelf* burthened therewith, until *ſhe* had lightned *her* Store through a right diſpoſing thereof; there being few but had ſuck'd in ſome of the pleaſant Streams of her Beneficence; whereby *ſhe* went more comfortably on *her* Way to Heaven; like that *Hermit* in the Story, who thank'd him, that he had robbed him of his Proviſion; becauſe it help'd him the ſooner to his Journey's End. And as it is reported of *Crates, that he threw all his Gold into the River, that he might the better ſtudy Philoſophy*; ſo *ſhe* ſtudied nothing ſo much as *Jeſus Chriſt*, in the ordering of *her* Eſtate. O how *ſhe* made it *her Practice* to improve all *her Honours and Riches* to God's Glory! Thus as *her Goodneſs* ſanctified *her* Greatneſs, ſo *her* Greatneſs ſupported *her Goodneſs*.

Neither gave *ſhe* the meaneſt of *her Flock*, or that which coſt *her* nothing, but always employed the firſt Crop, the upper Ground whereon *ſhe* ſtood, whereby to give God the more Glory, not being of the *Babiloniſh* Retinue, who, when they had ſeen the Treaſures of *Hezekiah*, ſet their Heart upon them, but reſerved *her chief Affections* only for thoſe Treaſures which never fade.

And further, to make *her* Life more comfortable, *ſhe* endeavoured to diſcharge that Place, and Calling, to which God had called *her, in Truth*, and Faithfulneſs, and, imitating the Motion of ſuperior Bodies, in what excellent Order, and Perfection did *ſhe* move? What a conſtant Courſe did *ſhe* keep in *her own Sphere*, as being unwilling to imbroil *herſelf* in Things below? And whenſoever any *Exhalation* ſtarted-up, either of Paſſion, or Infirmity, *though they might* blaze a *little, yet did they ſoon* extinguiſh not keeping their *Station* long.

How did *ſhe* labour alſo to live much in a little Time, being diligent in ſerving *her* Generation, and living to God. She conſumed no Part *of her precious* Time in needleſs Vanities, and Contrivances; but, having her Garments no Way defiled with the ſowre Breath of *the World's Diſcords*, was far from *thoſe Womens Pride*, which the *Prophet* mentions, and which *he ſoon* after calls the *Filthineſs of the Daughters of* Sion.

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[f] Duke of *Norfolk*. Vide *Weaver*'s Fun. Mon. Pag. 839.

Neither did the Greatneſs *of her Place* any Way leſſen *her Piety*; *or her Honour*, ſo far obſcure the *ſhining of her Virtues*, as that the meaneſt *in her Family* wanted a free Acceſs to make known their Complaints, being unwilling to endanger the Loſs of that Stock of Love, *treaſured up in the Peoples Hearts*, to maintain the Shadow *of her Greatneſs*. And, as *one ſpecial Duty*, towards the Diſcharge *of her Place*, *ſhe* was very *Exemplary in her Converſation*, *like a Sea-mark*, *ſtuck all over with Lights*, her *inoffenſive Carriage*, wounded *the Conſcience of thoſe*, who liv'd not anſwerable to the Rules *ſhe held forth*.

Very careful, and *pious*, *ſhe* was *in her family Duties*. She was uſually *primum vivens*, *& ultimum moriens*: The firſt up, and the laſt in Bed; if not *in her* Perſon, yet *in her* Providence, in over-ſeeing *the Works of her Servants*; and taking Care *for the orderly Government of her Houſhold*, which was very great. And much troubled ſhe was, when any Thing went therein amiſs, no Way willing *that her Servants Relations to her*, *ſhould be their Innocence to bear them out in any unlawful Action*.

I ſhall forbear to mention, how ſparing ſhe was in unneceſſary *correcting*, being no Way *a Slave to her own Paſſion*. Nor how careful ſhe was of *her Servants* in Health, and Sickneſs, *eſpecially towards the Salvation of their Souls*. Neither would ſhe throw away thoſe dry *Bones*, out of which ſhe had ſuck'd the *Marrow*; nothing but *Death* being able to part her and her Servants; her *Houſe alſo being an Hoſpital to any that had ſuffered in her Service*.

And that ſhe thought the keeping of a *good Conſcience*, would be another Means to add to a *religious Profeſſion, and a holy Life*, appears by the Tenderneſs of it, *though for the greateſt Advantage*. She well knew, *that God had imprinted a Conſcience within her*, which would one Day favour, or fly in her Face. We have a Voice, indeed, within us, but, *how little do we care to examine it*; but rather ſeek all Means to talk, to jeſt, and to ſleep it away; while *ſhe was ſo watchful*, ſo *fearful to do ill*, as that, with holy *Job*, ſhe feared all her *Works*, and was ſuſpicious of her beſt *Performances*; nay, ſhe ſorrowed more for the *Defects of her* Prayers, than many others did for *their Sins*. And not only *her Words*, and *Actions*, but her indifferent *Thoughts*, her leaſt Imperfections, yea, her very *Dreams*, were thought worthy by her to be placed amongſt Things fit to be repented of. I ſin, ſaid ſhe, *in my Righteouſneſs*, I ſin, *in my beſt Duties*, often queſtioning, not only the Imperfections *of her Virtues*, but her *good Deeds*, being not *only eminent in Faith*, and Judgment, *the weightier Matters of the Law*, but could not think it ſafe to leave the leaſt *Duty* undone, *even the Tything of Mint and Cummin*.

From this holy Fear, proceeded the many *Doubtings*, which often made her to diſpute very ſharply againſt herſelf, leſt *the Mote of Sin* might in Time come to be a *Beam in her Eye*. And this Suſpiciouſneſs of herſelf, kept her ſo low, *yet with ſo much Activeneſs*, as that Pride could not enter, *nor Sloth take hold upon her*; always ſtriving, *to make her Calling and Election ſure*. And ſurely, thoſe *Anxieties of Spirit*, and *holy Fears of diſpleaſing God in the leaſt Things*, are ſtrong Arguments of her fervent Love towards him. She took the Reſolution of a *Queen* we read [g] of, to prefer *Religion before Life*, and a *good Conſcience* before the Aſſurance of the greateſt *Honours*; ſhe *thought nothing* anſwerable to a religious, and *conſcionable Walking* with her God; *yet not* proudly *looking into divine Things*, *with the Eye of* Reaſon, but *humbly beholding them with the Eye of Faith*.

As for her *Recreations*, her greateſt outward Delight was in her Garden; where ſtill ſhe was the beſt *Plant*, *the Root of Faith growing in her*, *Grace and Flowers making a good Mixture*; and it was a dry *Flower*, indeed, out of which ſhe did not *ſuck ſome Honey*, tending to the *Benefit*, and Advantage of her *Soul*. Each fading *Bloſſom*, and drooping Head, ſhewed her how quickly *all outward Glory was ended*; and whenſoever the World *afforded us fine Ware*, it either pinched *it in the Meaſure*, *or Continuance*; her beſt Diamonds were not *without ſome Flaws*, and its *ſweeteſt Pleaſures* of ſufficient Power, to ſowre all the reſt *of our ſeeming Contentment*; yea, whoſe *faireſt Beauty* would prove but deformed, and, *as the Sun*, prodigious, without *the Beams* of a ſanctified Uſe.

Nor made ſhe uſe of any of her Flowers *to pleaſe her Senſes*, further than to quicken her *Meditation*; and therefore planted, not only one *Napel* [h] in the *Midſt of her Garden*, but many in her Thoughts. She *thought it too little* to make one Monument, or to have but one *Death's-head* in the midſt of *her various* Delights; but, *like certain Creatures*, *ſacred to the* Ægyptians, [i] ſhe thus died Piece-meal, and was often buried before her Death: Abating the *vain Thoughts of the World*, with the continual Meditation of her Mortality;

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[g] Vide *Simons's* Eccleſiaſt. Hiſt.

[h] A Flower which reſembles a Death's-head.

[i] *Cenocephales.*

the Smell of the freſh Earth; *which by ſome is held ſo wholeſome for the Body*, being no ſooner trodden on by her, *but made a Cordial for her Soul.*

Thus, ſo great was *the Harmony*, and *Concordance between her Soul*, and *religious Duties*, as that, ſhe ſpent little of the Time, *as of her Youth*, ſo of her following Years, in what the World accounts to be Happineſs, or in decking *herſelf* with the outward *Ornaments* thereof, as being no Way affected with the Vanities of fooliſh Faſhions, and wanton *Dreſſes*. *God's* Word was the *Looking-glaſs*, by which *ſhe* compos'd *her* whole Carriage; which *ſhe* found to be ſufficiently clear in all Things neceſſary to Salvation; and no leſs ſpacious to preſent *her the Spots of her Soul*, than of Power to ſmooth the Wrinkles thereof, and mend the Faults it diſcovers; and likewiſe of ſo long a Continuance, as no Way ſubject to breaking, except *God's* Laws are neglected, and then it hath Power to break *them* that break *it*.

What ſhall I ſay further of *her*? *She* was a *Confluence* of all *Perfections*; a high *Proſpect* of Virtue; the great *Prop of her Country*; and not only excellent in the *Duties of Mortification*, but enlivened with the moſt quickning Powers of God's holy *Spirit*. And, as it was a Paſſage which came from an able *Pen*, [k] that to write a *Holy State* without a *virtuous Lady*, were to paint out a *Year* without a *Spring*; ſo truly, ſhould I write any Thing which relates to Good, and not give this *Lady* her Part, I ſhould much wrong *her*, whoſe whole aim was, as I may ſay, to *allegorize* all earthly Vanities into heavenly *Truths*. Inſomuch, as that I may well ſay, *her* Life was wholly *angelical*; a ſpeaking well of God; admiring his Mercy; praiſing his Goodneſs; and exalting his free Grace. Nay, there is in the whole Courſe thereof a Glory, a Majeſty, a Depth, a Myſtery, no Way to be fathomed by ſo weak a *Hand* as now endeavours to repreſent it, it being a Life's, not a Day's Practice. For as *her* Parts were great, *her* Opportunities many, and *her Talents* of Time and Eſtate, more than ordinary, ſo were they eſpecially imployed, towards the Welfare of her *Soul*, and the ſetting forth of God's Glory.

And this Courſe *ſhe* continued, not only in the Time of her *Huſband*, who plentifully allowed her all Furtherances thereto; and had for many Years before ſhown *her* the Way, ſpending ſuch Time as might be diſpenſed with, from the Employment of his *Place*, and Service of his *Country*, as in the *Duties of Religion*, ſo, in the well ordering of *œconomical* Affairs, but likewiſe in the Time of *her Widowhood*, when *ſhe* began to draw towards the *End* of her Chriſtian *Race*; ſpending *her* Time for many Years, like St. *Paul's Matron*, a Scripture *Veſtal*, a godly *Lucrece*, to all Thoughts of a ſecond Match, which were ſo cold, and *icy* towards any new Engagement, as that they ſeemed to make Love to Snow, that courted *her*, ſeeing *ſhe* never thought more to find any real Comfort from any earthly *Eſpouſals*.

And therefore, *ſhe* reſolved to have no other *Head* but *Chriſt*, doubting leſt to engage *herſelf* further to the *World*, were to diſplace thoſe Delights *ſhe* had in *him*, who had promiſed to be a *Huſband* [l] to defend *her* againſt all *Actions* commenced againſt *her*, by Satan, her own Conſcience, or any other.

But I come now to the *laſt Stage*, the *Death*, of this *Saint*; which, no Doubt, was precious in the Sight of God, and ſhall it not be ſo in *Mens*? Shall *we* make that Death *wretched* which he makes *bleſſed*? No, ſurely if *Heaven* aſk the *Banes*, let not *Earth* deny them; *ſhe* being now glorified with *her* God, who, by ſo many *Graces*, was long juſtified before Men, there being many *Qualities*, as *in her Life*, ſo, in her *Death*, very conſpicuous, and obſervable.

As firſt, a right Conformity to the Will of *God*, for the Manner, Hour, and Circumſtances thereof. Next, the Withdrawment of her *Affections* from a baſe World, reading conſtant *Lectures* to *herſelf* of her own Mortality, and the uniting of *herſelf* to God, in the Practice of holy *Duties*.

But becauſe we need, with *Philip* of *Macedon*, to be ſtill minded with his Saying, *Remember O Chriſtian that thou art but a Man!* I ſhall advert ſeveral Things very remarkable in this *Lady*, which made *her* Bed ſeem ſo ſoft in the Time of her *Sickneſs*, whereby Death became the more Welcome to *her*, and will greatly conduce towards a comfortable Paſſage out of this Life.

In the firſt Place, *She* ſpent the Time of *her* Health well, laying up *Tears*, and *Prayers*, beforehand, and deſiring God to teach her to number her Days aright. This made Death the leſs bitter to her, who knew how to make the World her Servant, and would not court, and wait, upon a Vanity, which would weary her in ſerving it, but never ſatisfy the Expectation of thoſe that purſue it.

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[k] *Fuller's* Holy Stat. *Lib.* 4. *Pag.* 309.

[l] Mr. *Dike* on John iii. 29.

Next, *ſhe* got Acquaintance with Death, and became familiar with it, taking Notice of all its Approaches, by conſidering the Diſſolution *of* others; *ſhe* knew it was never Good *to* defer Reparation until the Furniture *of our* worldly Lodgings grew rotten, the Foundation ſhakes under *our* Feet, and the whole *Structure* ready *to* fall *about our* Ears; *ſhe* ſaw the Shadow ſtealing *on* her Dial.

And *however ſome obſerve*, that it is not Death, but the *Opinion of it*, which makes it ſo terrible, and *every one conſiders it according to the Diſpoſition of his own Spirit*, yet *ſhe* ſtill repreſented *it* aright unto her *own Soul*; *often* conſidering *that* there was ſcarce any Thing but had kill'd ſome Body; a Hair, a Feather, nay, *our* beſt Antidotes, have done it, and *our choiceſt* Cordials *prov'd deadly poiſon*. She conſidered, *not only the* Nature, but the Manner of it; that we might as well die *of Joy*, as Sorrow, and be taken hence in the Midſt of our Pleaſures, as our greateſt Pains. Ah! how many *poor Souls* want *that* Acquaintance with Death, which *ſhe* had! And may well cry out in their dying Breath, *Animula! Quo vadis!* Whither art thou *going poor Soul?* For when *ſhe* ſaw any *Object* of this Nature, alas! ſaid *ſhe*, Who can chuſe but weep over ſuch ſad Souls, whoſe Bodies are ſo near their *Graves*, and their Souls no Ways provided for.

How much Ground alſo did *ſhe* get of her Enemies, the World, the Fleſh, and the Devil, by every Fit of Sickneſs it pleaſed God to lay upon *her!* Surely, a Soul is never more fit to be a Houſe for God, than when, with this *Lady*, ſhe raiſeth up the Greatneſs of her Courage, the Body being caſt down with Sickneſs. With the Apoſtle, *ſhe* thus died daily, with him *ſhe* prayed continually; nay, with him, *ſhe* was inſtant in Prayer, by which Means, the Sight of Death, was neither ſtrange, nor terrible to her when it came, having ſo often, formerly, beheld it in her ſerious Meditation, and having, as it were, *her Grave* in her Houſe, her *Coffin* lying by her many Years before *ſhe* died, as if all the Days of her Pilgrimage here, *ſhe* ſtudied to wait when her *Change* ſhould come.

But to draw nearer the Time of her *End*. Oh what pious Thoughts did *ſhe* ſend as *Harbingers* to Heaven, of whoſe eternal Happineſs *her* Soul ſaw a *Glimpſe* through the Chinks of a Sickneſs broken Body? How did *ſhe* quicken her *Pace*, like Rivers drawing near the Sea, as *ſhe* ſaw Death making towards her? How admirable were thoſe Paſſages, and with what Vigour of Spirit poured forth, on *her* laſt Bed? Like a paſſionate *Pilgrim* longing to ſet Foot *on her own Country*. How patiently alſo did ſhe endure thoſe bitter *Conflicts of* approaching Death, expreſſing a lively Confidence ſhe had of that myſtical *Union* with her Saviour, and earneſtly aſpiring at the Fruition *of thoſe Joys*, whereof *ſhe* had here gotten an Engagement by Faith? *She* knew Death was but the Body's Seeds-time, and that ſhe had long been a plentiful Sower; and therefore her Soul had nothing now to do but to expect the *Crowning-day*, the *Funeral* not only of her Body, but of all her *Sins* and *Sorrows* being at Hand.

And ſo ſubmiſſive was *ſhe* to the Will of God, as if with that good Father, who upon the Emperor's Sentence of Death, cried out, *God be ever praiſed in vouchſafing to deliver him from the Fetters of his Body*, ſhe had ſaid, *Amen* to her own Death; in Aſſurance of receiving everlaſting Life, by the free Mercy, and Grace of him who took her hence; or, with *Hilarion, So many Years have I ſerved my God, and ſhall I now be afraid to go to him? She* well knew that Chriſt had conquered Death for *her*, and to that End, took our Fleſh upon him, that, through Death, he might deſtroy him that had the Power of Death, even the *Devil*, and deliver them who, through the Fear of Death, were all their Life long ſubject to Bondage, ſo as Death, which imbitters the Comforts of this Life to the Wicked, was to her not only ſweet but welcome.

When any ſeem'd to comfort *her* with the Hopes of Life, *I care not*, ſaid ſhe, *ſo God be glorified in my Body, whether it be by Life or Death; I am ready to do the Will of* God; for, to *me* to *live is Chriſt, and* to *die is gain!* I go but for a Time the Way of all the Earth, and to the Houſe appointed for all the Living. And who knows, if I ſhould deſire further Length of Days, I ſhould not deprive *myſelf* of what is neceſſary to my Salvation.

Admirable, indeed, *ſhe* was in the Contempt of Death! How often, with St. *Paul*, did ſhe deſire to be diſſolved? *When ſhall I be free* from *this* Body of *Sin? When ſhall I appear* before *my* God? Full weary ſhe was of that Country, where the Earth ſeems as *Quickſilver*, and ſteals away under our Feet, when we tread on it, and where to gather one Roſebud, we meet with a thouſand Thorns.

I deny not, but that moſt Men, naturally, fly Death, but God's Servants ſtand ſtill, with this *Lady*, to meet it, and who, as it were, called Death unto *her*. She forgot not that ſhe was in the Arms of Life; and therefore nothing could diſmay, or affright *her*, who, with the Apoſtle, accounted not *herſelf* dear unto *herſelf*, in what Condition ſoever, ſo as ſhe might finiſh *her* Courſe with Joy, and be made inſtrumental towards the ſetting forth of his Glory.

Nor was *ſhe* known to expreſs the leaſt murmuring or diſcontented Paſſage to any that were about her, *or came to viſit her*, in the Time of her *Sickneſs*. No diſtracted *Geſture* could be read in her Countenance; not ſo much as one diſtempered Word, or repining Breath, paſt between her and Death. For though *ſhe* were ready to be *offered*, and had been many Years taking her Journey towards Heaven, yet was *ſhe* no Way tired with the Length thereof, but well contented, *the true Temper of a Chriſtian in dying*, to hang longer, as it were, on the *Croſs* of this World, ſo as, at laſt, ſhe might depart, not to *herſelf*, but, to the *Lord*; as if *ſhe* had ſaid, *I am a Veſſel of his own making, if he pleaſe to unmake me, why ſhould I complain? Or if to make me new again, and render me Happy, being here but miſerable, why ſhould I be troubled? If he pleaſe to have me live, it pleaſeth me, but if to die, I ſtill refer myſelf to his holy Will. If he viſit me with Sickneſs, be it ſo, if he ſend me Health, I am content, or if Death, I am prepar'd*; in every Moment, crying out, with St. *Paul*, *Lord! What wilt thou have me to do? My Heart is ready, my God! My Heart is prepared! It is the Lord, let him do what ſeems Good in his Eyes! Either to let me ſerve him longer in this Houſe of Clay, or to ſing his Praiſes eternally in the Court of Heaven.*

Neither truſted *ſhe* in the *Phyſician*, but in God, for her Health. This was the Fault of *Aſa*, who felt the Smart of it. But ſhe, having ſhewed her Diſeaſe to God, her faithful *Phyſician*, forbare to preſcribe him *Remedies*, which ſhe ſaid, was far better left to his *Providence*, than committed to her *Will*; no Way complaining, in the greateſt Heat of her Diſtempers, for Want of Remedy, but referr'd all to the Maſter of Life, and Death; aſſuring herſelf, that he who in her Life-time had beſtowed his Benefits on her with ſuch Bounty and Freeneſs, had not only the Care, but the Wiſdom to chuſe what was then moſt fit for her. But when any ſpiritual *Phyſician*, that Interpreter One of a Thouſand, as *Job* calls him, came to viſit her, Oh! What Comfort have I heard her expreſs to have received in his Company.

And as it was worthily obſerv'd by the Reverend Dr. *Peterſon*,[m] Dean of *Exeter*, notwithſtanding her Height of *Grace*, and known Perfections, how would ſhe be ever complaining of her own Unworthineſs, and how little *ſhe* had deſerved at the Hands of God? Which made her ſo often in her Sickneſs to cry out, *None but Chriſt! None but Chriſt!* As if, no Way reſting in the beſt of her Performances, ſhe wholly deſired God to melt away in the Flame of his Love; and that ſhe had reſolved with *herſelf* to know nothing but him, and to ſay with *Ignatius*,[n] *My Love is crucified! Why ſhould I ſtay behind?* Of whom alſo it is reported, that he had the Name of JESUS ſo often in his Mouth, as that, when he died, the CHARACTER thereof, was engraven in his Heart. The Truth of which, though I will not affirm, as being too fabulous, yet reſt aſſured, that none was more dear in the Thoughts of this *pious Lady*, than her *bleſſed Saviour*. Ah! *Chriſt*, *Chriſt*, was alone the excelling one with her! He was the Roſe of *Sharon*, with whom, and his poor *Members*, ſhe had ſo long convers'd in the World, and now, though ſhe changed her *Place*, ſhe well knew ſhe ſhould not her *Company*. She only reſted from her *Labours*, while her Works follow her, from the Labours of her particular Calling, and Relation; from the Troubles of the World, and Vexations of the Fleſh; and from the Labours of Sin, Afflictions, Deſertions, and thoſe ſtrong Temptations, which ſo often attended her. Yea, ſo infinitely ſatisfied did *ſhe* ſeem to be, with the heavenly *Manna* of her Saviour's Preſence, as that, by her meek, and quiet Deportment in all the Time of her Sickneſs, ſhe ſeem'd not ſo much as to let an Eye to role, or a Thought to ſtray back again, to the *Ægypt* of this World. Nay, I may go further in her Behalf, as it was ſaid of one being about to die, *that if all the Honours, Pleaſures, and Contentments were at one Hand, he would ſcorn them all, and embrace a willing Surrender of his Soul*; ſo I cannot be ſo defective in my Charity, but to conclude the ſame of her, who had brought her Heart to the like Frame; having in all her Life-time, made God the *End, and Scope*, of all her *Actions*.

For ſome few Years before her Death, *ſhe* was viſited with very dangerous *Fits* of Sickneſs, perchance once, or twice in a Year, wherein *ſhe* ſeemed for a long Time together, to be deprived, not only of her Senſes, but of Life itſelf. This, Queſtionleſs, drew her on the more, to the Meditation of her *End*. And as the Body began to diſtaſt all worldly Pleaſures, ſo her *Soul* inclined, with a greater Diſpoſition, to reliſh the Joys of Heaven. This alſo was a great Help, ſeeing Health ſeldom makes Men *Saints*, which quickned her in running the laſt Ground of her Chriſtian *Race* with ſo much Speed, and with a moſt diligent Endeavour, more than ever, to conform that ſmall remaining Part of her Time, growing now near her Journey's End, exactly and wholly to the Will of God, in Piety, and Holineſs, making good Uſe of that ſhort Time left her to make up that Account for another World.

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[m] In her Funeral Sermon.

[n] Ignatii Epiſt. ad Romanos.

And as in Health, and the Strength of Youth, you ſaw her to contemn thoſe periſhing Pleaſures, pulling of the *Vizard* of thoſe deceiving *Beauties*, by weighing all humane Accidents in the Ballance of *Eternity*, ſo now *ſhe* raiſed her Thoughts a Step higher, above all that is earthly, ſhaking off her ſinful Fetters, and every Day bidding Farewel to thoſe poor Cottages of earthly Delights, the which, what Way ſoever turning, ſeem'd parting, vaniſhing, and ready, notwithſtanding their greateſt Pride and Glory, to leave, and fail her in a Moment.

Neither have we Cauſe to wonder at the Tedioufneſs of her *Sickneſs*, the Delay of God's Favours being not always a Refuſal, who often defers his *Cure* to raiſe from *Death*; yea, often, as we ſee in *Lazarus*, ſuffers his Children to fall into violent Sickneſſes, to teach them, that the Bodies of his Servants are not free from Infirmities, and that thoſe who are moſt *Pious*, and *Exemplary* in their Lives, ſhould, through his Strength and their own *Patience*, ſhow ſomething remarkable in their Sickneſs, and Death; and ſo at laſt, ſeeing it better for this *Lady* to be in the Body for a Time, which therefore ſeem'd no Way grievous unto her, upon the earneſt Requeſt, no Doubt, of many who would want her, and of whom I may ſay, as St. *Ambroſe* told St. *Auſtin*'s Mother, who ſadly lamented the Condition of her *Son*, that it was impoſſible one of ſo many Prayers ſhould miſcarry, God almoſt miraculouſly recovered her from thoſe violent Fits.

But what followed her Recovery? She knew that God would have us to acknowledge his *Benefits*, by the future Faithfulneſs of *our* Services. And therefore, no ſooner was ſhe cured, but, with *Peter*'s Mother-in-Law, *ſhe* preſently ſerved her *Phyſician*; no ſooner was ſhe on her Feet, but ſhe employed all thoſe Limbs her Saviour had cur'd, to prepare Proviſions to refreſh *him*, in his *Saints*. She endeavoured alſo to *redeem*, and conſecrate it to more holy, and ſanctified Uſes. She prepared herſelf for *Duties* more ſolemnly than formerly. She reflected the more on her own Vileneſs, and the Puniſhment ſhe had deſerved, repreſenting her God as a moſt ſevere Judge, yet a merciful Father, in delivering her when ſhe was ſo near the Jaws of Death. We find *Lazarus*, being raiſed from his Grave, continually to converſe with JESUS, and, the better to preſerve that Life which ſhe had newly received, ſhe ties herſelf continually to the Fountain thereof. And, as *Martha* ſerved the Author of her Brother's Life, ſo this *Lady*, even while her Body carried all the *Symptoms* of Death, had no ſooner gotten a little Health, but up to *Mount Tabor*, her Cloſet, ſhe goes, returneth her hearty Thanks, converſeth in *Prayer* with her Saviour, poureth forth her *Soul*, in fervent Sighs, unto him, renues her Spirit by Grace and Repentance; and all to the better Advancement of God's Glory.

And thus, as ſhe loſt Ground in the Strength of her Body, ſhe ſtill gained it in the Force and Vigour of her *Soul*; ſtrengthning her Reſolutions more, and more, towards the End of her Life. Not like thoſe, who, in the Heat of *Sickneſs*, promiſed much, but being once recovered, perform nothing. But thankful ſhe was, when the *Tempeſt* was paſt, as well as patiently devout, when it was upon her; being unwilling that the Windineſs of her Piety, ſhould prove only a Blaſt, and turn into the *Hurricane* of more bluſtering Sin, and Offences. And, as God commands us, ſhe took not only ſpecial Notice of all Accidents which happened unto her, but was exceeding quick in the Apprehenſion of God's wonderful Diſpenſations in the Time of her Sickneſs, and *Deſertion*, as ſhe drawed nearer the Stake of her Death, which made her Sufferings the more glorious.

But I cannot omit one Thing, as very remarkable at her Death, and Oh! Behold Mercy in Judgment! That however it pleaſed God to ſuffer *Satan*, in her Life-time, ſo often, and ſtrongly to perplex her with moſt violent Temptations, which ſhe much feared would increaſe upon her in her *Death-bed*, yet ſuch was his infinite Love, and Mercy towards her, as that in all the Time of her *Sickneſs*, God remembring whereof ſhe was made, and conſidering that ſhe was but *Duſt*, ſo far chained him up, as not to lay on her the leaſt Diſturbance, or Diſquietment of Spirit. But ſuch Tranquility of Mind ſhe then had, and ſo exhilerated was her Heart, through God's inward Comfort, and working, that however wounded before, even almoſt to Deſpair, with the Guilt *of her Sins*, ſhe felt a marvellous ſtrengthning and Quietneſs within her, *inſomuch*, that *thoſe Bones*, *formerly* bruiſed, they leap'd *for Joy*, being as *one* that ſeem'd rather *to* be riſen *from the Death of Sin*, *or ſome* deadly Danger, than as *one* paſſing *out of the World* by the Pains thereof.

Such was the *Change of God's Hand upon her*; who oftentimes deals *otherwiſe* with his *Servants*, and ſeemingly leaves his *Saints*, when they are about to leave the World, plunging them, on their *Death-beds*, into deep *Temptations*; yea, caſting their *Soul down to Hell*, [o] that they may the better *rebound to Heaven*. Sure this was a great Mercy; that *God*, *who* as *one* well *obſerves*, makes many of his Saints *to live upon ſhort Commons* in their Life-time, *ſhould*, in the hard *Work of* Dying, give this *Lady* a Sight *of* Heaven, and *more than ordinary* Strength *towards her long Journey*; as he did *to Iſaac*, when he went *to Gerar*, and *to Jacob* going down into *Egypt*.

Her *Memory alſo* laſted to the very laſt; wherein *the Goodneſs of God* was likewiſe expreſs'd, ſince Diſeaſes, like mercileſs *Thieves*, *rob*, and deprive many *thereof*, *who not only* in their Life-time have been ſaid *to forget their own* Names, but at their Death, when they have moſt Need of all their *Senſes*, *to* fall *into great Outragiouſneſs*, and blaſpheming the Name *of God*.

As her Sickneſs encreaſed, beſides the *Diſeaſes of* Old-age, Death's Harbinger, ſhe lay languiſhing *ſome* Time, without any Certainty *to thoſe about* her, until *almoſt* the laſt, whether ſhe were then about to put off the *Clothes of her Mortality*; though with *good Ezechias*, ſhe had ſet her Houſe in Order, and with the *Apoſtle*, long before, thought meet to put them in Remembrance *of her Departure*; knowing that ſhortly ſhe was *to go out of this Tabernacle of Clay*. She was not like *thoſe*, who would willingly, in Death, carry the World with them on their Shoulders; or like ſome envious *Artizans*, who had rather their Skill ſhould die with them, than that any ſhould be the better for it; no, but having taken Care for her Soul by unfeigned Repentance, ſhe ordered her Goods and Eſtate as was *thought convenient* by her, and ſuch Perſons, as *ſhe conceived fit*, by a diſcreet Direction, to take Advice of, and ſee it executed.

When any gave her *Hopes of Life*, *how little* did it *rejoice her*; neither did *the Fear of that*, than which *nothing is more* certain, or uncertain, and with which *ſhe had often before* grapled, ſeem any Way *to grieve*, *or trouble her*; but rather, however ſtill reſigning herſelf *to glorify God in the one*, *or the other*, ſhe made it a Refreſhment *to her Soul*, *to* think *that the* Time was at Hand, wherein ſhe was to be unclothed, *that* ſhe might be *clothed upon*, with *that Robe of Glory*, which is *now on* her Back, and the never fading *Crown of* Happineſs, which is *now on* her Head.

As her *Speech* began to fail *her*, ſo long as Nature was pleas'd to *fan* a little Breath into *her Noſtrils*, ſhe ſpake with her Heart; her Prayers were turn'd into inward *Soliloquies* betwixt God and her Soul, which yet wanted not outward Expreſſions by Sighs, Tears, lifting up of Hands, and Eyes, whereby, triumphing even in Death, ſhe recommended herſelf to him, who was *the beſt* Interpreter of *the* Heart; and as it is reported of *Moſes*, *that* God *gently drew out* his Breath, ſo did he, as it were, even *take the Lady* by the Hand, and lead her *into that ſacred Urn*, where her *Aſhes* are preſerv'd, until *her Soul* be again re-united unto *them*.

Thus fell *that Saint* of God, as having a Spirit *too* full of *Splendor*, to be long obſcur'd in a Cloud of Fleſh; like a *Tree*, *that* was many Years growing, and had long flouriſhed by the Water-ſide, refreſhing many under *the Branches thereof*. And though like *the Swan*, who if we will believe *Solinus*, [p] lives ever ſorrowfully, and only ſings *at the* Time of her Death, ſhe was much afflicted in her Life, yet without the leaſt Diſturbance in her Soul, her inward Strength increaſing as her outward decayed, with *that* white-aged *Swan*, holy *Simeon*, *ſhe* ſweetly welcomed *her* approaching Death, ſung her *nunc dimittis*, and caſt *Anchor*, from a ſtormy World, on the Shore of Heaven.

Died on the 18*th of* April, *in the Year of our Lord*, 1652.

[o] *Collings*'s Cordial, Part 1. Page 219.

[p] *Solin.* de Mirab. Mundi.

The CHARACTER *of the Rev^{d} Mr.* WILLIAM MOORE, *Fellow of* Gonville *and* Caius-College *in* Cambridge; *and Keeper of the Univerſity-Library there, by the Rev^{d}* THO. SMITH, *B. D. of* Chriſt-College, *and Mr.* Moore*'s Succeſſor.* *

REVEREND and BELOVED;

BE pleaſed to ſuffer *me*, who never yet commended *any* Man out of the Pulpit, to ſay a little of this *excellent Perſon* Mr. *William Moore*, newly interred here *before*[a] us, under that very *Stone* whereon he was wont to kneel down in Prayers to Almighty God.

He was a Perſon, who had that of *Solomon* continually before his Eyes, *Whatever Good thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither thou goeſt:*[b] Or rather, he had the Life of the Bleſſed Jeſus in his daily Meditation and Practice. You can ſcarce Name the *Good* or Piece of *Knowledge* or *Wiſdom*, wherein he was not eminent: One of the ableſt that ever I met with, not only in the knotty Pieces of Divinity, *Caſes of Conſcience*, and *Chronology*, and all ingenuous Sciences, eſpecially *Hiſtory*, and all Kind of *Antiquity*, which, if any Thing, muſt bring the Men of this Age to their Wits again, when all is done; but alſo in *Anatomy*, *Phyſick*, *Mathematicks*, and the like. Thoſe who are the moſt Eminent for all *theſe* now in *England*, being of his Education.

But above all, I muſt admire his Piety to God, ſignified in every Particular that I could obſerve. And I think I had more the Happineſs of his Company, and ſo greater Opportunities to note his Behaviour, of late Years, than any here preſent, except his own Family, having *been* with him almoſt *every* Day for *theſe ſeven Years* laſt paſt. Cardinal *Bellarmin*, in his ſecond Book of *Dying-well*, and eighth Chapter, is ſo ingenuous, as to blame thoſe *Romaniſts*, who begin with their Sacraments, when they have done with their Phyſick, and ſaith, that *'tis a very dangerous Cuſtom, though it is ſeldom otherwiſe, that Men ſend not for the* Prieſt, *till the* Phyſician *hath given them over.*[c] This our Friend, quite contrary to them, and ſuch as *Aſa*, ſought to the Lord *firſt*, and then to the *Phyſician*. To the Lord, and that after a ſtrict Examination of his Soul, in thoſe two main Parts of Divine Worſhip, *Prayer* and the *Holy Euchariſt*. No ſooner had the Diſeaſe ſeized upon him in an extraordinary Manner, but ſtraight he ſpoke of the ſixth Chapter of St. *John*'s Goſpel, and told me, and divers others, that he was of his good Friend Mr. *Herbert Thorndikes* Mind concerning that Chapter, *viz.* That it muſt needs be a Prediction of the Holy Euchariſt: Which the *firſt Nicene Council* thought the *moſt neceſſary* Viaticum; and after them, the whole Chriſtian World, not excluding *Calvin*, *Zanchy*, and others of the Reformed, till ſome late Noveliſts aroſe: Who would perſwade us that Chriſt had *no* true Church upon Earth before theſe Times. And he received the Body and Blood of our Saviour with Expreſſions of as much outward Reverence as ever I beheld, which ſeveral here preſent can Witneſs, and Doubtleſs, his external Deportment was but a neceſſary Conſequence of his *inward Devotion*. Which alſo appeared by his Zeal and Frequency in *Prayer* to Almighty God: Not omitting to humble himſelf through every Day of his Life, even when he was not able to go, but crept and was led to it: Not omitting the very laſt Day of his Pilgrimage, when he could not without Help move his Foot over the Threſhold.

As he teſtified his Reverence to God in *Doing*, ſo in *Suffering*. Though his Sickneſs was very painful, cauſed by an Ulcer in his Bladder, yet whoever heard him complain in that or any other Trouble? All that I heard of it from his Mouth, was this; when one told him, that he could not but be in great Pain, he anſwered, *My Saviour was in far greater Pain for me.* In his Sickneſs, he ſpent the moſt of his Time in Reading and meditating on the Paſſion of Chriſt, deſiring to throw Aſide other Learning, and to know nothing elſe but Jeſus Chriſt and him Crucified: And *this* Knowledge was his Ballaſt, kept him ſteady and couragious; for he never abhorred any Thing more than the Humours of this Age, *Simulation* and *Diſſimulation*; ſo that if ever any Man had a Window in his Heart, that all the World might know his moſt *ſecret Thoughts*, Mr. *Moore* had. In theſe changing Times, wherein Men Pride themſelves, *in a Religion that alters as oft as the* Moon, *or take up with the* Year *at moſt*, [d] and then perſecute their Neighbours for not being as very *Protei* as themſelves, who dare Whiſper that Mr. *Moore* was not conſtant to that Religion, which upon a ſtrict, rational Examination, he took up in his younger Days? Sticking cloſe to that Faith, into which he was baptized, *the true*, *ancient*, *catholick*, *and apoſtolick Church of* England, whoſe Doctrine is contained in the *thirty-nine Articles*, *the Book of Homilies*, *and our LITURGY*, [e] which he look'd upon as the only probable Medium to reunite the ſhatter'd Pieces of decaying *Chriſtendom*. In this Religion he lived, and in this he died; commending his Soul, *in my Hearing*, to God, with a loud Voice, in thoſe our Prayers, which *Eraſmus*, [f] and *Gilbertus Cognatus* [g] ſay, *do ſavour of an apoſtolical Spirit*; and while both his Hands and Eyes were lifted up to Heaven, his Soul peaceably departed. Thus *died* Mr. *Moore*, as *David*, *in a good old Age*, Threeſcore and Ten; full of Days, I will not ſay Riches and Honour, but full of that which *David* ſaith, is far beyond them, *Peace of Conſcience*, *and Joy in the Holy Ghoſt*.

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* From the Life and Death of Mr. *William Moore*, as it was delivered in a Sermon preached at his Funeral-Solemnity, *April* 24, 1659, in St. *Mary*'s Church in *Cambridge*; publiſh'd by *Charles Bertie*, of the *Middle-Temple*, with a Dedication to Dr. *Charles Scarborough*, and the reſt of Mr. *Moore*'s Pupils; and printed by *John Field*, Printer to that Univerſity, in 1660, in *Octavo*.

[a] Not in *Caius* College, as he deſired, becauſe Mr. *Dell* would not ſuffer him to be buried by the *Liturgy*, which was his *laſt* Requeſt.

[b] Eccleſs ix. 10.

[c] Sacramentum conferretur ægrotis quando periculoſe ægrotare incipiunt.

Shall I tell you how he added to his true Faith *Virtue?* [h] As that Word ſignifies *Courage* and Conſtancy in Well-doing, and conforming our Actions to the Rule which our Conſciences approve. He would oft ſay, " *That if Men would generally take Courage, and ſhew themſelves bare-faced, without Maſk or Vizard, and profeſs what they do indeed believe; it were the only Way to ſecure themſelves and all others, and make thoſe Few that be factiouſly bent, unable to hurt them; but that fooliſh Fear hath always betrayed, and brought Evil upon Men, from the Time of the* Gnoſticks *till now.* "

To this *Virtue* he added *Patience*, an admirable Submiſſion to all Manner of Superiours, though perverſe; a moſt meek and quiet Spirit under what Governours, eccleſiaſtical or civil ſoever. Which I note the rather, becauſe I ſee ſome Men write large *Books*, and many *Diſputations*, to prove that the Members of the old *Engliſh* Church are not to be ſuffered in any civil Society: Which Books and Diſputations, are, in my Opinion, far better confuted by ſuch Lives as Mr. *Moore*'s, than by Volumes.

And to Patience how did he add *brotherly Kindneſs!* A true *Samaritan*. Every Man was his Neighbour; loving to *all*, I cannot ſay to his *Enemies*, becauſe I never heard he had any, for he walk'd ſo far from Offence toward God and Man, that he attracted the Love or *Wonder* rather, even of the Froward. And though in theſe unhappy Times Difference in *Religion*, as 'tis the Nature of it, hath cauſed a vaſt Difference in moſt Mens *Affections*, yet I cannot hear of any one Man, that ſpoke one ſingle Word againſt Mr. *Moore*; nor do I remember, that I have heard him ſpeak Ill of any one Man or Woman; but I have heard him in General blame the Men of this Age for pulling down——— and looking into other Mens Faults more than their own. He would ſay, that he had oft heard an apt Proverb, *After a good Dinner*, *let us ſit down and BACKBITE our Neighbours:* The Diſcourſe of moſt Men now-a-days being nothing elſe. And I confeſs, I have ſeen him very oft, both in Sickneſs and Health, upon the Mention of *Schiſm*, *Hereſy*, or *Sacriledge*, ſhake his Head, and profeſs *that he* would not have had the leaſt Finger in the Ruin of *the Church of* England for a Million.

But let us *go to the College*. Aſk *thoſe who* were *his* Contemporaries in *Gonville* and *Caius*, concerning him, and *you* ſhall hear them, beſides all this, Wonder at his Contentedneſs, his Joy in the moſt private Condition, the moſt mean and toilſome Employment, from firſt to laſt. *Though he had* as many fair Opportunities for Preferment offered him as any Man, yet *he* ſlighted *them all*, trampling *this* World under *his Feet:* Saying, *That ſince he was but a* Paſſenger *here*, *it was a Folly not to behave himſelf as a Traveller in an Inn*; *a Madneſs to ſet his Mind on ſuch Things as there is no Uſe of at his Journey's End*; adding, *that God ſent no Man hither to get Money*.

His Contemporaries will tell you, how far he was from diſturbing the Peace of the Society wherein he lived, from Beginning or fomenting any Faction or Sedition in the Houſe.

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[d] In menſtrua fide & anniverſaria. *Tertul.*

[e] He was the laſt who read it in *Caius* College Chapel.

[f] De modo orandi. Edit. *Maire*, P. 115.

[g] Precum, P. 302. Fol.

[h] 2 Pet i. 5.

That he never *aſked any Fellow for his Vote*, nor politickly, as the Cuſtom is, enquired before-hand what other Men would do in any Election, nor ſpoke *one Word for* any Pupil *of his own, either to get* a Scholarſhip, or Fellowſhip, and yet *even lately he had* five or ſix *Senior Fellwos* at once in *Caius* College, his own Pupils; but he went on his own *Road, choſe that* Man *whom he in his Soul thought* fitteſt for the Place, fall *how it would*; and *ſo his Vote oft ſtood alone*, doing no Man any Good. And though ſome laughed at his *Singularity, he had his Reward within and above, which told* him, that a Time would come e'er long, when it would be declared by ſtrange Effects, *that Wealth was never the greateſt Happineſs, nor worldly Policy the beſt Counſellor*; that *to lie and forſwear for a good Cauſe was no Piety, and to do Wickedneſs for the Glory of God was ill-worſhipping him.* In a Word, that there would come, as ſure as that God is true, a Day of *Viſitation*; when we ſhall all be judged not by the flexible Rules of our Factions or Intereſts, but by the ſtraight Regularities of the Word of God, by the Rule of St. *Paul*, and Juſtice and Charity, by the Laws of the Nation and our local Statutes.

And thus he brought up his Pupils, not chooſing the *Richeſt*, ſuch as be ordinarily the *Tulips* of the Univerſity, ſtay a while, only to ſhow themſelves and ſee Faſhions; but ſuch as were of the choiceſt Parts, though never ſo Poor, and ſuch as he thought he was likely to do moſt Good upon: With whom he took more Pains uſually in one Day, than many do in a Month, knowing, that doing Good to them, he did Good not only to ſingle Perſons, but ſometimes to whole Families, whole Pariſhes, whole Counties; and he made it his Buſineſs to principle them in true Religion as well as Learning. And now here be pleaſed to behold and admire the ſtrange Bleſſing of God upon his Precepts and Example; though I know many Scores of his Pupils, ſome in this, and ſome in other Nations, yet I never knew any who continued not firm to thoſe good Principles which his Tutor *Moore*, inſtilled into him; notwithſtanding all the Temptations of *Schiſm* and *Hereſy*, on the Right, and on the Left, both from *Rome* and *Amſterdam*, except only one.

I ſhould tranſgreſs the Bounds, though not of your Patience, yet I am ſure of the Time, if I ſhould tell you now of his *Alms*, which are almoſt incredible. *Where is the poor Man from whom he turned his Face?* Or, *Where the poor Pupil that ever he turned from the College for Lack of Money?* And yet what *Alms* he gave, was in the moſt *private* Manner he could deviſe. How Communicative was he? How ready to lend any Thing he had, *even the choiceſt of his Books or Manuſcripts*, to any Man in Town or Country, that would make good Uſe of them.

I muſt not ſtand to tell you what Pains he took to collect our *Univerſity Statutes*, now ſcattered in many ſcarce legible Manuſcripts, into one Body: *How he was chearful without Lightneſs; grave and ſerious without Diſtruſt; ſorrowful for nothing but Sin; delighting in nothing but doing Good:* And by that ye may trace his Footſteps wherever he went. 'Tis well known, that he was, through his whole Life, a diligent Collector, and Tranſcriber of the choiceſt Manuſcripts which he could poſſibly Purchaſe by Love or Money. All theſe he gave to *Caius* College.

While he was in the Univerſity-Library, *How diligent he was for the Publick Good, from Firſt to Laſt? What incredible Pains he took there for you?* And for how trifling a Recompence, ye all ſufficiently know. And when the Sharpneſs of his Diſeaſe, would not ſuffer him to frequent that Place, he delivered to me *a Catalogue* of all the Manuſcripts in that Library, except the *Oriental*, writ every Word with his own Hand.

But my Strength faileth, and will not ſuffer me to tell you half the excellent Things I have heard from him, ſeen by him: His Modeſty, *(he could ſcarce moderate an Act without Bluſhing, even when his Almond-tree did flouriſh:)* his Temperance and Sobriety in Diet and Apparel, abating all Superfluities, and even robbing himſelf to beſtow upon the Poor, remembring the cauſal Particle *for*; *for I was hungred and ye gave me Meat, for I was naked and ye clothed me:* [i] His Retiredneſs, his Contentedneſs, his Humility---you ſee I can but name them; nor ſhall I need, when they are known to moſt of you, as well as to myſelf: Eſpecially to that *numerous Company of his Pupils*, who had the Happineſs of the Queen of *Sheba*, to be perpetually *at the Elbow of our Solomon.*

Ye who lamented him to his Grave, give me Leave to ſpeak to every one of you, dear Friends, particularly, as methought I heard him on his Death-bed, in the Words of the dying *Roman*; *'Tis not the Part of a Friend, to bewail a dead Friend, with vain Lamentation, but to remember what he adviſed, and to perform what he commanded.* [k] There is not *one of you, who* had any Relation to him, that were in the ſad Condition with moſt other Gentlemen, *whoſe Follies are termed Wiſdom, who* are applauded when they talk vainly, and are let alone when they do ſhameful Things: No, every Mother's Child of you, was as ſure *to meet with his Portion of ſage and ſober Counſel, as of his Diet.* And, in your Hearing, he oft lamented the Miſery of our *Engliſh* Gentry, who are commonly brought up to nothing but *Hawks* and *Hounds*, and know not how to beſtow their Time in a *rainy* Day, and in the Midſt of all their *Plenty*, are in *Want* of Friends, *neceſſary Reproof, and moſt loving Admonition.*

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[i] Mat. xxv. 35.

[k] Non eſt amici defunctum vano ejulatu deflere, ſed quæ voluerit meminiſſe, quæ mandaverit exequi.

And now, when the Preacher hath done, all the Uſe that moſt Men make of ſuch Diſcourſes as theſe, or indeed of any Sermons, is, *to paſs a Cenſure.* I doubt not, but ſome of you will ſay, I have *ſpoke too much*, others, that *I have ſaid too* little of him, *de quo præſtat nihil quam pauca dicere.* And for the *firſt*, I confeſs, I am ſo far of my Reverend Friend Dr. *Jeremy Taylor*'s Mind, as to be *no Friend* to Funeral Sermons: But I know Mr. *Moore* was ſuch a Perſon, that if the Dr. himſelf was in my Stead this Day, he would ſay far more of him than I have done: That he was a Man of whom though I had ſaid nothing, and though he have no Tomb-ſtone here before you, yet he cannot want a Monument, or a Remembrance, while *Caius* College ſtands, while we have an *Univerſity*, or *Publick-Library*, of which we never *before* had ſuch a *Cuſtos*, and I believe *hereafter* never ſhall.

Died in April 1659; *and buried the 24th of the ſame Month, in* St. *Mary's Church in* Cambridge.

The CHARACTER *of the* R^{t} *Hon*^{ble} HUGH EARL *of* MOUNT-ALEXANDER, † *by* GEORGE RUST, *D. D. and Dean of* Connor. *

DIODORUS *Siculus* tells us in *his Hiſtory*, That it was a *Cuſtom among* the *Egyptians*, that when a great *Perſon died*, before the Funeral Rites were *performed*, the *Prieſt*, in a general Aſſembly of the People, gave a ſummary *Account of his Life and Actions*, and weighed his *good and evil Deeds* in an equal Ballance; and if *the Number of his Vices* were greateſt, he then was *not allowed the Honour of Burial*; but if *his Virtues exceeded*, no Circumſtance was omitted, that might *endear his Memory, and report his Praiſes.*

We are little concern'd in the Frailties and Imperfection of the deceaſed; whatever they were, we hope God hath caſt them behind him, into the Depth of the Sea, never to riſe to his Condemnation; and it becomes us to throw a Veil upon them, and bury them in an eternal Silence; but what *was in him Noble, and Virtuous,* it concerns us *to remember*, becauſe we are *concern'd to imitate it.*

He was *of noble Extraction*, and *of noble Accompliſhments*, his Family receiv'd in him a new Addition of Title, but *in his Name and* Memory, *a greater Encreaſe* of real Honour: He had *a great Wit*, and a *large Underſtanding*, a deep Inſight into *Men and Things*, yet was not converſant in the little *Arts of Craft and Subtilty*, that ſly *and ſneaking Principle*, the Refuge of Guilt and Weakneſs, that puts on Vizors and Diſguiſes, and acts under Ground, and in the Dark, and practices ſuch Ways of Circumvention, and unhandſome Artifices of Deceit, as are altogether abhorrent from that *Candor and Sincerity*, that becomes the Breaſts of *all great and noble Perſonages.* His *excellent Wit* was grac'd with a *rare Temper*, and *Sweetneſs of Humour, which* is the great Thing that renders Converſation pleaſant and agreeable. His Friends and Dependants, and all that knew him, *are ſo many Witneſſes of the Generoſity and Largeneſs of his Heart*, a God-like Property, which makes great Men Gods upon Earth: Like the Sun, *he diſpers'd his Rays freely, and they were not a Few that liv'd warmly and comfortably under his Influence.*

He was of ſuch honourable *Principles*, and had ſo much of *Bravery and Gallantry* in his Diſpoſition, *that he* could not be tempted to any *Thing that* was baſe *or unworthy*, or perſwade himſelf to ſerve his own Ends by *another's Ruin*; and no Deſign pleas'd him, *that* tended *to his* Neighbour's Prejudice; not like thoſe aſpiring *Lucifers, that think* any Means is lawful, if *the* End be Power and Greatneſs.

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† Lord Viſcount *Montgomery* of *Ards*, &c.

* From the Sermon preached at *New-Town*, *Oct.* 29, 1663; dedicated to the Right Honourable *Katherine* Counteſs of *Mount-Alexander*; and printed in *Dublin*, 1664, in *Quarto*.

He enter'd early upon *the* Stage of Action, and great Employment. He no ſooner writ Man, than he was a Soldier, a Commander, a General: The very Commiſſion for ſo concerning a Truſt, is an ample Teſtimony of *his Valour*, *Wiſdom and Faithfulneſs*; *which he* verified afterward by *his honourable Diſcharge of it:* But the great Proof he made, was in the Year 1649, when Loyalty was become a Crime, becauſe unproſperous; and Succeſs had adopted Treaſon and Rebellion into the Family of Virtue and Religion.

When one brave King was made a Martyr, and another a Confeſſor; when by the Guilt and Avarice, Cruelty and Ambition, of a prevailing Faction in *England*, Allegiance and Fidelity to our Sovereign was enacted Treaſon; and by the Zeal of the Kirk of *Scotland*, in Effect *voted Hereſy*, and a Sin deſerving an *Anathema*; when our King was an Exile in a *ſtrange Country*, and all his Forces by Sea and Land, *in the Power of his Enemies*; when by a faithful Adherence to the *Royal Intereſt*, no other Reward could be expected, but *that of a good Conſcience*, and a Senſe *of doing worthily*; when the Affairs of his Majeſty were in theſe evil Circumſtances, then did this loyal Subject, to the apparent Hazard *of his Life and Fortunes*, eſpouſe this Quarrel.

At his firſt declaring *of his Purpoſes*, he met with Perſecution at Home, and the *Preſbytery* denounce Judgment againſt him, for joining with Malignants that blaſphemed the *Covenant*; and receiving his Commands from my Lord of *Ormond*, who was Guilty of ſo great a Crime, as to be an avouched Maintainer of Prelacy, and retain'd the *old Engliſh Liturgy in his publick Devotions*.

I need not tell you, the Conſequence *of this Engagement:* He ſtuck cloſe to his Loyalty, and the Intereſt of his Prince, to the Loſs of *his Eſtate*, and Exile *of his Perſon*, and Danger of *his Life*; and his Majeſty, after his happy Reſtauration, conſidered *his Services*, and *his Sufferings*, and rewarded them with an honourable Employment in the *Iriſh* Army, beſides many other Teſtimonies of his Favour. I ſhould injure his Memory, if I ſhould let paſs in Silence, *his Zeal and cordial Affection for the Church of* England, which was a Pledge of the Ingenuity *of his Spirit*, and Greatneſs *of his Judgment*, that *his Reaſon* ſhould prevail above the Prejudice *of his Education*.

To conclude, If there be any Credit to be given to real Demonſtrations, or general *Fame*, or the particular Knowledge of them that were about him, and converſ'd moſt with him: He was a *Perſon* that rarely well diſcharg'd himſelf in all his *Relations*; a loyal Subject to his Prince, a *dutiful Son to the Church*, a worthy Patriot to his *Country*; a tender and affectionate *Huſband* to his *excellent Ladies*, real and faithful to *his Friend*; merciful and compaſſionate towards *his Tenants*, free and charitable to *the Poor*, courteous and obliging to *all*; in a Word, juſt and righteous, noble and honourable in all his Actions.

If after all, any ſhall tell me, that he was a Man and lapſible, and ſubject to the Inadvertencies and Weakneſſes of humane Nature. I anſwer ſhortly, I have not yet ſaid he *was a God*; but where we carp at his Deficiencies, let us be ſure not to fail ourſelves, but practice the Severity and Exactneſs of a Chriſtian Life, that we may all come to partake of that bleſſed Life and Immortality, which Chriſt hath brought to Light through the Goſpel.

Died in October 1663; *and buried the 29th of the ſame Month, at* New-Town *in* Ireland.

The CHARACTER *of the* R^{t} *Worſhipful the* LADY CECILIA PEYTON, † *by the* Rev^{d} *Mr.* GEORGE EVES, *Rector of* Hartley *in* Kent. *

NOW that my Work ſhould ſeem to be in a Manner over and done, I have my hardeſt Taſk yet to perform; namely, to give you *a Relation of the Life and Death of this excellent Lady*; of whom, I confeſs, there is much to be ſaid; but I ſhall ſay but little, in Compariſon, becauſe I am afraid, my Paſſion will render me uncomely in the Delivery of it.

Firſt then, if I had Time, I might ſhew you all along, *from Point to Point*, how her *Health* and her *Sickneſs*, with both which I have good Reaſon to be well acquainted, were but a practical *Comment upon this Text* [a] which out *of the Abundance of her Heart*, ſhe deſired might be the Subject of this her Funeral Sermon. With what great *Humility*, and invincible Patience, *ſhe bare the Indignation of the Lord*, both in the Troubles of her Health, and in the Pains of her ſo long and tedious Sickneſs, taking all as from his Hand; ſhe hath here many Witneſſes. And that ſhe thus bare it, upon the Account of her having *ſinned againſt him*, I am a ſecret Witneſs, of the many deep *Humiliations*, and *Self-abhorrencies*, and *Self-condemnations*, that I have ſeveral Times heard fall from her Tongue, *and the Rivers of Tears that I have ſeen run down her Eyes.* Deſiring, like *Daniel*, [b] in his Confeſſion, to juſtify God, and take to herſelf Shame and Confuſion of Face. And truly, in that high Degree, that ſhe told me, foraſmuch as concerned herſelf, ſhe did not Care though the whole World were privy to all that ever ſhe had done amiſs, ſo little did ſhe value the Bubble of humane Popularity. This was her Patience, and this was her Humility; thus, *to humble herſelf under the mighty Hand of God, that he might exalt her in due Time.* [c]

And now for her Faith, it was no whit inferior. As ſhe wanted not Enemies, ſome temporal, but more ſpiritual, and with whom chiefly ſhe conteſted; ſo *ſhe committed herſelf to God, to plead her Cauſe, and execute Judgment for her.* And through his Mercy, ſhe lived to ſee him vindicating her, and preſerving her and hers, from thoſe Miſchiefs which malicious Men had been long contriving, and at laſt to ſee them catched in their own Trap. But that wherein God eſpecially anſwered her Faith, and wherein ſhe chiefly joyed, was her Conqueſt over her ghoſtly Enemies, *Sin and Death, the Devil and Hell*, over whom I heard her triumph, but a few Days before her End, in thoſe Words of St. *Paul, O Death where is thy Sting! O Grave where is thy Victory! The Sting of Death is ſin, and the Strength of Sin is the Law. But Thanks be unto God, which giveth us the Victory, through our Lord Jeſus Chriſt.* [d] And that ſhe had overcome the World, take but this Evidence; ſhe told us, that while her dear Huſband was in Trouble, God was pleaſed to let her live, according to her Deſire and Prayer, that ſhe might be in ſome Meaſure ſerviceable and aſſiſtant to him. But now that all was like to be ſettled in Peace, and he was returned again to a quiet Enjoyment of his Honour and Eſtate, ſhe thanked God, that he was taking her away from the Vanities of it. What could have been ſpoken more emphatically, to ſhew that *the World was crucified unto her, and ſhe unto the World.* [e]

But notwithſtanding all this, it is not to be denied, but that ſhe had ſome Clouds of Fear and Doubting, which did not a little darken her Comfort for a while; and therefore ſhe would be often complaining of the Drineſs and Barrenneſs of her Heart, and the Coldneſs *of her Affections*, and of the *Weakneſs and Want and Deadneſs of her Faith.* Much lamenting that ſhe could find no more Aſſurance of God's Favour, and of *her own Salvation and Intereſt in Chriſt.* But God, who is never wanting to thoſe that ſeek him, and delight themſelves in him, and Hunger and Thirſt after his Righteouſneſs, at length gave her her Heart's Deſire, and her own Tongue confeſſed and uttered what her Soul had ſo earneſtly longed for.

Touching her *Extraction, Birth and Parentage*, I ſhall need to ſay nothing, being ſo well known by divers of you, to be *ancient and worthy*. Only this is not to be omitted, that ſhe *was the Daughter of a religious both Father and Mother*, whoſe Life ſhe deſired to imitate, and whoſe Death I have often heard her deſire to die. And that ſhe might have the better Opportunity to attain the End, ſhe had an *eſpecial Kindneſs for the Miniſters of the Goſpel*, and delighted much to converſe with them; and was ſeveral Times at the Charges of maintaining one in her own Family.

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† Wife of Sir *Thomas Peyton*, Bart. of *Knowlton* in *Kent*, deſcended from the *Peytons* of *Iſelham* in *Cambridgeſhire*

* From the Sermon preached *Oct.* 30, 1661, in the Pariſh-Church of *Southfleet* in *Kent*; dedicated to Sir *Thomas Peyton*, and printed in the ſame Year at *London*, in *Quarto*.

[a] Micah vii. 9. [b] Dan. ix. 7 [c] 1 Pet. v. 6. [d] 1 Cor. xv. 55. 56. 57. [e] Gall vi. 14.

But *though they had an eſpecial Place in her Affection*, yet generally ſhe had a great Reſpect for *all good Chriſtians*, of what Rank or Degree ſoever, being full of Civility to her Equals, and full *of Courteſy and Bounty* towards her Inferiors, and a *hearty Lover* of all whom ſhe did believe to be the *Children of God*. Which hath made me ſometime upon Occaſion, when ſhe would be doubting of her Salvation and Intereſt in Chriſt, to uſe St. *John*'s Argument to her, *that ſhe was paſſed from Death to Life, becauſe ſhe loved the Brethren.* And indeed, God had compleatly fitted her for an exemplary *Inſtrument of doing Good*, having made her Partner of a plentiful Eſtate, and given her a willing Mind, and compaſſionate Affections, and a very good Underſtanding, to know where, and when, and what was to be done. Inſomuch, that to many *ſick People*, *eſpecially* thoſe of *the* poorer Sort, ſhe was not only a Friend to *viſit and relieve them*, but a Phyſician and Apothecary alſo, giving them Counſel and Phyſick both. The Truth is, her Charity was a Grace, wherein ſhe was ſuperlatively eminent: She *was Eyes to the Blind*, *Feet to the Lame*, *Bread to the Hungry*, *Cloathing to the Naked*, a Refuge and Sanctuary to thoſe that were Harbourleſs. And as ſhe was very charitable to her poor Neighbours whom ſhe knew, ſo ſhe would often *caſt her Bread upon the Waters*, [f] not ſo much as looking after it which Way it ſwom, becauſe ſhe knew that ſhe ſhould find it again after many Days. This Hand of mine, hath been a ſecret Meſſenger of many *Alms which ſhe hath ſent* to poor Priſoners and Perſons in Diſtreſs, whoſe Faces ſhe never ſaw.

And now ſhe who was ſuch a Foſter-mother to the poor Members of *Chriſt* in General, muſt needs be a tender and affectionate Mother towards the Iſſue of her own Bowels, though her Care and Deſire indeed, was more for their ſpiritual Welfare, than their temporal. It was a Delight to hear what pithy and pertinent Admonitions and Counſels ſhe left to every one of them, agreeable to their ſeveral Conditions. How alſo did ſhe ſcatter her Bleſſings among her Friends about her! And when ſhe could not by Reaſon of Weakneſs, utter herſelf ſo freely ae ſhe deſired, *Oh!* Saith ſhe, *my Heart is full of Bleſſings for you all; more than my Tongue is able to expreſs.* And to ſhew upon what peaceable and friendly Terms ſhe was willing to take her Leave of the World, and *to agree with her Adverſary, while ſhe was yet in the Way*, [g] ſhe ſaid, *ſhe was a Woman, and had her Failings, but ſhe did heartily deſire all People to forgive her whatever Injuries ſhe had done them in any Kind*; and did freely forgive the whole World whatſoever Wrongs they had done her.

What Pity was it, to ſpeak after the Manner of Men, that ſhe did not live to double thoſe Years of her Pilgrimage here on Earth! And yet if God had not graciouſly reſerved her for the many good Deeds which ſhe hath ſince done, ſhe had in all Probability been taken away by much ſuch another Sickneſs as this was, about fifteen Years ago; but God ſaw he had a *Hezekiah*'s Spirit in Hand, and therefore he then gave her a Leaſe of her Life for fifteen Years more; which is now expired, to the univerſal Grief of all that knew her.

If I ſhould ſtand to relate all *the ſeveral Paſſages* which *were* worth the obſerving, in *her Life*, and *her Death*, in *her Health*, and in *her Sickneſs*, I ſhould hold you longer than St. *Paul* did *the Diſciples* at *Troas*, even *till paſt Midnight*. [h] Let *me therefore leave* this ſhort CHARACTER of *her* with you, in a *few* Words, that only abating *ſome* Grains of Infirmity *incident* to our *humane Nature*, which muſt *be allowed the beſt* of Men, and which *Love may eaſily cover*, *ſhe* was *indeed*, and in Truth, *a moſt excellent*, *noble-minded*, *intelligent*, *charitable*, *highly-obliging*, *religious Perſon*.

Died in October 1661; *and buried the 30th of the ſame Month, at* Southfleet *in* Kent.

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[f] John iii. 14. [g] Eccleſ. xi. 1. [h] Mat. v. 25.

The CHARACTER *of the Rt Revd Dr.* BRIAN DUPPA, *Lord Biſhop of* Wincheſter, *by the Rt Revd Dr.* HENRY KING, *Lord Biſhop of* Chicheſter. *

ACCORDING to the Cuſtom of a Funeral, you will expect I ſhould ſay ſomewhat concerning the Subject of it.

I confeſs myſelf an ill Herald, and unverſed in theſe Diſplays, it being the firſt Time which brought me to perform this *Office* for the *Dead*; and if God ſo pleas'd, I wiſh from my Soul I might have miſſed it now.

I cannot but remember at this Time was a Twelvemonth, in the higheſt Celebrity which our *Engliſh* Court can boaſt, the *ſolemn Feaſt of St.* George *held at* Windſor, his Infirmity forced him, by particular Licence and Approbation of his Sovereign, to depute me unto *that Office*, which in *that Place* properly belong'd to him.

I little thought, that in a mournful Solemnity, where himſelf became the Subject, I ſhould the following Year, and the very next Day after that Triumph, be deputed to this laſt Service at his Grave.

But thus you ſee, how Joys and Sorrows, by Courſe, exerciſe their ſeveral Juriſdictions over us; and how the greateſt Triumph Earth affords, is attended at the Heels by ſuch a ghaſtly Follower as *Death*.

That I heartily lov'd, and from the Converſe of many younger Years, valued the Owner of *that dead Relick* lying before me, is a real Truth; for that Cauſe, ye therefore muſt not expect any *large Panegyricks* from me, leſt happily ye might think he needed them.

Though Praiſe be a fit Gloſs ſet upon Deſert, there is Danger, at leaſt Suſpicion in the Exceſs: As *unſkilful Painters*, by laying on too much *Varniſh*, *dead the Colours*, and marr the Piece they would ſet off. Indeed, in any mournful Arguments, Invention is commonly moſt free, where, with leaſt Intereſt and Concern, it looks upon the Object, Paſſion or Affection, mingling with them, render it too ſerious for any Rhetorick but Sorrow. This I profeſs to be my Caſe; and if it would not betray more of the weaker Sex, than is fit for me to own, I could make Good the Words of St. *Auguſtine*, *Potius libet flere quam aliquid dicere*, *my Eyes could eaſily prove more fluent than my Tongue*.

Yet leſt ye fail of all ye look for, as the *Evening-Sun*, immediately before his Set, unites, and in ſome ſhort Flaſhes, caſts forth his Beams, before he bury them in that Cloud wherein he ſets, I will briefly Sum up the Paſſages of his Life, even from his Youth, which was his Sun-riſe, unto the Declination of his Age, which brought him to this Bed of Darkneſs.

He was *born of worthy and virtuous Parents* [a]

His *Education* was in this *famous School*; [b] in this *very College*, where he was admitted *a King's Scholar*, of that *noble Foundation*, which hath *ſent out ſo many excellent Proficients in Learning* to each Univerſity.

Here he had the *greateſt Dignity* which the School could afford, put upon him, to be the *Pædonomus at Chriſtmas*, *Lord of his Fellow-Scholars:* Which Title was a Pledge, and Preſage, that from a *Lord in Jeſt*, he ſhould in his riper Age become *one in Earneſt*.

From hence he was tranſlated by *Election* to *Chriſt-Church* in *Oxford*, where having run through ſome Offices in the College, conferr'd both as Rewards and Trials upon the beſt Deſervers, he was removed to *All-Souls*; and when *his Degree*, *and Time*, made him capable of publick Employment, choſen *Proctor* of the *Univerſity*.

After the taking his *Degree of Doctor*, in ſome few Years, he was by his royal Maſter, *whoſe Chaplain he had been*, made Dean of *Chriſt-Church*; ſo becoming Head of that College, into which he was firſt admitted Student.

The more publick Office of *Vice-Chancellor* was then caſt upon him by that *martyr'd Archbiſhop*, [c] who well underſtood the Univerſity's Advantage from ſo deſerving a Subſtitute.

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* From the Sermon preached at the *Abbey*-Church in *Weſtminſter*, *April* 24, 1662; and printed the ſame Year at *London*, in *Quarto*.

[a] He was a Native of *Kent*, generally ſaid to have been born at *Greenwich*, *March* 10, 1588. *Lloyd* ſaith, he was born at *Lewiſham*; and there is that Probability for it, that his Father was Vicar of that Pariſh.

[b] At *Weſtminſter*.

[c] *Laud*.

Theſe Offices he ſupply'd with ſuch *Ability* and *Integrity*, that his gracious Maſter, thought him Worthy to receive the *greateſt Truſt* he poſſibly could plant in him, to be *the Tutor* and Educator *of our Sovereign*, in his Minority, together with his princely Brother.

This Truſt brought on him the *Honour of a Biſhoprick*, for his Reward, firſt *Chicheſter*, then *Saliſbury*. Thus being lifted up two Aſcents, by the Bounty of his old Maſter, he was eaſily raiſed to the Third, by his preſent Sovereign, the Biſhoprick of *Wincheſter*, in which he became *ex Officio*, *Prelate of the Garter*. That Honour being always annexed to this Office, he ſo well became, that none before him did, nor any who follow can better. For he was every Way qualified, both in the Comelineſs of his Perſon, and the Gracefulneſs of his Deportment, and the Excellency of his Parts: All which Capacities rendred him worthy the Service of a Court, and every Way *fit to ſtand before Princes.*[d]

He had this Happineſs, that from the very firſt Relation to thoſe tender Years of his gracious Sovereign, during his Care and Tuition of him, he held the ſame Degree and Station in his Favour, which never abated in the leaſt Meaſure, but continued to his Death.

And as he was ever acceptable to the Preſence of his Maſter, whilſt able to make his Approaches to the Court; ſo when Infirmity, which confin'd him to his Chamber, render'd him fit only to be viſited, he wanted not thoſe royal Viſits made to him by his Lord. Who though he could not ſay, as *Chriſt* to the *Centurion*, imploring his Goodneſs to his ſick Servant, *ego veniens ſanabo, I will come in Preſence to perform his Cure*; yet he perform'd the firſt Part, *ego veniens*, *he came*, not ſeldom neither, both to ſee him in his Weakneſs, and to comfort him amidſt his Pains.

I muſt not omit to tell you, as once the King of *Iſrael* came to ſee the dying Prophet *Eliſha*,[e] that he might take his Farewel, and with that Farewel, a Bleſſing from one he never ſhould ſee again; ſo did a better King than he, the *King of our Iſrael*, repair to this dying Prelate, a few Hours before his Expiration, not only *to ſee*, but to require a *Benediction* from him at Parting; which in the loweſt Poſture of Humility he beſought. And let me tell you, not to flatter him, amongſt his other Virtues, never was there a more affable Sweetneſs, or leſs Pride in ſo great a Prince. Both which he fairly expreſſed, when kneeling down at the Bed-ſide, he begg'd his laſt Bleſſing, which he, like *Jacob*[f] on his Death-bed, and now *as dim-ſighted as Jacob*, with one Hand laid upon his Maſter's Head, and the other lifted up to Heaven, he with a moſt paſſionate Zeal beſtowed.

I have very little more to ſay, only tell you, in Addition to his former Honour, he was dignified with the *Office of High Almoner*, being intruſted with the beſtowing *his Majeſty's Charity*; *which* like a *faithful Steward he ſo* juſtly diſpenſed, that in Evidence *of his Integrity, he copy'd out that* Office in his own Practice; not only in his Legacies to *Chriſt-Church* in *Oxford*, and *to All-Souls, to the* Churches *of Saliſbury*, of *Chicheſter*, and *Wincheſter*, but to a *famous Almſhouſe*, erected at *his* peculiar Charge in *Richmond*, *the* Place *of his* Retirement, *which* ſtands a conſpicuous Monument, and Memorial *of him*, *whilſt the* World laſts.

From *his Charity*, *you* will eaſily calculate *his other Virtues*. His *Bounty* was always eminent, according *to his Ability*; and when *he* came *to* be Owner *of* a large and full Fortune, *he ſo* well practis'd St. *Paul*'s Leſſon, *a Biſhop muſt be given to Hoſpitality*,[g] that in *his* generous Way *of* Living, *to his own*, and *the Honour of his whole Order*, *he* demonſtrated, *that his Heart was no Way underſiz'd, or too narrow for his Fortune*; nor did he, ſince *his* Advancement, *ſtudy the ſordid Art of Gain*, but rather, *how he might nobly ſpend and lay out what he got*.

His *Diſpoſition* was moſt *free and open*, *his Heart*, without cloſe Angles or oblique *Corners*; and in *his* long Relation to the Court, had never ſtudied that firſt Principle of the Court Grammar, *to ſpeak one Way, and mean another*.

His Learning was great and general, and as *Nicephorus Gregoras* ſaid of one, *he was a walking Library*. His Gifts in Preaching, *elegant* and *very excellent*, yet not intended to delight the Ear, but to inform the Conſcience. And I heartily wiſh, thoſe elaborate Pieces of Devotion, may not die with him, but in their Publication, remain amongſt his other Legacies bequeathed to the World.

I may apply to him, that Eulogy which *Nazianzen* beſtows upon his Father, *he was always ſo faithful to God, in the Service of his Church, wherein he lived, that he never receded from his firſt Principles in any Slackneſs, either towards her Doctrine or her Diſcipline*. Inſomuch, that his ſacred Majeſty, deſirous to preſerve the Succeſſion of his *En-*

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[d] Prov. xxii. 29.
[e] 2 Kings xiii. 14.
[f] Gen. xlviii. 10.
[g] 1 Tim. iii. 2.

gliſh Church, and ſenſible of his Biſhops decay, moſt whereof were dead, and thoſe few who remain'd, not likely to laſt long, was pleas'd to commit this Truſt principally to his his Solicitation.

To conclude, this worthy Perſon now *gone before us*, often profeſſed to me, *that he* deſired *only two Bleſſings* in this World, and then *he ſhould* chearfully ſing his *nunc dimittis, depart in Peace*; to ſee the King his gracious Maſter's Return *unto his Throne*, and the *Church's happy Reſtitution to her Rights*.

God gave him the Deſire of his Lips, he liv'd to ſee both, and, in *a good old Age, full of Days*, having compleated *ſeventy and three Years*, with ſome few Days over, he exchanged his painful Life for an *everlaſting Reſt*. Leaving *his Virtues to be* imitated *by thoſe that* can, and *his Loſs to be lamented by all* who are left behind.

Died April, 1662; *and buried the 24th of the ſame Month*.

The CHARACTER *of Sir* THOMAS BLUDWORTH, *Knt. Alderman of* London, *by* SAMUEL FREEMAN, *M. A. and Rector of St.* Ann's Alderſgate, *in the ſame City.* *

THIS excellent Perſon, Sir *Thomas Bludworth*, was deſcended *from a worthy Family*, and not only ſo, but by the Stock of *his own proper Virtues*, has added a farther Luſtre and Ornament to it. His immediate Parents, were Perſons of Eminency and *great Eſtate*, and which is more than all, *Patrons* and *Examples* of *great Virtue*, and *regular Devotion*, in this famous City; [a] by whoſe Care he had a very liberal and *religious Education*, train'd up for ſome Time at Home, in the *Schools of Learning*, and then ſent Aroad, to fetch in thoſe Flowers and Embelliſhments, if any ſuch there are, that grow not in our native Soil. Thus, firmly grounded in the *true Religion*, competently furniſh'd with ingenious and uſeful Knowledge, and much improved by Travel and Obſervation, he became a *well-accompliſh'd Perſon*, able to ſerve, and ſincerely devoted to the Intereſts of *Religion*, his Prince and his Country. Many Years he liv'd in this great and magnificent Corporation, deſervedly honoured with, and faithfully diſcharging the higheſt and weightieſt Offices of Truſt and Government in it, both civil and military, and whilſt he ſerved a Member of Parliament for a neighbouring Borough, behav'd himſelf with that Juſtice and Integrity, that he was both valued at Court, and no leſs reſpected in that auguſt Aſſembly.

View him in his private Capacity, and there we have the Pattern of a *good Chriſtian*, his Family govern'd with Prudence, reſtrain'd from Vice, I am ſure, from open and ſcandalous ones, accuſtom'd *to the Practice of Religion*, and *the daily Worſhip of God*: So loving and reſpectful an *Huſband*, ſo provident and wiſe a *Father*, ſo kind and obliging a *Maſter*, that he juſtly had that *Love and Regard*, that *Duty and Obſervance*, which his Kindneſs and his Care had merited from them. His Converſation Abroad, was very *courteous and affable*, treating all he convers'd with, with an obliging Look, a gentle Deportment, and endearing Language; remarkably Juſt to all Men, very reſpectful to the Clergy, and charitable to the Poor; and that which is peculiarly a *true Chriſtian Temper*, delighting in nothing more, than to make Peace, to compoſe Differences, to forgive Injuries himſelf, and to perſwade others to do ſo; ſo far from breaking forth into a Rage and Storm upon every little Provocation, or, when juſtly provok'd, from ſuffering his Diſpleaſure to feſter into Malice and Rancour, that he was always in a more than ordinary Degree, eaſy and forward to be reconcil'd.

View him in his publick Capacity, and there we have the Pattern of an *upright Magiſtrate*, minding more the Duty of his Place, than the Dignity of it, prefering the *Glory of God*, the publick Good, the *Peace of the Church*, and the impartial Adminiſtration of Juſtice, before any ſecular Intereſt or Advantage of his own; he was one, who neither courted the Peoples Favour, nor fear'd their Frowns, but wiſely choſe rather to be a *good Magiſtrate*, than a popular one.

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* From the Sermon preached *May* 24, 1682; dedicated to the Lady *Bludworth*; and printed at *London*, the ſame Year, in *Quarto*.

[a] *London*.

Two Things he was very eminent and exemplary in, he had a mighty Affection and *Zeal for the King*, and the *Church of* England.

He was a great Lover of the *Church*, a conſtant Hearer of its *Prayers*, a diligent Attender to its *Sermons*, and an obedient Son to its *Commands and Conſtitutions*: To this truly primitive and beſt reformed Church in the World, he was a ſtedfaſt and an immovable Friend, and that in an equal Oppoſition to both Extreams, of *Popery and Superſtition* on the one Hand, and *Fanaticiſm and Enthuſiaſm* on the other; to the Doctrine and Diſcipline of this Church, that aſſerts the Rights of Princes againſt all Uſurpations, that's free from all Impoſtures and Innovations, all pious Frauds and Arts of Gain; to the Services and Devotions of this Church, that are ſober and manly, decent and orderly, full of Life and Spirit, terminated on the right Object, and fitted to all Sorts and Conditions of Men, his *Affections* were ſo inflam'd, his *Judgment* ſo confirm'd, his *Practice* in them ſo inceſſant, that in all theſe, I pray your Pardon, if I ſay, *he was not out-done by any*, that in the ſame Degree and Station, *profeſs themſelves Members of it*.

And as he *fear'd God*, and lov'd his Church, ſo he was no leſs careful *to Honour the King*, and to obey his Ordinances *for God's Sake*; next to the Intereſts of *Religion*, thoſe of the Crown lay neareſt his Heart, and were ever moſt ſtudiouſly and zealouſly promoted by him, moved thereunto, not by any ſecret and particular Favours from Court, and what were not common to all his Fellow-Subjects; but only by a deep Senſe of his Duty, by the *Principles of his Religion*, of the truly Chriſtian and Church of *England* Religion, and by a ſincere Love to his Country, having well underſtood, that the true Intereſts of the People, is their King's Honour; and that they can never be Happy, whilſt he's uneaſy.

Thus liv'd this worthy Gentleman, deſervedly reſpected by his Prince, highly eſteem'd by his Fellow-Citizens, beloved, if not by all, yet which is more, by the beſt Men.

He had indeed, as all of us, the Unhappineſs to live in an Age that's full of uncharitable Cenſures, moſt unreaſonable Diviſions and Animoſities, wherein regular *Devotion* is by too many, ignorantly, I fear, maliciouſly term'd *Popery*; decent *Worſhip*, Superſtition; oppoſing of *Schiſm*, hatred of the Power of Godlineſs; and Loyalty to the *King*, a betraying the Peoples Rights and Privileges; and therefore, its no Wonder, if ſuch Men as he, who are invincibly true and firm to the preſent Government, [c] in Church and State, ſhould have their moſt innocent Actions ſlanderouſly reported, their Miſfortunes reckon'd their Faults, their little Miſtakes blown out into Crimes of the greateſt Magnitude, and their Names loaded with many evil Reproaches from thoſe preſumptuous and Self-will'd *Separatiſts*, as St. *Peter* and St. *Jude* both call them, who deſpiſe *Dominion*, and ſpeak *Evil of Dignities*; but if this be all the Occaſion of their Ill-will and bitter Language, the beſt of it is, 'tis ſuch Dirt as will not ſtick, that is ſo far from ſullying, that it ſerves mightily to illuſtrate and brighten their Names and Memories.

And now we are come to the *laſt and moſt ſorrowful Scene of his Life*, I mean, to us, not to him, who, all the Time of his Sickneſs, was not heard to let fall *one Word of Diſcontent under it*, but often, as far as the Prevalency of his Diſeaſe gave Way, expreſſing his Repentance for the Errors of his paſt Life, his *patient Submiſſion to the Will of God*, his Willingneſs to leave this World, and his Hopes of a Better; and in this Eveneſs, and Indifferency of Spirit, as to the Event of Life and Death, he fell aſleep; and 'tis our humble and confident Hope, that he ſleeps *in Jeſus*.

Died in May 1682; *and buried the 24th of the ſame Month.*

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[c] King *Charles* II.

The CHARACTER *of the Rt Honble* MARY COUNTESS *of* ORFORD, † *by* SAMUEL BARKER, *M. A. Vicar of* Chippenham, *in the County of* Cambridge. *

SHE had the Advantage of being the noble Off-ſpring of a *virtuous* and illuſtrious *Family*; of a Family renown'd for their *Goodneſs* and *Piety*; for being true and zealous for the real Intereſt of this *Church* and *Nation*.

This deceaſed Lady being ſo honourably Born, ſo happily inſtructed from the Beginning with *holy Examples*, and *virtuous Principles*, which ſhe receiv'd in a fruitful and honeſt Heart, was a remarkable Inſtance of *Piety*, and was exquiſitely ſkill'd in all the Parts of the *Chriſtian Faith*; of which ſhe would diſcourſe ſo clearly and judiciouſly, as ſhew'd not only good Senſe, but a more than ordinary Application of Heart and Mind thereto.

For indeed, her great Study was the Study of the *Holy Scriptures*, in which ſhe was daily converſant, and in other Books of *Piety*; eſpecially in thoſe of an *excellent Prelate* [a] of our *Church*, of whom ſhe was many Years the conſtant Hearer and Admirer, and for whoſe Piety and Learning, to her dying Day, ſhe retain'd a more than ordinary Reverence. And this Advantage ſhe had, in all Things of this Nature eſpecially, not only to be endued with a wonderful Underſtanding, which ſhe had alſo in all the Affairs of this Life; but by a good Diſpoſition and Habit of *Piety*, ſhe had a quick and ready Diſcernment of what is *true* and *virtuous*, and by the *devout Temper of her Mind*, knew, and had a Sort of Intuition into what was conſonant to *Religion*.

But ſhe had not only the commendable Qualification of a *ſound Faith*, and was fully perſwaded of what was neceſſary to be known in order to *eternal Life*, but ſhe added the Practice of a *good Life*; without which, ſhe knew the Underſtanding of an Angel would not make *her wiſe unto Salvation*.

And to this *virtuous Purpoſe*, ſhe was ever conſtant to the *Prayers*, Service and Sacraments of the *Church*, at which her Behaviour was devout and *ſolemn*, decent, natural and unaffected, and ſhow'd ſhe was not acted by unaccountable Fits and Tranſports of *Devotion*, which leave weak People uſually no better than they find 'em, and ſometimes diſpirited to all Senſe of *Religion*; but the Service ſhe paid to God, was a rational Service; not the Effect of mere Paſſion, but a lively Senſe of his tranſcendent Majeſty, of the Bleſſings both ſpiritual and temporal, which we daily receive from his Mercy and Goodneſs. She knew that Honour was to be paid to God, not only in Private, but in Publick; ſeeing he is the univerſal Governor and Saviour of the World, by whom as Men and Chriſtians, we enjoy many publick Bleſſings, for which we owe as publick Acknowledgments.

Both Faith and Reaſon did aſſure her, that the united Prayers of Chriſtians met in the Fear of God, and Senſe of their Duty and religious Wants, muſt needs have more Power with God, than the Prayers of thoſe, who, contrary to *Scripture*, to the Practice of all the World, both *Jews* and *Heathens*, and to common Senſe, forſake the aſſembling of themſelves together.

Her Faith did convince her, *that where two or three are met together* to ſerve God in the *Name of Chriſt*, that *Chriſt* is then in the Midſt of 'em, to aſſiſt and accept of their Devotions; and that Angels are the Witneſſes and Conveyers of them up to the Throne of Grace.

She was ſenſible, that the publick Devotions are highly uſeful to raiſe and inflame the Piety of individual Perſons; and that Common-Prayers, Praiſes, Preaching, and the ſetting-aſide a ſtated Time and Place to this Purpoſe, has preſerved *Religion* in the World; and that thoſe who neglect theſe *Ordinances of God*, do grow looſe in their Opinions, and profligate in their Lives.

Upon theſe, and the like Reaſons, *and inward Experiences*, ſhe never fail'd to frequent the publick Service of the *Church of England*; in which, her *Example and Piety*, and that

* From the Sermon preached at *Cheyneis*, in the County of *Bucks*, *Jan.* 29, 1701-2; dedicated to the Right Honourable the Earl of *Orford*; and printed at *London* in 1702, in *Quarto*.

† Wife to *Edward Ruſſel*, Earl of *Orford*, and Commander in Chief of the Royal Navy; and third Daughter to *William*, Duke of *Bedford*.

[a] Biſhop *Patrick*.

of her noble Lord's, was ſo ſucceſsful, that in a populous Pariſh, where they reſided but Part of the Year, there's not one Diſſenter to be found.

This good Effect ſhe *found in being conſtant to her Devotions*, that they made her *heavenly minded*; indifferent to all the *Pleaſures and worldly Advantages*, which her Quality and Fortune gave her great Opportunities of, which ſhe as rarely us'd, as ever any one in her Condition; being in all Caſes endued with admirable *Temper and Moderation*; being adorn'd, as the *Apoſtle* adviſes, *with the great Ornament of a meek and quiet Spirit.*

And altho' in her Circumſtances, ſhe could not but meet with Errors and Failings of thoſe about her, yet her Goodneſs was ſo great, as either to overlook 'em, or kindly to rectify or prevent 'em; *for ſhe was never known to be in a Paſſion, to do or ſay what did not become a Perſon of her Quality, either in Point of Prudence or Chriſtianity.*

Her Virtue did not make her ſevere, nor her *Innocency and Piety* cenſorious: Her Knowledge did not make her *froward or troubleſome*, nor her Wit affected; and her whole Life and Converſation ſeem'd to be guided by the moſt *exact Rules of Prudence and Charity.*

She knew that her Profeſſion was to give to every one *their Due*; and that therefore a *good Chriſtian*, ought to be the *civileſt and moſt courteous Perſon alive*: And of this alſo, ſhe was an eminent Inſtance; being extremely affable; humble in *Deportment*; eaſy of *Acceſs*; chearful in *Converſation*; condeſcending readily to the *Ignorance or Weakneſs of others*: And altho' her natural and acquired Merits were ſo great, and her *Birth and Quality* ſo diſtinguiſhing, yet ſhe *receiv'd all*, and *converſ'd with all*, as if they were upon the Level; and that, *without the leaſt Diminution of her* CHARACTER; which, with great Facility, ſhe knew how *to maintain*, and that, after the moſt *obliging Manner.*

I muſt not here omit *her Charity*, altho' ſhe took all the Care imaginable to be ſecret in it; as being deſirous rather to do Good, than to be applauded for the doing of it; as being intent, rather to ſatisfy her own Tenderneſs and Conſcience, and to approve herſelf unto God, than to acquire the Praiſe of Men: Tho' when a *juſt Occaſion* offer'd, which ſhe was never wanting to embrace, ſhe made her *good Works* to be ſeen, *and* thereby *glorify'd her Father which is in Heaven:* So that where e'er ſhe came, ſhe has left Monuments of her Charity; and as many unfeigned Mourners to attend her Obſequies.

Laſtly, That of her *conjugal Affection* to her noble Lord, is too nice a Point for me to handle; but this I may ſafely ſay, that ſo agreeable a *Temper*; ſo equal a *Humour*; ſo reciprocal a *Love, Complacency, Friendſhip, Eſteem, Kindneſs, Deference, Tenderneſs*, mutually met together, as if they had been only born and deſtin'd by Heaven *for one another.* A greater Sympathy could not have been, if God had form'd her, not only from her *Huſband's Side*, but from *his Heart.*

To conclude this Point therefore of her *Piety*, *Goodneſs*, and *Virtue*; for it is impoſſible for me to run over every Inſtance of the ſame, for which ſhe was univerſally known and admired; and now as juſtly lamented.

In ſhort, ſhe was *devout*, yet void of Superſtition; *ſtrict*, without Ill-Humour; *good-natur'd*, without Weakneſs; *chearful*, without Levity; *regular*, without Affectation.

She was to her Lord the *beſt Wife*, the moſt *agreeable Companion*, and moſt *faithful Friend*; and did with great Care and Prudence fulfil every Duty and Relation of human Life; and therefore was juſtly eſteem'd, by all that knew her, the beſt of Women.

Died in January 1701-2; *and buried the 29th of the ſame Month at* Cheyneis *in* Bucks.

The CHARACTER *of the Rev^{d} Mr.* ABRAHAM JEACOCKE, *Miniſter of* Gnoſall, *in* Staffordſhire; *by* RANDLE DARWALL, *M. A. Rector of* Haughton, *in the ſame County.* *

A WORD *fitly ſpoken*, and *in due Seaſon, how good is it!* It *is* (as the great and wiſe King *Solomon* obſerves) *like Apples of Gold in Pictures of Silver.* [a] But of all the Words that proceed out of the Mouth of Man, none, I think, ought to be more pleaſing (I'm ſure, none can juſtly pretend to be more profitable) than ſuch as are *good to the Uſe of Edifying*, and are, in ſome Meaſure, likely to *miniſter* an Increaſe of *Grace to the* candid and attentive *Hearer.* [b]

Give me Leave then, my dear Chriſtian Brethren (as I make no Doubt but you readily will, ſeeing both the *Subject* and *Seaſon* do ſo abſolutely require it of me) to accommodate the ſad Concluſion of this Day's Diſcourſe, and make it bear ſome Sort of Affinity to that deplorable Diſaſter, which has lately, very lately, no longer ſince than Yeſterday, befaln you. Excuſe me, at leaſt, if at this ſorrowful Juncture, I officiouſly endeavour to adapt (tho' unrequeſted) the ſmall Remainder of theſe well-meant Admonitions, to the truly lamentable Occaſion of your great and grievous Loſs.

To paſs a juſt Encomium on more than common Worth; or, to celebrate in a fitting Manner, the ſingular Accompliſhments of a very extraordinary Perſon, is a Taſk too, too difficult for every one to undertake. For my own Part, the little Portion of Time I have left, and the ſtill ſmaller Scantling of Abilities that fall to my Share, may (I'm duly ſenſible) with very good Reaſon, be look'd upon as altogether inſufficient for this great Purpoſe: So that I ſhall, by no Means, execute my Deſign in ſuch a Manner as I *ought*: May I fortunately meet with your favourable Indulgence, while I attempt to do it in the beſt Manner that I *can*.

If therefore (with the Prophet in my Text) we do in Reality, and with Ardour wiſh that our *Death*, whenever it happens, may be that *of the Righteous, and our laſt End like his*; [c] or (in other Words) if we be truly deſirous to live in God's Favour, and to die with his Bleſſing, let us then carefully imitate the ſingular Virtues of that excellent Man, to whoſe important Charge the Divine Providence has been graciouſly pleas'd to commit (for ſome Years paſt [d]) the numerous Souls of this extenſive Pariſh. Let us all, I ſay, in our ſeveral Stations, endeavour to copy the bright Example of that moſt diligent and faithful Miniſter of Chriſt, your late very worthy Paſtor, *now* undoubtedly *with God:* Tho' his inanimate *Body* (poor, earthy, periſhable Part!) look like a common Corſe, pale, cold, and Lifeleſs; and lies yonder ingloriouſly extended, at full Length, in his late humble Habitation. O ſad and mournful *Memento* of that juſt, univerſal *Debt*, that muſt unavoidably be paid by all Mankind! And that, *not only the Ignorant, the Fooliſh*, and the *Brutiſh*, but (alas!) *the Wiſe*, and Juſt, and Good, muſt likewiſe *die!* [e]

Let us, I ſay, that remain, aſſiduouſly follow the pious Pattern of this bleſſed Guide. Who, during his earthly Pilgrimage (like the great Saviour of the World) ſtill *went about doing Good*; [f] ſtill earneſtly, and almoſt inceſſantly endeavour'd (as you all can abundantly teſtify) to promote the eternal Happineſs of his People, by Precepts moſt powerfully perſwaſive, and by ſtill more prevalent Example. How vaſtly careful was he, how indefatigably diligent in trying every Method, and in uſing all the moſt likely Means of bringing Men to a ſerious Senſe of religious Duty! By charitably furniſhing their well-inform'd Minds with a competent Knowledge of what muſt indiſpenſably be done by 'em, in order to their being *ſav'd*; and then zealouſly exciting their well-affected Hearts, to a pious and conſcientiouſly-perſevering Practice of it. In teaching the Ignorant, in ſtrengthning the Weak, in undeceiving thoſe in Error, in comforting the afflicted, in reclaiming the Vicious, and in confirming the Virtuous; What Plainneſs of Speech did he uſe, what edifying Expreſſions, what irreſiſtible Arguments, what raviſhing Conſolation gave he, what ſeaſonable Reproofs, what encouraging Exhortations!

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* From the Sermon preached at the Pariſh-Church of *Gnoſall, April* 9, 1738, being the Day after Mr. *Jeacocke* died. (Communicated in Manuſcript.)

[a] Prov. xv. 23. Ch. xxv. 11.

[b] Eph. iv. 29.

[c] Numb. xxiii. 10.

[d] He formerly ſerv'd a Cure in *Birmingham*. Afterwards he became Vicar of *Aſhbourn*, and Rector of *Mappleton*. Which Preferment, however, he generouſly reſign'd, on Account of his ill Health. After this, at the Inſtance of Biſhop *Chandler* (whoſe curious and diſcerning Eye was oft employ'd in ſingling out the beſt-qualify'd amongſt his Clergy, for the moſt important Purpoſes) he came to *Gnoſall, March* 29, 1729. So that he officiated at this Church (and that, in the moſt exemplary Manner) about nine Years.

[e] Pſa. xlix 10.

[f] Acts. x. 38.

In fine, how truly, how entirely did he make it his great Work (during the whole Courſe of his miniſterial Office) to take all poſſible *Opportunities* of *doing* the greateſt *Good unto all Men* [g] whatever, and to contribute all, that lay in his Power, to the Salvation of Souls! Still faithfully pointing out, and laboriouſly leading 'em in the Way to everlaſting Felicity. And that, as well by private Inſpection, as publick Preaching; by conſtant Catechiſings [h] in the Church, and in the Way of common (or at leaſt *chriſtian)* Converſation at their reſpective Houſes.

I ſhall ſay but little of his grave and learned Diſputes with ſome refractory *Diſſenters*; [i] or of his great *Zeal*, and that *according to Knowledge*, [k] in convincing *Gainſayers* of the more ſober, and ſenſible Sort: For which weighty Undertaking, this *eloquent Man*, and *mighty in the Scriptures*, [l] was admirably well qualified. Nor do I need to obſerve, how diſtinguiſhing a Regard has, more than once, been ſhewn to his profound Judgment in ſacred Matters, by Men of Parts and Learning, and of great Eminence in the Church. [m] This wou'd be quite unneceſſary, ſeeing I've already told you (which indeed is far *more excellent*, and quite beyond every Thing that we can ſay of him upon that Head) how rightly he employ'd, how very wiſely improv'd the ſpiritual *Gifts*, he ſo plentifully *receiv'd*; and *miniſter'd the ſame to others*, *as a good Steward of the manifold Grace of God.* [n] That is, he devoutly made All inſtrumental *to God's Glory*, and the *Good of Mankind*; the great and gracious *End*, for which *the* bleſſed *Giver of all good Gifts* [o] had bountifully confer'd 'em.

In the pious Performance of that weighty, indiſpenſable Duty of *Viſiting the Sick*, he was moſt remarkably diligent, nay, indefatigable; frequently Walking (tho' but of a thin and weakly Conſtitution) ſeveral Miles at a Time, on that important Errand. For, *tho' he were* naturally *weak*, *yet was he* (thro' his Chriſtian Zeal, and the Divine Grace) ſufficiently *ſtrong*, [p] whenever the ſpiritual Wants of any Part of his Flock made his Attendance requiſite. Nor wou'd his uncommon Care and Fidelity ſuffer him, by any Means, to ſtay till he were ſent for. No: His officious Readineſs very uſually prevented even the moſt forward Meſſages, and compaſſionately ſupply'd the unfortunate Want of ſuch an Invitation: A Neglect too too common, with the Generality of People; and unhappily occaſion'd (I do greatly Doubt) thro' a ſupine, deplorable Diſregard for their ſpiritual Concerns.

By ſenſual, grov'ling, inconſiderate Souls, *whoſe God is their Belly*, *whoſe Glory is in their Shame*, *who mind earthly Things*, [q] his ſtrict *Temperance*, and abſtemious Way of Life might, peradventure, be look'd upon as no ſuch extraordinary Attainment. Nay, were they not rather thought a Blemiſh to his CHARACTER? Have not theſe *antiquated Virtues*, theſe exploded Perfections of his been moſt unchriſtianly conſtru'd (by ſome faſhionable *Good-fellows* of the *modern Taſte*, and ſuch as are extravagantly *conform'd to this preſent evil World* [r]) as a ſpecial, undeniable Symptom of *Avarice* and *Folly*: So beſotted is the Judgment, ſo irrational that Choice, which we find for the moſt Part made by an abandon'd degenerate Race of poor, deluded Mortals! But as for this wiſe and good Man, he underſtood right-well the true Value of Things: And proportion'd, accordingly, his Eſteem of 'em. He perfectly loath'd, and very frequently lamented, the luxurious Prodigality of the preſent Age. *The Kingdom of God, and his Righteouſneſs*, were what he *principally ſought*; [s] and, with an holy Eagerneſs of Deſire, did *ever Hunger and Thirſt after.* [t] *It* was *his Meat, and his Drink, to do the Will of* his *heavenly Father.* [u] He neglected even the ordinary Refreſhments of Nature, that he might attend this Work; and *eſteem'd the Words of God's Mouth more than his neceſſary Food.* [w] Nay, he ply'd this great Work with ſuch unwearied Diligence, and ſo far beyond what his bad State of Health wou'd, with Safety, admit of, that we've ſome Reaſon to fear, his *End* was thereby conſiderably haſten'd. And particularly, the more than ordinary Fatigue he underwent, about a Week before his Death (I mean, on *Good-Friday* [x]) in the zealous Performance of thoſe ſacred Offices belonging to his Function, did not a little contribute (as he himſelf did, more than once, own to me, the very Evening before his Diſſolution) to the ſhortning of his Days.

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[g] Eph. vi. 10.

[h] During the Time of his Preaching but once a Day (*viz.* from *All-hallow-tide* to *Candlemas*) he conſtantly expounded the Church-Catechiſm, to the younger Sort of People, off-Book, and in a very plain, uſeful, agreeable Manner; and, with an uncommon Diligence, continued this great, fundamental Diſcipline, till the grand Feſtival of Our Lord's Reſurrection.

[i] Eſpecially, when he liv'd in *Birmingham*. A remarkable Diſpute with which ſelf-ſufficient Sectaries he was, in ſome Sort, oblig'd to print, on Account of thoſe egregious Miſrepreſentations, that had been unconſcionably made by ſome very diſingenuous People of that obſtinate Perſwaſion.

[k] Rom. x. 2.

[l] Acts xviii. 24.

[m] Particularly, the learned Dr. *Chandler* (now) Lord Biſhop of *Durham*; as alſo, our preſent very worthy Dioceſan, Dr. *Smallbrooke*.

[n] 1 Pet. iv. 10.

[o] Jam. i. 17.

[p] 2 Cor. xii. 10.

[q] Phil. iii. 19.

[r] Rom. xii. 2.

[s] Mat. vi. 33.

[t] Mat. v. 6.

[u] John iv. 34.

[w] Job xxiii. 12.

Thus determin'd was he to *wait upon his Miniſtring*, [y] thus *glad* of *ſpending and* of *being ſpent* (as the Apoſtle ſpeaks [z]) for the Souls of his Pariſhioners; and of actually dying, as it were, in their Service. Nay, ſo *unwearied* was he *in Well-doing* [a] ſo very ambitious of *abounding always in the Work of the Lord*, [b] ſo extreamly deſirous of *ſhewing the ſame Diligence to the full Aſſurance of Hope unto the End*, [c] and of *preſenting* his *Body a living Sacrifice, holy, acceptable unto God*, [d] that he became (as in ſome Sort, we may not unfitly obſerve) a Kind of *Martyr* in the bleſſed and glorious Cauſe of our moſt holy Religion. So that, upon the whole, we ought aſſuredly to *glorify God on this Behalf*; [e] and, for the fore-mention'd Reaſons, ſhou'd freely confeſs, and unanimouſly declare, that *certainly this was a righteous Man*.

And yet, notwithſtanding all this, ſo far are the very beſt of People, from having their *Reward* in *this* preſent injurious and perverſe *World*, that (I've Reaſon to apprehend) even *this* great and good Man *himſelf*, out of pure Love to whoſe precious Memory, I've thus taken the Freedom of letting Drop theſe ſmall Tokens of a ſincere and friendly Reſpect: I ſay, frequent Surmiſes leave but too much Room to doubt, that even this truly reverend and worthy *Divine* (a ſlight Sketch of whoſe well-deſerv'd CHARACTER I've been preſumptuouſly attempting) did really meet with a moſt unmerited Share of Enmity and Oppoſition from unreaſonable Adverſaries; and (like his great Maſter, *the Author and Finiſher of our Faith* [f]) *endur'd* frequently the rude Affronts and *ſhameleſs Contradiction of* ungrateful *Sinners*. [g]

But *now*, the Scene is chang'd! In this Life indeed, good Men are frequently expos'd to barbarous Inſults, repeated Wrongs, and contumelious Indignities. But when *Death* comes, it is a Kind of *Canaan*, a *Sabbath* to the painful Sojourner. *There, the Wicked ceaſe from Troubling* (ſays holy *Job*) *and there, the Weary be at Reſt.* [h] For, when good Men *die*, their *Souls* undoubtedly go to *Paradiſe*; a Place of Reſt, Joy, and Comfort. *Death* (like the good *Angel*) plucks 'em out of *Sodom*; and conducts 'em to *Zoar*, a City of *Refuge* and *Safety*. Here, they are, as *Pilgrims*, *Strangers*, *Sojourners*. But *Death* brings 'em *Home*, to their *own Country* and *Inheritance*. It tranſlates 'em, from a *Vale of Miſery*, a *Kingdom of Glory*; from *the Tents of Kedar*, and *Tabernacles of the Wicked*, to *Mount Sion, the City of the Living God!*

It muſt be confeſs'd (I ſay) that, in this injurious and afflictive World, even the moſt holy, devout, and religious Perſons, do often meet with great and various Wrongs: So that, for a while, their *Souls* may, peradventure, be ſtrangely *caſt down and diſquieted within 'em*; [i] yea, ſometimes, be quite over-whelm'd (as it were) with Anguiſh and Dejection. But, at the great Day of *Retribution! Then* ſhall they lift up their Heads with Confidence and Joy! *Then* (as it is ſaid, in the Book of *Wiſdom*) *ſhall the righteous Man ſtand in great Boldneſs, before the Face of ſuch as have afflicted him, and made no Account of his Labours. When they ſee it, they ſhall be troubled with terrible Fear, and ſhall be amaz'd at the Strangeneſs of his Salvation, ſo far beyond all, that they look'd for. And they repenting and groaning for Anguiſh of Spirit, ſhall ſay within 'emſelves; This was he, whom we had ſometimes in Deriſion, and a Proverb of Reproach. We Fools accounted his Life Madneſs, and his End to be without Honour. How is he number'd among the Children of God, and his Lot is among the Saints.* [k]

And, with what joyful Expectancy may that great and good *Divine*, who, for ſeveral Years, has ſo very carefully *watch'd over your Souls*, in this large Pariſh; how joyfully (I ſay) does he now await this *ſecond Coming*, this great and *glorious Appearance* of his *Lord* and *Saviour!* How very juſtly may we entertain the moſt aſſured and certain Hopes, that *One*, that has *fought* ſo *good a Fight*, and has thus *finiſh'd* his miniſterial *Courſe*, and *kept the Faith*, has *henceforth a Crown of Righteouſneſs* indubitably *laid up for him*; *which the*

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[x] When, notwithſtanding his being much indiſpos'd, he, with great Reſolution, firſt read Prayers, then preach'd, and afterwards adminiſter'd the holy Sacrament to a great Number of Communicants. But, at length, his Spirits were ſo far exhauſted, that he was juſt ready to drop down. His Face was, with a great deal of compaſſionate Concern obſerv'd to look extreamly pale and wan. His Hands ſhook exceedingly. And his feeble, trembling Legs (by that Time the Service was ended) were ſcarce able to carry him to the Parſonage-Houſe.

[y] Rom. xii. 7.

[z] 2 Cor. xii. 15.

[a] Eph. vi. 9.

[b] 1 Cor. xv. 58.

[c] Heb. vi 11.

[d] Rom. xii. 1.

[e] 1 Pet. iv. 16.

[f] Heb. xii. 2.

[g] Heb. xii. 3.

[h] Job. iii. 17.

[i] Pſa. xlii. 5.

[k] Wiſd. v. 1, 2, 3, 4, 5.

Lord, the righteous Judge, ſhall give him at that Day! [l] Even that glorious Day, when his ever-bleſſed *Redeemer* ſhall, with gracious Smiles, pronounce that rapturous Sentence; *Well done! Good and faithful Servant! Enter thou into the Joy of thy Lord!* [m] From which moſt happy Time, your late diligent and faithful *Miniſter* (together with all the other true Servants of God, who have thus zealouſly endeavour'd to *turn many to Righteouſneſs*) *ſhall ſhine forth as the Brightneſs of the Firmament, and as the Stars for ever and ever!* [n]

And may God Almighty grant, that I, and all this Congregation here preſent, may, henceforth, with meek Heart and due Reverence, ſo preach, ſo read, ſo hear and receive God's holy Word, that we may truly ſerve Him, in Holineſs and Righteouſneſs, all the Days of our Lives: That we may conſtantly bleſs his holy Name for all his Servants departed this Life in his Faith and Fear: And, That we may all of us have Grace ſo to follow their *good Examples*, that with them we may be Partakers of his heavenly Kingdom; and happily, at our *latter End*, thro' the Grave and Gate of *Death*, may paſs to a *joyful Reſurrection*, thro' the prevailing Merits of our ever-bleſſed *Redeemer*.

Died at Gnoſall, April 8, 1738, *and buried in the* Chancel, *the* 10*th of the ſame Month*, *Aged* 66, *and upwards*; *being born* Dec. 3, 1672, *near* Coventry, *in* Warwickſhire.

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[l] 2 Tim. iv. 7, 8. [m] Mat. xxv. 21. [n] Dan. xii. 3.

A great Admirer, and very faithful Friend of Mr. Jeacocke*'s, having requeſted a Sight of the Sermon, whereof the preceding Paragraphs are an Extract; it was deem'd proper (by Way of Appendix, as well as hearty Condolence) to add thereunto the following ſupplemental* Elegy. *Which (as being, perhaps, no unſuitable Enlargement upon what goes before) I ſhall here venture to ſubjoin.*

On the DEATH *of the Reverend Mr.* ABRAHAM JEACOCKE, *a Conſolatory* Epiſtle *to Mr.* ROBERT REYNOLDS.

NEIGHBOUR,

I GRANT, you're very juſtly griev'd,
For ſuch a Loſs, as cannot be retriev'd.
So ſad a Truth, with Sorrow let me own:
For, ah! to me, alas! full well is known
The weighty Cauſe of your well-grounded Woe;
And fain wou'd I ſome ſmall Relief beſtow:
Gladly wou'd I ſuch cordial Hints impart,
As ſerve to raiſe the dull, dejected Heart,
Chear the deſponding Soul, make Anguiſh fly;
I'd almoſt ſaid, *turn Sorrow into Joy.*
But O! my penſive Muſe, and wav'ring Mind,
To ſad Condolence, rather ſeem inclin'd.
Yet, give me Leave to reckon briefly o'er
The brave Supports, *Religion* has in Store;
And try to ſooth each ſympathizing Breaſt,
With ſuch calm Thoughts, as *Reaſon* ſhall ſuggeſt.
You've loſt, I own, an excellent *Divine*,
A very faithful Friend of yours, and mine;
A painful Preacher, and a ſkilful Guide,
Your Church's Ornament, and People's Pride;
An holy Paſtor, mindful of his Flock,
Mournful for thoſe, *at Sin that made a Mock*:
One, that, with pious Zeal, and prudent Care,
From *worldly Wiles*, and from the *Tempter's Snare*,
And *corp'ral Maladies*, wou'd All defend;
But chiefly, Sir, *the Cure of Souls* attend:
The num'rous Souls committed to his Charge,
Throughout a Diſtrict eminently large.
In this great Man, you've really loſt, in fine,
A good *Phyſician*, *Lawyer*, and *Divine*.

From Quacks and Querks, from Villainy and Vice,
With wond'rous Vigilance, and Judgment nice;
From rav'nous Wolves, his heav'nly Maſter's Sheep,
Still the good Shepherd did in Safety keep.
Aſſiduous he, to make Contention ceaſe,
Deſirous ſtill of Amity and Peace:
Yet, daring to aſſert his own juſt Right,
Whene'er infring'd with contumacious Spite;
Or, to ſupport another's ſuff'ring Cauſe,
And bravely vindicate neglected Laws.
Nor did he *Juſtice*, Sir, alone promote,
But, to each Act of *Charity*, devote
His uſeful, well-ſpent Life: The *pious Poor*
Chiefly partook of his imparted Store.[a]
His *Light before Men ſhin'd*, yet did not *blaze*;
He *ſought the Profit*, not to gain the *Praiſe*,
Of inconſiſtent, vain, inconſtant Men,
Who ſhall, e'er long, *be made as Graſs*: For, when
Th' afflicted Soul, with Woe, or Want oppreſt,
He ſuccour'd, pray'd for, comforted, and bleſt;
Lo! (as his Maſter, *Chriſt*, was pleas'd to bid,)
His Left-hand knew not what his Right-hand did.
Unlike to them, that *trumpet*-forth their *Gifts*,
Or have recourſe to mean, ungen'rous Shifts,
He, the moſt *private* Ways of Giving, choſe,
To them, that needed; whether Friends, or Foes:
Unoſtentatious, unobſerv'd, unknown,
A *Seeker of that Praiſe, which comes from God alone.*
Whatever Work he chanc'd to take in Hand;
Whether to teach, adviſe, or reprimand,
To *eat*, to *drink*, *whate'er* he had to *do*,
The Glory of his God was ſtill in View.
Myriads, alas! in this luxurious Age
(And ſome, amongſt the ſeeming-wiſe, and Sage,)
We, by a ſhameful, ſad Experience, find,
Pamper the *Body*, but quite ſtarve the *Mind*.
To *Chriſtian Purity*, ah! what Pretence
Have Heath'niſh Epicures, and Slaves to Senſe?
But lo! this good, this truly *ſpiritual* Man,
While *they*, with dull, deluſive Joys, trepan
Their ſenſual Souls, unmindful of the End,
How ſtrict, our ſober, *ſelf-denying* Friend!
How *temp'rate*, and abſtemious he! 'twas ev'n
His *Meat and Drink to do the Will of Heav'n*.
Nay, future Worlds, his *Eye of Faith* ſo view'd,
That *vaſtly more, than neceſſary Food*,
The Word of God, this *worthy* Man *eſteem'd*;
And, but like Loſs of Time, all other Labour ſeem'd.
Of *heav'nly* Things, his Notions were diſcreet,
His Converſe grave, his *Meditation ſweet*.
The moſt important Subjects of Debate,
Which, or to Faith, or Practice, do relate,
How did a pious Zeal oft introduce!
Myſterious Points, how *learnedly* Diſcuſs!
How well fulfil his miniſterial Courſe,
Publickly Preach, and *privately* Diſcourſe,
Strengthen the Weak, and 'ſtabliſh the more Strong,
Comfort the Old, and catechiſe the Young!

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[a] For poor, indigent People (more eſpecially, ſuch as came regularly to Church) he frequently order'd a very charitable Supply of Bread and Fleſh, from the Baker and Butcher; ſent 'em Store of broken Meat from his own Houſe; and was wont, moreover, to diſtribute Money amongſt 'em, as Occaſion offer'd.

From Houſe to Houſe, the Lives of all inſpect;
And, of his *Embaſſy*, no Part neglect.
Choice were his Words, with ſolid Judgment plac'd,
With Eloquence adorn'd, with Learning grac'd.
His *very* Perſon *primitive* appear'd;
His honour'd Preſence, All or lov'd, or fear'd.
O! how, when e'er *my Eyes* abaſh'd have ſeen
His graceful Looks, and venerable Mien;
How, when his Speech I heard, or Perſon ſaw,
Have I been ſtruck with reverential Awe!
But, why ſhou'd *I* (poor, worthleſs *I!*) affect
To ſhew *my* inſignificant Reſpect?
The Great, the Good, the Men of Parts and Fame,
His wond'rous Worth, are *ready* to proclaim.
Prelates 'emſelves oft paid a juſt Regard,
And, his deciſive Thoughts, with Def'rence heard.
For O! with Erudition moſt profound,
Our learned Friend did *very* much abound.
The bleſſed *Teſtaments*, both Old and New,
In their inſpir'd *Originals*, he knew.
Theſe ſacred Volumes ſtill were in his Sight,
His conſtant *Study*, and his dear *Delight*.
O! what *unweary'd* Pains, Sir, did he take!
What fine Remarks, what noble Comments make!
What uſeful Obſervations has he penn'd!
And ſuch as will *Poſterity* befriend. [b]
Such was the Man, whom gracious Heav'n had ſent,
And, for a while, to favour'd *Gnoſall* lent.
But, O my Friend, this Bleſſing ſo divine
Is now recall'd! Yet, may we not repine.
The learn'd, judicious JEACOCKE, is no more!
And moſt ſincerely, Sir, do I deplore
Your great, uncommon Loſs: a Loſs (I fear)
Few *modern Miniſters*, with all their Care,
Or, with their utmoſt Pains, are able to repair.
Yet, ſtill, Good NEIGHBOUR, ſtill we muſt confeſs,
When *God* appoints, *Man* ought to acquieſce.
With holy *Job*, we conſtantly ſhou'd ſay,
'Twas He, that gave; 'tis He, that takes away:
For ever *bleſſed be His* glorious *Name!*
The beſt of Mortals can't the leaſt of Mercies claim.
'Tis true, I've here endeavour'd to ſet forth
The various Virtues, and the paſſing Worth
Of our deceaſed Friend. I boldly choſe,
None did the arduous Work on Me impoſe,
Unequal quite to ſo ſublime a Taſk;
No, none e'er thought of Me the Thing to aſk:
But *Love conſtrain'd*. And, Thou, O ſacred *Shade!*
Smile on this ſmall Reſpect to thy ſweet Mem'ry paid.
Nor think, my neighb'ring, courteous, *Cowley*-Friend, [c]
To whom, theſe haſty, artleſs Lines I ſend;

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[b] He has fill'd the Margin of his Great Bible with very valuable Annotations: And, being particularly well-ſkill'd in the *Oriental* Languages, has (with incredible Pains, and ſingular Judgment) made ſundry very learn'd and laborious Collections, under the following Titles: *(viz.) An Account of divers* Hebrew *and* Chaldee *Words, as they are uſually rendred in the* Engliſh *Verſion of the* Old Teſtament.——*A Specimen of divers* Hebrew *and* Greek *Particles, as they are uſually rendred in the* Engliſh *Verſion of the* Old *and* New Teſtament.——*Some Alterations and Amendments of the* Engliſh *Tranſlation of the* Holy Scriptures, *&c.*

Theſe, together with all his other Books, as well printed, as Manuſcript (and conſiſting chiefly of his own excellent Compoſitions; among which are ſeveral Volumes of admirable Sermons, very fairly wrote with his own Hand;) He has left, by *Will*, to the Library belonging to the Free-School in *Birmingham*.

[c] So call'd, on Account of his Abode being at *Cowley*.

Think not, that I, by giving ſuch Relief,
An odd Way take, to mitigate *your* Grief:
That, when the rare Perfections I recite
Of *your late Paſtor*, and preſume to write,
Or ſpeak, the Praiſes of this *good Divine*,
I ſeem to contradict *my firſt Deſign*;
Do ſtill enlarge the Greatneſs of *your Loſs*,
And, 'ſtead *of Comforting*, increaſe the *Croſs*.
No; ſurely, no! conſider, Sir, the Caſe:
He, that has *run ſo well* the *Chriſtian Race*,
He, that has been ſo juſt, and *good*, and wiſe,
Is ſure to gain the great, *celeſtial Prize*.
And happier, now, by far (no Doubt) is he,
Than, in this World, 'twas poſſible to be.
He's *now* (what *Comfort does* the Thought afford!)
Abſent from Us, but *preſent with the Lord*.
Shall we then grieve for dear, departed Friends,
When Death begins a Life, that never Ends?
You'll ſay, *you lov'd him*, Sir, why, ſo did I:
But how, this Truth, ſhall *any* one *deſcry*?
Of this our great Reſpect, pray, where's the Sign,
If, at his Happineſs, we thus repine?
But *you ſtill hop'd* (I *fancy* that's the Caſe)
To have *enjoy'd* him, *yet* a longer Space.
What then? with *Sorrow ſhall our* Mind be fraught,
Becauſe he's *Happy ſooner*, than we thought?
He's *parted from us*, true; *yet* reconcile
Yourſelf to this: it is but *for a while*.
The Thoughts hereof ſhou'd rather make us glad;
At leaſt, I'm ſure, they're nothing like ſo ſad,
As the reviving Hopes again to meet,
Are *joyous*, bliſsful, *raviſhingly* ſweet!
A happier Meeting this, than that before:
A Meeting, *never to be parted more*.
Much rather, therefore, let us e'er rejoice,
That *your late Paſtor's* fled to *Paradiſe*.
Now, now he's Happy, Sir; and now he's ſafe:
Now, *ſhall* vile, impious Men no longer *chafe*
His righteous Soul, with their ungodly Deeds;
Nought now, but *Joy (eternal Joy!)* ſucceeds:
Such *Joy*, ſuch Peace, ſuch Happineſs, ſuch Love,
As *Mortals* can't *conceive*, but *only Saints* above!
Sweet, to the lab'ring Man is nat'ral Reſt:
And, when, of heav'nly Happineſs, in Queſt,
With pious *Induſtry*, and Zeal devout,
We *our Salvation* painfully *work out*;
When, from *God's Will*, we never raſhly ſwerv'd,
But have aright our *Generation ſerv'd*,
How pleaſant muſt it be to *fall Aſleep*!
How will Omnipotence in Safety keep
Our then *returning Souls*! And, as thro' Faith,
And a good Life, thus ſweet will be our *Death*;
So, will our *Reſurrection* glorious be,
And we, *like Stars, ſhall ſhine*, to *all Eternity*!
Such was the Caſe, and ſuch (we may depend)
Will be the joyful Doom of our good Friend.
To *ſave himſelf, and them, that heard him*, too,
What vaſt, uncommon Pains he took, ye knew.
Yet (ſuch *ſmall* Comfort to this Life belongs)
Great and provoking were the num'rous Wrongs,
Prophanely rude, the Obloquies and Jeers,
That this good Man ſuſtain'd, while *in the Vale of Tears*.

But now he's got (O how the Thought does charm!)
Beyond the Reach of Danger, and of Harm;
Paſt *all* the Hardſhips, and fatiguing Toils,
The Storms, Temptations, Troubles, and Turmoils,
Of this tempeſtuous World, ſent from above,
To try the Firmneſs of our Faith and Love.
Yes; Heav'n be prais'd! the toilſome Taſk is done;
And now, a glorious, bliſful State begun.
He's gone, he's gone, to meet his Kindred-Saints,
There to reſide, where Love has no Reſtraints;
Where thoſe, that here, in Virtue did excel,
And Saints, of ev'ry Age and Nation, dwell:
There, there (O Heav'ns!) ever to obtain
The bleſs'd Society, and Friendſhip gain
Of ſuch, as here, in holy Paths have trod;
And, *in the Preſence* of th' Eternal GOD!
Where are *extatic Joys*, in *plenteous Store*,
And, *at whoſe Right-hand* reign *Pleaſures for evermore*.
Thus *liv'd*, thus *dy'd*, and thus *ſhall riſe-again*,
This beſt of *Miniſters*, and beſt of *Men*.
And O! may *I*, may *You*, and may we *All*,
Ourſelves, who, by the Name of *Chriſtians*, call,
This *bright Exemplar* copy, whilſt we live;
And, at the laſt, *a Crown of Life*, receive.
May I, like him, with Diligence improve
Each uſeful *Talent* lent me from above;
And, in that *Knowledge*, *Grace*, and *Wiſdom*, grow,
Indulgent Heav'n ſees fitting to beſtow.
May I thus huſband Life's contracted Span,
And *die the Death of* this moſt *righteous Man*;
Point out, like him, the Way to Heav'nly Bliſs:
And *may my laſt*, great *End*, *be juſt like His!*

HAUGHTON,
April 8, 1738.

R. D.

The Reader will excuſe our tranſpoſing this Time the Order *of the* CHARACTERS, *by filling up the Remainder of this Page with the following remarkable* one, *which has lately come to Hand; and which we ſhall give in the* Words *and* Spelling *of the* Original, *viz.*

The CHARACTER *of the* LADY *of one of the ancient* EARLS *of* WESTMORLAND.*

SHEE feared God, and knew howe to ſerve him: Shee aſſyned Tymes for her Devotione, and kept them: Shee was a perfecte Wyfe, and a trewe Frende: Shee joyed moſt to oblige thoſe neereſt and deereſt to Mee: Shee was ſtill the ſame, ever kynde, and never troubleſome: Often preventyng my Deſires: Diſputing none: Providentlie managing all that was myne: Lyvinge in Appearance above myne Eſtate, while ſhee advanced it: Shee was of a grete Spirit, ſweetlie tempered; of a ſharpe Wit, without Offence; of excellent Speache, bleſt with Silence; of a chearful Temper, mildlie governed: Of a brave Faſhion to winne Reſpecte, and to daunt Boldneſſe; pleſynge to alle of her Sex, entyre with Fewe, delyting in the beſt; ever avoyding all Perſons and Places in their Honour blemyſhed:----and was as free from doing *ille*, as giving the Occaſion. She dyed as ſhe lyved, *well*; and bleſt in her greteſt Extremitie, moſt patiently ſending forth her pure Soule with manie zealous Praiers and Hymnes to her Maker; pouring out her affectionate Herte in paſſionate Stremes to her Saviour.

N. B. The Beginning and Ending of this *Inſcription* being defaced by Time, the Date is uncertain.

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* Written by her Huſband, and inſcribed in the Chimney-Wall of a large Room, at *Budſtone-Place* in *Kent*, once the Seat of that noble Family, now in the Poſſeſſion of *William Ryder*, Eſq;

The CHARACTER *of Sir* EDWARD SEYMOUR, *Bart.* † *by* BARNABY POTTER, *Fellow of* Queen's-*College,* Oxon, *Preacher to the Town of* Totneſs *in* Devon; *and afterwards Lord Biſhop of* Carliſle. *

I DOUBT not, beloved, but you will all Witneſs with me this Day, that what you have *heard*, the ſame you have *ſeen*; and the Words which I have handled, are fulfilled in your Hearing: *Moſes* a *great* Man, and our *Moſes* the *Servant* of the Lord, is *dead*; and he died in the Land of *Moab*, from his own Houſe and Home, but it is according to the *Word* and the Will of the *Lord*. That he is dead, I wiſh (if it had been the Will of the *Supremeſt*) that we had cauſe to doubt. That he was a *Moſes*, and the *Servant* of the *Lord*, lend me but your Patience a little longer, and you ſhall hear.

Moſes is as much as *drawn out*. [a] And might not he ſay with *David*, *He hath ſent down from above and ſaved me, he hath drawn me out of many Waters?* [b]

Moſes pitied, the diſtreſſed and oppreſſed Eſtate of his poor Country in their Miſery: And when he could do no more, he looked upon them, no Doubt, with a heavy Countenance, and a ſorrowful Heart, yea, with Hazard of his own Life, he was ready to redreſs their Wrong. [c] And was not *our Moſes* the only Man that would ſtep forth and ſtand up *to free his Country* from all ſuch *Taxes* and Tolls, as cunning *Catchpoles* and proling Officers could have been content to have impoſed upon the People? And when they were ſuch as could not be *helped*, yet I know he did heartily *grieve* at them, and heavily look upon them that were oppreſſed.

Moſes was a Man of *Peace*; not a Peacekeeper only, but a Peacemaker. When he ſaw two *Hebrews* ſtrive together, he ſaid, *Sirs, you are Brethren, why do you wrong one another?* [d] And who knows not what *Care* he had, what *Comfort* he took, what *Pains* he indured, to compoſe *Controverſies*, to prevent Law *Suits*, to perſwade *Peace*, to procure *Love* among Neighbours?

Moſes was content to leave the *Court*, where he might have lived in great Credit and Account, and to employ his Pains for the *Good of his Country*. [e] And who knows not that it was neither want of Wit, or Wiſdom to commend him, nor want of Friends to countenance him, nor want of Means to maintain him, that kept *our Moſes* from the *Court*; but a godly Deſire to do his *Country Good*, wherein neither his Purſe nor his Pains were at any Time wanting? For did he not many Times, as *Moſes* did, *Sit from Morning till Even, to hear the Matters of the* People, *and to judge amongſt them?* [f] Till of Late, either his own Experience taught him, or his Friends adviſed him, as *Jethro* did *Moſes*, *Thou weărieſt thyſelf greatly, and the People with thee; for the Thing is too heavy for thee, thou art not able to do it thyſelf alone; prepare thee Helpers, and let them judge the People at all Seaſons, but every great Matter, let them bring unto thee, and let them judge all ſmall Cauſes; ſo ſhall it be eaſier for thee, when they ſhall bear the Burden with thee.* [g]

In the executing of which Works of Juſtice, howſoever *Fear*, or *Favour*, or *Gain*, makes many *fail*, or *faint*, or deal *unfaithfully*; yet *ſurely*, ſaith *God*, *my Servant* Moſes *is not ſo, who is faithful in all my Houſe.* [h] And who ever could ſay of *our Moſes*, that in Matters of *Juſtice*, or ſuch Cauſes as concerned the Good of the Commonwealth, either *Fear* of great Men, or *Favour* of Friends, could ſtop his Mouth, or *Bribes* blind his Eyes, or his own private *Paſſion*, or Profit, prevail ſo far, as to move him to ſpeak, or do any Thing, againſt the known Truth of the Cauſe? But as he was ſingular in *Searching* out of the Truth, ſo was he ſincere in *Judging*. I know not whether ever he did ſee that *Table* of *Ptolome Arſacides*, which the Emperor *Marcus Aurelius* found at *Thebes*, and was by the ſame *Marcus* left as a ſingular Treaſure to his Son *Commodus*; but ſure me-

† Of *Berry-Caſtle*, the firſt Baronet of the Name. * From the Sermon preached at *Berry-Pomeroy*, in 1613. Dedicated to the Right Worſhipful Sir *Edward Giles*, Knt. High-Sheriff of *Devon*; and to his right virtuous and religious Lady, the Lady *Mary Giles*; and printed at *Oxford*, by *Joſeph Barnes*, in 1613, in *Quarto*.

[a] Exod. ii. 10. [b] Pſal. xviii. 16. [c] Exod. ii. 11. 12. [d] Acts vii. 26. [e] Heb. xi. 24, 25. [f] Exod. xviii. 14. [g] Exod. xviii. 18, &c. [h] Numb. xii. 7.

thought I could plainly in his Life and Carriage of Matters in the Courſe of Juſtice, read the Sum and *Sentences* which were written in that *Table*, which were theſe: *I never prefered the proud Man, though he were Rich; nor hindred the* Poor, *if he were Juſt: I never denied Juſtice to the* Poor, *for his* Poverty; *nor pardoned the Rich, becauſe he was Wealthy: I never gave Reward for Affection, nor puniſhed upon* Paſſion: *I never ſuffered Evil to ſcape unpuniſhed, nor Goodneſs to go unrewarded: I never committed the Execution of manifeſt Juſtice to another, neither determined that which was difficult by myſelf: I never denied Juſtice to him that deſired it, nor Mercy to him that deſerved it: I never opened my Gate to the Flatterer, nor my Ear to the Backbiter: I always ſought to be loved of the Good, and feared of the Wicked: Laſtly, I always favoured the* Poor *that was able to do little, and God who was able to do much, always favoured me.* This was his Faithfulneſs in Publick. Neither did it in his *private* Carriage leſs appear. For which of his *Neighbours* hath he cauſeleſly vexed? Nay, whom did he ever vex? Which of his *Tenants* hath he cruelly oppreſſed? Which of his Creditors hath he craftily defeated? Whom that ever dealt with him hath he deceived? Surely in this faithleſs Age, *wherein a Man's Hand, or Signet, is better to be truſted, than his Faith and Soul,*[i] he was not fit to Live. He truſted every one, and every one (ſhall I ſay) deceived him? No, not every one. He had thoſe with whom he might, with whom he durſt have truſted his own Soul, who may now ſit down, and Sorrow as *David* did, for the Death of his dear *Jonathan, Wo is me, for thee, my Brother* Jonathan: *Very Kind haſt thou been unto me, thy Love to me was wonderful, ſurpaſſing the Love of Women.*[k]

Another ſingular Commendation the *Holy Ghoſt* hath given to *Moſes*, Moſes *was a very meek Man, above all the Men that were upon the Earth.*[l] And ſurely ſuch as heard the *Conference*, or heeded the common *Talk*, or obſerved the *Carriage* of our noble *Moſes*, know that not many Men will be found more Meek than he. In *Conference*, who hath ever heard him clamorous and contentious? Or ſeeking, as ſome do, rather the *Victory* and laſt Word, than the Truth and *Verity?* Yea, he would rather meekly yield, than multiply Words: So that with whomſoever he did confer, his Mildneſs made it ſweet or profitable. For *where two Men meet together, their Conference,* ſaith St. *Bernard, is ſweet and profitable: Where one Man is meek, it is profitable; where neither, it proves pernicious.* And therefore it was St. *Bernard*'s Manner (and our *Moſes* had learned it) becauſe he would be ſure to retain this Modeſty, on the one Side, to be very urgent upon thoſe that in their Meekneſs would yield much, and to yield another Time to him that urged. And as his graver Conference, ſo his common *Talk* did taſt and reliſh much more of Meekneſs. I have often been vouchſafed his Company, yet I never heard him ſpeak *Evil of Others, or Good of Himſelf.* But his Carriage was the Map of Meekneſs. For, beſides his lowly and loving Carriage even to the Pooreſt, would he not quietly rather *indure* two Wrongs, than *complain* of one? Rather ſuffer many Wrongs, than *return* one? Rather *put up* all Wrongs, than *revenge* one? And had he not the happy *Reward of* Meekneſs attending him, even ſweet *Content of Mind,* and a quiet Paſſage of ſuch Croſſes as accompany this Life; whereby he did enjoy both his Reſt and Sleep more ſoundly; and received his Meat and Drink more merrily, and thankfully, than moſt Men do: So in him we might ſee it true, that, that which will break a *proud* and *angry* Man's Heart, will not break an *humble*, and *meek* Man's *Sleep*. I proceed; Moſes *was learned in all the Knowledge of the* Ægyptians;[m] in this, *indeed*, Moſes *did* overmatch *our* Moſes: But herein *our* Moſes *did* overmatch the moſt that I have known, that having no greater Depth *of Learning*, he could in any *Point both conceive ſo quickly*, and *object ſo acutely*, and *ſpeak ſo judiciouſly*, and *to Purpoſe*, as he did.

But that which commends all theſe former Commendations, is the Praiſe of *Moſes* in this Place, *the Servant of the Lord.*[n] And was not our *Moſes* ſuch? For his *Soundneſs* and Sincerity in the *true Religion and Service of God*, and perfect Hatred *of Popery and Superſtition*, all the Country can witneſs with me. Who hath been more ready to put in *Execution thoſe good Laws of our Land*, againſt our wilful *Recuſants?* Who was ſo great or dear unto him, that he would wink at, in this Caſe, *which concerns God's Glory*, and the *Advancement of Religion?* And though in other Matters of Juſtice, he was as *merciful* as any Man living, yet in the *Service of God*, and puniſhing *of Idolaters*, his *Zeal* hath been *hot like* Moſes, who, when he ſaw the *People fall to Idolatry*, dancing about the *Calf*, his Wrath waxed hot, and he caſt the *Tables* out of his Hands, and brake them in Pieces, and burned the *Calf* in the Fire, and ground it to *Powder*, and made the People of *Iſrael* to drink of it; [o] which godly Zeal of this *our Moſes*, made him often ſay (and methinks I ſee with what Feeling and *Fervency* he ſpake it; when there was none preſent but myſelf alone) *that till we might ſee them handſomly ſhip'd, and the Sea betwixt us and ſuch as have a Pope in their Heart, neither can we be ſafe, nor the Service of God pure and ſincere.* Neither can the *Country* only witneſs, but the *King* [p] and Council confirm their aſſured Perſwaſion of our *Moſes* his Zeal: When in thoſe diſaſtrous, and dangerous Times of the *Powderplot*, they pleaſed to appoint him to that high and moſt honourable Office, the *Command* of the whole *Country*, though he had not long before borne the Burden of that Office. What ſhall I ſay of his particular Carriage in the Service of God? I have often ſeen him at publick *Sermons* and *Service:* Sometime in Private we have prayed together, and praiſed God together. And ſure his diligent *Attention* in the one, as unwilling that a Word ſhould paſs him, and his devout *Carriage* in the other, gave good Signs of a ſincere Heart, not willingly ſinning, but willingly ſorrowing when he had ſinned. What ſhall I ſay more? You ſee now, and cannot but ſay, that he was a *Moſes*, and *the Servant of the Lord*; *yet* Moſes *was a* Man, elſe he had not *died*: and ſubject to his perſonal Sins, his Faults, his Frailties, which *God* doth puniſh, elſe he had not died in the Land of *Moab*.

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[i] Cum annulis magis creditur quam animis. *Seneca.*

[k] 2 Sam. i. 26.

[l] Num. xii. 3.

[m] Acts vii. 22.

[n] Deut. xxxiv. 5.

Thus you have ſeen both the *Party*, Moſes, and his *Praiſe*, *the Servant of the Lord*, and his *End*, *he is dead*, and the Place where, *in the Land of* Moab. And as in their *Lives* you have ſeen how like they were, ſo were they in many Particulars like in the Manner of their *Death*. Both died in a *ſtrange* Place, where they were but within *View*, and were now come to take the *Comfort* of that pleaſant Country, that God had promiſed and provided for their Poſterity. Both died when they were in outward Appearance like to live long. *For of* Moſes it is ſaid here, *that his Eyes were not dim, nor his natural Force abated.* [q] And may we not ſay ſo of *this ſecond* Moſes, whoſe *Underſtanding* and Sight and Hearing, and other *Senſes*, might eaſily be obſerved to have been more ſharp and *quick* than many that have not paſt half his Years? Was it not much that a Man of his Years, and of ſo much *Employment*, ſhould have, at his dying Day, neither grey Hair, nor unſound Tooth? Yea, I may ſay, it was little leſs than a Miracle, that his vital and natural Powers, ſhould continue even until his dying Day, in that Perfection, when all his vital Parts, as appeared afterwards, were ſo ſtrangely corrupted, as that if the moſt learned Phyſicians had known the State of his Body, as they imagine it hath been theſe many Years, they could not have hoped, nor conceived, how he ſhould continue ſo long in that *Health and Strength*, as continually he did. His *Sickneſs* was but *ſhort*, and (ſaving ſome Fits) not very ſharp: His Carriage therein (I dare ſpeak it upon the Word of thoſe that were continually with him) very quiet and patient. When the *Miniſter of God* came to him, to fit him with *Comfort*, and *Confidence*, againſt the *Terrors of Death*, having prepared himſelf for this Purpoſe, he entertained him kindly, heard him attentively, profeſſed he received much Comfort by him, made a *worthy Confeſſion of his Faith with his own Mouth*, and intreated his Company, and Comfort again, as ſoon as conveniently he could reſort unto him. In the mean Time, how his Mind was buſied, we may imagine by that worthy Acknowledgement of God's Love unto him, when he thanked God, *that in all that Time of his Sickneſs, he had neither a bad Thought, nor a bad Dream.* But Death is now at his Doors, and as he lived quietly and peaceably, ſo he lays him down like a *Lamb:* Never opened his Mouth to murmur, nor moved any Part of his Body to ſtrive and ſtruggle with Death: But with a deep Groan, as *from a ſorrowful and repentant Soul*, ſends his Soul into the *Hand of his Saviour*, where now, no Doubt, he reſts in Joy.

Died in 1613, *and buried at* Berry-Pomeroy *in* Devon.

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[o] Exod. xxxii. 19.

[p] King *James* I.

[q] Deut. xxxiv. 37.

The

The CHARACTER *of the* Rev^{d} *Dr.* ANDREW WILLET, *Fellow of* Chriſt's-*College in* Cambridge, *and* Prebendary *of* Ely, *by the* Rev^{d} *Dr.* PETER SMITH. *

THERE is no Way more expedite of *Inſtruction to good Life* (as *Polybius* wiſely obſerveth) than by the *Knowledge of Things* paſt, and of the *noble Acts of famous Worthies*: Their *Hiſtories* are our *Documents*, and their *Honours* our *Incitements*; whereas, *Fame, contemned, brings Contempt of Virtue.* We are not *eaſily moved with Precepts, Examples* are more powerful. Wherefore I have adventured, briefly to ſum up a few *remarkable Paſſages*, of the *Life and Death* of the laborious and learned Dr. *Willet*, whoſe Worth, in the full Latitude, cannot *eaſily be expreſſed*; and *my Guide herein*, ſhall be either *certain Knowledge*, or moſt *credible Relation*.

It was *ever eſteemed* no mean Bleſſing to *be well deſcended*; and though thy Father's Goodneſs ſhall avail thee little, if thou beeſt not Good, *yet* it availeth much to make thee Good. Such a good *Father* had this *worthy Man*, by Name Mr. *Thomas Willet*, a grave Divine, who in his younger Time, was *Sub-Almoner* unto that Reverend Prelate Dr. *Cox*, Eleemoſynary and Schoolmaſter unto *Edward* VI. our *England*'s young *Joſiah*, of moſt bleſſed Memory: After whoſe Death, Dr. *Cox* being in Exile, during the Reign of Queen *Mary*, this Mr. *Willet*, was not only deprived of his Service, but enforced for his Conſcience, to forſake his firſt Promotion in the Church of *Windſor*, and to betake himſelf to the Houſe of a truly noble Gentleman, who was a faithful *Obadiah*, and hid him in thoſe Days of Perſecution. But when Dr. *Cox*, by Queen *Elizabeth*, was advanced to the Biſhoprick of *Ely*, his ancient Chaplain then repairs unto him, is lovingly embraced and preferred to a *Prebend* in his Church: And afterward, when a Meſſenger told the good Biſhop the *Parſon* of *Barley* in *Hartfordſhire* was dead, the Biſhop replied, *he is not dead.* And when the Party avowed he was dead, the Biſhop again replies, *I tell you the* Parſon *of* Barley *is not dead, for there he ſits*, pointing at Mr. *Willet*, who was then ſitting at the Table.

The *Rectory* being thus added to his other Means, did now enable him to do Works of Charity; and as he had freely received, ſo he freely gave. He *remembred* that he had *been the Diſpenſer of a* Prince's *Alms*, and ſtill retained a *magnificent* Mind that Way. His Wife was as *nobly minded*, and as *free*. In her elder Years, when *her Children were* diſpoſed of in the World, her Manner was to *call her poor Neighbours in*, and *feeding them*, to ſay, *now again have I my Children about me.* Thus they laid up *Bleſſings for their Seed*, were preſerved in *perilous Days*, and *were* Inſtruments to *bleſs our Church* with this worthy Ornament of Learning and Piety, Dr. *Willet*.

He was born in that old little City of *Ely* in *Cambridgeſhire*. In the Collegiate School of this City, he was inſtituted in the Rudiments of *Grammatical Knowledge*: And I have heard from the Mouth of his Schoolmaſter, that he was the moſt Induſtrious of all his Scholars; his *Eye* and *Countenance* had the CHARACTERS of *Ingenuity*, and in Quickneſs of *Apprehenſion*, Strength of *Memory*, and ſolid *Judgment*, he out-ſtript his Fellows, and ſo became the *Delight* of his Teacher. When other Boys, at Hours of Liberty, gave themſelves to *play*, then would he be at his *private Meditations*: Inſomuch, that his prudent Parents, *ſeeing his Intemperancy in the Purſuit of Knowledge, were* forced to invent ſome *Ludicra*, to take him off from his *Eagerneſs of his Book*.

At about fourteen Years of Age, his Father ſent him to the Univerſity of *Cambridge*, where he was admitted into *Peter-Houſe*, under the Care of Dr. *Anarew Perne*, then Maſter of that College, and his *Godfather*: Not long after removed to *Chriſt-College*; where meeting with *Downham, Perkins*, and other Equals, whom he might have Cauſe to emulate, he applied himſelf ſeriouſly to his *Studies*, and proceeded ſo in the Knowledge of the learned *Tongues*, and *Arts* of all neceſſary Literature, that he might have nothing of theſe to *learn*, when he was to *teach* them to others; of which Proficiency he gave a publick Teſtimony, when he was but twenty-two Years of Age, in his firſt imprinted Book, *Of the Nature and Powers of the Soul.* [a]

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* As quoted by Mr. *Barkſdale*, in his *Remembrancer of Excellent Men*, printed in 1670, in *Octavo*, Page 53.

Amongſt other *Acts* of his in *Cambridge*, this I have heard, that he upon an unexpected Accident befalling a *Proctor* of their College, undertook his Office at the Commencement, and being very dexterous and ready to perform any Thing well upon the Sudden, his *Orations* were ſuch as gained the Approbation and Applauſe, if not the Admiration of all his Auditors, both their own and Strangers, who knew the Straits of Time wherein he was confined.

After he had ſpent thirteen Years in that Univerſity, his Father now grown old, reſigned his *Prebend* in the Church of *Ely*, which by the Favour of Queen *Elizabeth (ſede vacante)* was conferr'd upon him. Hereupon he left his Fellowſhip, and betook himſelf to the Society of a Wife, of the Kindred of old Dr. *Goad*, Provoſt of *King*'s-*College*. In this Eſtate God bleſs'd him with a numerous Iſſue.

His Manner was to ariſe *early* in the Morning, and to get half Way on his Journey, before others could get out. He came down at the Hour of *Prayer*, taking his *Family* with him to Church (after he was preferred to the Rectory of *Barley*, upon the Death of his *Father)* there *Service* was publickly read, either by himſelf or his Curate, to the great Comfort of his *Pariſhioners*, before they went out to their *daily* Labours. Prayers being ended, he returns unto his Taſk again until near Dinner Time: Then he would recreate himſelf a while, either playing upon a little *Organ*, or ſporting with his young *Children*; and ſometimes he would uſe *cleaving of Wood* for Exerciſe of his Body: At his *Table* he was always *pleaſant* to his Company, telling ſome pretty *Apothegm* or facete Tale, and ſeaſoning it with ſome profitable *Application*. After Dinner, his Cuſtom was to refreſh himſelf a little, ſometime ſitting in *Diſcourſe*, ſometime *walking* Abroad, and now and then taking ſome View of his *Huſbandry:* After which, ſtraightway to his better Employments again, till *Supper Time:* So that commonly (without extraordinary Avocations) he ſpent no leſs than *eight Hours* a Day in his Study.

By which long continued Courſe he had read the *Fathers*, *Councils*, *Eccleſiaſtical Hiſtories*, &c. and publiſhed Books to the Number of thirty-three (beſides *nine* more unprinted) He hath much *Variety* of Matter in his larger *ſixfold Commentaries*, where he hath collected, and judicially diſpoſed thoſe Things which you have ſcatteringly, in many ſeveral Books, and ſaving the Reader's Coſt and Pains, hath moulded up together the choiceſt Flour of *Commentaries* old and new, that appear upon thoſe Parts of the Scripture: But his *Synopſis Papiſmi* carrieth away the Prize before all other Writings, wherewith Dr. *Willet* hath adorned our Church; being now the fifth Time (and that by ſpecial Commendation from *his royal Majeſty)* publiſhed. Juſtly is he numbered by Biſhop *Hall* (ſometime his Collegue in the Service of Prince *Henry)* among thoſe Worthies of the *Church of England*, to whom he gives this Elogy, *The* Britiſh *Clergy are the Wonder of the World.* [b]

Amidſt all his Pains of *Writing*, and his other *Studies*, he never omitted his uſual Exerciſe of *Preaching*. In his younger Time, he read the *Lecture* for three Years together in the Cathedral Church of *Ely*; for one Year in St. *Paul*'s: In both, with ſingular *Approbation* of a moſt frequented Auditory. Sometimes he preached in *Cambridge* (both *ad Clerum*, and *ad Populum)* diſcovering himſelf to be the only Man, *whom the Country had not ſtained:* [c] And therefore, at his laſt Degree, was choſen to *anſwer* in the *Divinity Act*.

This being over, he returns to his People again, daily teaching them, and inſtructing them in *a plain familiar Way*; applying himſelf to their Capacity: And though he knew how to turn his Tongue to a *Courtier's* Ear, yet he more affected the Simplicity of plain Preaching. And always in Denunciation of *Judgments*, he would put on the Bowels of *Compaſſion*, and the Spirit of *Meekneſs*; ſugaring every bitter *Pill* (like a wiſe *Phyſician)* that it might go down the more *pleaſantly:* Neither were his Labours in *vain*, enjoying ſuch a *People*, as received his Inſtructions with *Delight*. For there was a ſweet Harmony between the *Life and Doctrine* of this Reverend Man, whether we look upon him as at *Home*, or as *Abroad* with others.

It was my *Happineſs* to make Abode under his Roof: His *Houſe* was a little Model of a *Church*, and Houſe of God: Here Morning and Evening *Sacrifices* were offered unto God daily: His *Children* after Supper, read ſome Part of Holy Scripture, and he required of *every one preſent*, that *they ſhould remember ſome one Sentence or other*; and afterward he himſelf, as *he thought convenient*, *would* rehearſe the ſame again; adding *ſome Expoſition*, and now and then *ſome Application to them*. Together with *theſe private Exerciſes of Piety*,

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[a] De animæ natura & viribus.

[b] Stupor mundi clerus Britannicus.

[c] Quem rus non infuſcavit.

ety, no Man *more religiouſly* obſerved the *publick Congregations* than he did, continually calling *upon his Houſhold to follow him to God's holy Houſe*, where eſpecially he is to be worſhipped. Beſides, his Endeavour was, to order his *Family* like a little *Commonwealth*: He had his *Laws* and *Ordinances* ſet up in *Tables*, directing his *Family* in their ſeveral *Offices*, and *Duties*, both *Œconomical* and *Moral*; and in all theſe Things, ſo much as might become his Place, he made himſelf an exact *Pattern* and *Example* to them all.

It may be *ſome ſearching Eye* may hap *to ſpy out one* trained up under his *good Diſcipline*, who yet peradventure groweth not after the *Seed* firſt ſown in him. It is a bleſſed *Gift of God* to have all *good Children*, but every Man, nay, every *good Man*, cannot enjoy it. St. *Auſtin* ſaith well, *Though I keep a watchful Diſcipline over my Houſe, yet am I but a Man, and they are Men that live under me; neither dare I arrogate to myſelf, that my Houſe ſhould be better than the Ark of* Noah, *where yet amongſt but eight Perſons, there was one Reprobate found; or better than the Houſe of* Abraham, *or* Iſaac, *or* Jacob; *or better than the Family of Chriſt our Lord, where was one* Judas; *or laſtly, better than Heaven, when the Angels fell.* Truly, when I call to mind his many *Bleſſings* of his Children, I may uſe the Words ſpoken to the Mother of St. *Auſtin*, a little varied, *It cannot be, that the Son of ſo many Bleſſings, ſhould periſh.* [d]

As for his *Charity* to others, he entertained two of his neareſt *Allies*, being fallen into ſome Want, at his own Table many Years, and maintained for the moſt Part a *Son* of either of them at the *Univerſity*. It was uſual and *annual* with him, to give a Dole of *Bread* unto the Poor on the *Coronation-Day*, and on the *Powder-Treaſon*. At *Chriſtmas* he gave Corn to ſome of the Poor of his Pariſh, to others *Money*, to others, yea, to all the reſt of his Neighbours, liberal and loving *Entertainment*. In the Time of *Harveſt*, when the Fields were crowned with God's Bleſſings, he would ſcatter of his Heaps with a full Hand, and a chearful Heart among the *Gleaners*, who rejoiced at his coming into the Field. If he ſet any one to Work, no *Maſter* paid more freely; nor more ſpeedily, than he: If the poor bought *Corn of him* (as they did often) they were ſure to gain both in *Price* and *Meaſure*: If he bought any Thing of them, he would give them *more* than they demanded; and his Subſtance *increaſed* with his Bounty.

Had any of his *Neighbours* Suits and Troubles Abroad, he was their *Counſellor*, whom they always, even the Meaneſt, found eaſy of Acceſs, and as *friendly* to be ſpoken with: Had they Need of the Aſſiſtance of ſome great Perſons, he would *intercede* for them, either Perſonally, or by Letters: Had they *Jars* and Janglings among themſelves, he would call both Parties, and handle them ſo with mild and courteous Speeches, that he would *ſoon compoſe* their Differences. And ſuch was his *Humility*, that he *would condeſcend* to any Office *for their Good*: Himſelf would ſometimes write their *Bills and Bonds*, and other Inſtruments, to ſave them *Expences*. And ſuch Things being ended, he would return with great *Alacrity* to his higher Contemplations. Laſtly, for the Town of *Barley*, where he lived, being not able to do what his Heart deſired, he gave out of a little *Tenement*, which he bought, twenty Shillings *per Annum* to the Poor for ever; and perſwaded ſome other his richer *Friends*, to a greater Liberality to this ſame Town. He was indeed a powerful Perſwader *to Works of Piety*, but in none more than in ſoliciting that old Gentleman Mr. *Sutton*, to that heroick Work of his, in the erecting of his *Hoſpital*; whom he earneſtly deſired, not to be like that *Antigonus*, ſirnamed the *Future-giver*, but to do ſomething in his Life. And Doubtleſs, he, during Life, *projected* that, which, after Death, was honourably *effected*.

He ſtudied chiefly *to do Good unto poor Miniſters, not only* by his *private Bounty*, but he prevailed with the *Dean* and his fellow *Prebendaries* of *Ely*, to grant conſiderable *Augmentations* for three *poor Vicars*, out of the *Impropriations* belonging to that *Church*: And he induced old Mr. *Caſtell*, to yield out of his Impropriation of *Tadlow*, ten Pounds *per Annum*, to the better Maintenance of the *Vicar of* that Town.

The Exerciſe of *Hoſpitality*, was even Hereditary to him from his Parents. This *Abraham* ſo loved, nay he loved ſtill, ſaith *Chryſologus*, *That he would ſcarce think himſelf happy in Heav'n, if he were depriv'd of the Uſe of it, if he may not have* Lazarus *lie in his Boſom*: And *Syneſius* ſaith, *By being barbarous, he entertained God himſelf.* So this liberal and godly Man *(whoſe Doors were open to any Worthy of Entertainment)* enjoyed the Comfort of many happy *Gueſts*, ſome of them *Strangers*, Men of other Nations, who having heard the *Fame of him* in their *own Countries*, travelling to ſee this Land, have in their Way reſorted to his Houſe, as *ambitious* of his Acquaintance: But ſometimes *his Goodneſs* was abuſed; as once by a *Jew*, entertained in his Houſe, and ſeemingly converted, calling him *Father*, and pretending to deſire *Baptiſm*; but when the Time of *Solemnity* was at Hand, the *Jew* vaniſhed, and ran away without returning Thanks to the *Doctor* for all the Courteſies received. Another *Impoſtor*, a *Roman Catholick*, begged his Prayers and Inſtructions, and humbly deſired upon *Repentance*, to be admitted to the *Holy Communion*; but when the Time came, this *Gueſt* appeared not, and was ſeen there no more. A third *Intruder* was a *Separatiſt*, who ſeemed a long Time *inclining*, but at laſt *ſequeſtred* himſelf from every Exerciſe of Piety uſed in the *Family*; and, though he muſt be preſent *at Grace*, for Fear of loſing *his Dinner*, would not ſo much as *uncover his* Head: Which being obſerved by the *Doctor*, Grace being ended, he ſnatch'd *his Hat from his Head*, and thruſt him out, ſaying, *He ſhall not lodge, or eat, or drink with me, that will not give God Thanks with me.*

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[d] Fieri non poteſt, ut Filius iſtarum benedictionum pereat.

It happened about the End of *Michaelmas Term*, *Anno* 1621, ſome Occaſions having called him up to *London*, in the Midſt of his Way Homeward, his Horſe ſtumbling, both *Horſe and Rider* fell to the Ground; in which Fall his right *Leg* was broken: Being lifted up, and ſet upon his Horſe again, he rode on a little to a Town called *Hodſdon*, where he turned into an Inn, and ſent for a *Boneſetter*, by whom after his Leg was ſet, he was directed to keep *his Bed* ten Days: Unto which Direction he willingly ſubmitted, reſolving to make that Place his *Study* for the Time: And I had almoſt ſaid, *his Pulpit too*, &c. Thus he continued all the ten Days, when (*December* 4.) after the Singing of *Pſal.* 146. having Occaſion for ſome Eaſe to ſtir himſelf a little, he ſuddenly fetch'd a *deep Groan*, and fell into a *Trance*. His Wife preſently crying out for Help, and preſently ſome came in, and upon Means uſed, he began to rouſe himſelf a little, and to look about: And then uttered theſe his *laſt Words*, wherein he breathed out his Soul, *Let me alone, I ſhall be well, Lord Jeſu.* Next Day *his Body* was conveyed by Coach to his Town of *Barley*, and on the third Day there honourably interred. After the *Funeral* was over, I remember well, how *the ſeveral Lecturers* of *Royſton* in their Courſes, for a long Time after, making ſome worthy *Commemoration* of their Friend departed, bewailed the Loſs of him, and beſprinkled *his Aſhes* with *their Tears* before the People.

Died at Hodſdon *in* Hertfordſhire, December 4, 1621; *and buried at* Barley *in the ſame County, the 6th of the ſame Month, aged* 59 *Years.*

The CHARACTER *of the Right Worſhipful Sir* EDWARD GILES, *Knt. of* Bowdon *in* Devon. *

SIR *Edward Giles*, Knt. was born at *Bowdon*, in the Pariſh of *Totneſs*, in *Devon*; and being of an active and vigorous Spirit, he could not be confined within the Compaſs of an Iſland; wherefore leaving, when yet but young, his Father's Houſe, and native Country, he travelled beyond the Seas, and the *Low-Countries* at that Time being the Scene of War, and the Academy of military Diſcipline, he entred himſelf a Soldier, and trail'd a Pike in her Majeſty's Service, Queen *Elizabeth* of glorious Memory there, for ſeveral Years together.

Near upon, or ſoon after her Deceaſe, he returned into *England*; and being now an accompliſhed Gentleman, and having obtained Reputation for his Conduct and Behaviour Abroad, he was taken Notice of in the Court of *England*, when he came Home; and tho' then but young, and his Father living, yet had the Honour of Knighthood conferred upon him by King *James* I. at the Time of his Coronation, [a] *Anno* 1604.

Soon after this, Sir *Edward* returned into his own Country, where his Father, more jocularly than ſeriouſly, received him with great Ceremony; ſaluted him with his Title of Sir *Edward Giles* at every Word, and by all Means would place him above him, as one dignified with the more honourable Degree; until at Length, enquiring of him, *Sir Edward, pray tell me*, ſaid the old Gentleman, *who muſt diſcharge the Fees and Charges of your Knighthood and Honour?* Being anſwered, *That he hoped he would be pleaſed to do that. Nay! then*, ſays the old Gentleman, *come down Sir* Edward Giles, *and ſit beneath me again, if I am he that muſt pay for thy Honour.*

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* From Mr. *Prince*'s Worthies of *Devon*, and Dr. *Barnaby Potter*'s Dedication of his Sermon at the Funeral of Sir *Edward Seymour*, Bart. whoſe CHARACTER was before inſerted in Page 485.

[a] Sir W. Pole's Mſ. of Dev. in the Kts. of K. Ja. I.

The good old Gentleman deceaſing, Sir *Edward* coming full, and whole, into a fair and flouriſhing Eſtate, lived in great Reputation at his Seat at *Bowdon*; and in the 11th Year of King *James* I. the whole Power of the County of *Devon*, was put into his Hands; in which honourable Office, he was ſo generous, and noble, in his Liveries, Expences, and otherways, that tho' in other Inſtances of Greatneſs, he excelled moſt others of his Rank and Quality, in this he excelled himſelf.

He was always returned one of the Burgeſſes to ſerve the Town of *Totneſs* in Parliament, in every Election, during the Reign of King *James* I. and King *Charles* I. unto the Time of his Death; wherein he always approved himſelf a good Subject and a true Patriot, in the right Notion of the Word, not ſerving the Country to the Diſſervice of the Crown, but he had an equal Eye to the Right and Intereſt of both, giving to *Cæſar* the Things that were *Cæſar*'s, and to the Country, the Things that were the Country's.

How great his Regard and Concern for Religion was, the beſt Ornament of a Gentleman, is partly to be inferred from his entertaining, in his Family, of that eminently pious and learned Divine Dr. *Barnaby Potter*, afterward Lord Biſhop of *Carliſle*, whom he preſented to the Benefice of *Dean-Prior*. In grateful Teſtimony of the Senſe of his Obligations, Dr. *Potter* dedicated unto Sir *Edward Giles*, and his Lady, a Sermon he printed, which was preached at *Berry-Pomeroy*, at the Funeral of Sir *Edward Seymour* of *Berry-Caſtle*, the firſt Baronet of the Name; wherein he makes mention of the pious as well as generous Diſpoſition of this his great Friend, in whoſe Houſe at *Bowdon* he at that Time ſojourned, while he was Lecturer in the Town of *Totneſs*, in the following Words, as they are extracted from the ſaid Dedication, and which will further ſerve to illuſtrate his CHARACTER, *viz.*

RIGHT WORSHIPFUL,

"I HAD rather the World ſhould condemn me as unjuſt, and the whole Univerſity as unlearned, than you ſhould ſo much as think me unthankful. For ſince you firſt fetch'd me from the Boſom of my Mother the Univerſity, and ever ſince with extraordinary Kindneſs have harboured me in your Houſe, that Countenance you have continually given to my weak Miniſtery, that Comfort I have taken from your continually frequenting the Means of Salvation, the Preaching of the Word, and your willing Conformity unto it, that extraordinary Reſpect which I have found, not from yourſelves only, but for your Sakes from the moſt and beſt of the Country about you, whither I came as a Stranger, may juſtly challenge a greater Return of Thankfulneſs, than theſe few indigeſted Meditations; which, as they were firſt preached, and now publiſhed at your earneſt Entreaty (whoſe Will ſhould be worth a Command to me) ſo muſt I now entreat that they may paſs under both your Patronages, whoſe very Names, for the Love you have of all Sides from all Sorts in your Country, will quickly procure them a quiet Paſſage." *From your Houſe at* Bowdon, *Aug.* 24, 1613.

Your Worſhips to be commanded BARNABY POTTER.

Sir *Edward* married *Mary*, the Daughter and ſole Heir of *Edmund Drew* of *Haine*, Relict of *Walter Northcot* of *Uton*, Eſq; but having no Iſſue by her, he endeavoured to preſerve his Name, and Family, by his Uncle's Son, who married a Daughter of the honourable Family of *Carew* of *Bicklegh*, by whom he had ſeveral Children, tho' not one Male among them all ſurvives. What is very remarkable, ſo generous was Sir *Edward Giles*, tho' but to a Kinſman, that he ſettled upon him, in his Lifetime, the Barten of *Bowdon*, and the Mannor of *Aſhprington*; and removing his own Family from thence, to make Way for him, he retired to his Houſe at *Dean-Prior* aforeſaid, where he ſpent the Remainder of his Days; and departing this mortal Life in the Year of our Lord God 1637, he was interred, *Dec.* 28. in the South-Iſle belonging to that Pariſh-Church; where in the Wall, over the Chancel-Door, is erected to his Memory, and his Lady's, who was there buried alſo, *Jan.* 26, 1642, a very fair Monument, *viz.* The Statue of the Defunct cut in Stone, cloathed in Armour, richly gilded, kneeling on a Cuſhion of the ſame, before a marble Deſk, with his Hands erect, in devout Poſture. On the other Side of the Deſk, is the Figure of his Lady, cut in Stone, in mourning Habit, upon her Knees alſo, with her Hands lifted up.

On either Side are two Pillars of poliſhed Marble, with gilded Capitals; and over all, his Coat of Arms, with Creſt and Mantling, cut in Stone. Beneath, in two fair Tables of black Marble, was an Inſcription in Letters of Gold (compos'd by the Reverend Mr. *Herrick*, at that Time Vicar of *Dean-Prior*) now almoſt waſhed out by the Spunge of Time; but will be preſerv'd among the other *Epitaphs* in the APPENDIX.

The LIFE, DEATH, *and* CHARACTER *of the* R^{t} *Hon*^{ble} *the* LADY ELIZABETH LANGHAM, *by* SIMON FORD, *D. D. Vicar of* All-Saints *in* Northampton, *and afterwards Rector of* Old-Swinford *in* Worceſterſhire. *

THE Deſcent of this eminently pious Lady, was from a *noble Family*, the Houſe of *Huntington*, the Earldom whereof, hath continued long in the Name of *Haſtings*, and, in the Perſon of her Brother, ſets its Foot upon the ſeventh Round of the Scale of Honour; yet this humble Lady was never known, either in Word or Deportment, to ſhew any Elation of Spirit upon that Account: Nor was ſhe ever obſerved, with Regret, to behold herſelf exceeded by the vain Pomp, and more ſplendid Retinue of Diverſe, that were inferiour to her in Quality. Yea, when her Huſband, Sir *James Langham*, ſometimes modeſtly excuſed the Tenuity of the Condition ſhe had eſpouſed (by marrying where ſhe found an Heir in Being to a great Part of his Eſtate) in Compariſon of what ſhe deſcended from: She would interrupt ſuch Diſcourſe, profeſſing the high Satisfaction ſhe took to find herſelf in ſuch a State of Life, wherein ſhe had both Liberty and Aſſiſtance to the Works of ſevere Piety; and withal, the Addition of an honourable and comfortable worldly Competency.

Her Education was in a School, or rather *Academy* of Learning, and *Nurſery* of Virtue, namely, the conſtant Inſpection and converſe of her vigilant Mother, the Counteſs of *Huntington*, from whoſe great Parts and Graces, ſhe was formed into a more *than ordinary Woman and Chriſtian*. Under her (moſtly) ſhe enjoyed an Education in a *religious Retiredneſs*, which ſhe often took Notice of, and bleſſed God for, as that which not only ſecured her from the Knowledge of Vice, by domeſtical Examples (no ſuch Thing daring to appear under that noble Lady's Government) but alſo removed her from the very News of thoſe Evils, *which* were acted Abroad: So that ſhe had the Happineſs to be ignorant of the Viciouſneſs of other great Perſonages, even by Hear-ſay.

As for *thoſe Principles*, that might qualify *her for a virtuous Life*, as ſhe *had the* Opportunity of learning them from the Practices of thoſe with whom ſhe converſed, ſo (chiefly) from *the grave and frequent Inſtructions of her Lady-Mother, who, that the whole* Compaſs of her Duty might be the more facily and firmly imprinted in *her Memory*, took the Pains to digeſt all into Verſe, whereby ſhe the more eaſily inſinuated them into the Hearts, and Heads, both of this, and *her other* Lady-Siſters.

By this Means it pleaſed God, *that the* Mother had much Comfort in all her Daughters; but eſpecially in *this* Lady, whoſe Soul was *ſo pliable and ductile* to receive the Impreſſions of *ſo excellent a Stamp*, as appear'd *by the* proportionable Improvements, *which ſhe* attained in every Stage of her Life; as we ſhall hear by what follows.

1. For *her Childhood, which* tender Age, *had* ſomething of rare Excellency in it, beſides the Preſage *of what* it promiſed *for the Future*. St. *Paul* himſelf noted it as a rare Thing in *young Timothy, that* from a *very Suckling he had known the Scriptures*. [a] Nor was it leſs to be noted in *this excellent Lady, how* early the Seeds *of true Piety and Devotion* put forth and ſhewed themſelves: Not only in the Blade, but Bloſſom alſo, and Fruit; inſomuch, *that* from a *Child, ſuch* Impreſſion *of the Fear of God*, poſſeſs'd *her* Heart, as made her a diligent Performer *of religious Duties*, and a *ſtrict Obſerver of the Lord's Days*, even to a Degree of Exactneſs, beyond moſt Perſons, and yet not beyond the Rule ſet down; [b] inſomuch, that ſhe would neither Diſcourſe, nor willingly hear others diſcourſing of any common ordinary Matters upon *that holy Day*. And as ſhe grew to more Capacity, ſo to *this* negative Strictneſs, ſhe added a poſitive Conformity to the Rules of ſevereſt Godlineſs: Not only by a diligent Hearing of the Word preached, but digeſting it by Meditation and Conference; being no leſs ſtudious (on that Day eſpecially)

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* From the Sermon preached at her Interment, and printed at *London* in 1665, in *Octavo*.

[a] 2 Tim. iii. 15. [b] Iſa. lviii. 13.

to learn the *Myſteries of practical Godlineſs*, than in thoſe of the reſt of the Week, to furniſh herſelf *with what other* Knowledge tended to civil Accompliſhments.

She was alſo from her Infancy, ever conſcientiouſly dutiful, and *obedient to her Parents* (yea, to the very ſmalleſt *Punctilio's)* wherein ſo ever ſhe had the leaſt Intimation of their Pleaſure: Inſomuch, as *her* Lady-Mother, upon a ſpecial Occaſion, perceiving her, from the Miſapprehenſion of ſome Advice ſhe gave her, to be more affected than ſhe deſired, was fain to expound herſelf to her, and to *give this* as a general Rule *to her*, *That ſundry Things, which ſhe had ſpoken to her, were never intended as peremptory Commands, but only as Advices and Counſels, which, in Things of Indifferency, muſt not be overcharged.* Yea, her Lady-Mother hath been heard to ſay, *That ſhe was the Child that never offended her in all her Life.*

As ſhe grew to more Maturity of Years, ſhe was obſerved to be preciſe in Juſtice and Exactneſs of keeping her Word; *which, that* ſhe might be the better enabled unto, ſhe was very circumſpect and ſparing of making Promiſes, and not laviſh of Diſcourſe; a *Quality, which* undoubtedly kept her from much Sin, *which* is not wanting *in Multitude of Words*; [c] *which* alſo contributed much to her Perfection, *which* (as the Apoſtle St. *James* tells us) *doth much conſiſt in the Government of the Tongue.* [d] She ſpake much with herſelf, and little unto others; inſomuch, that a noble Perſon, of a very diſcerning Judgment, and no leſs a ſevere Piety, who had the Advantage of being a Witneſs to almoſt all her Life, hath been heard to ſay, *That ſhe believed this Lady had the leaſt Account to give for Words, of any that ever ſhe knew.* Yet ſhe laid not *this* Reſtraint upon her Tongue, for want of Abilities to Diſcourſe, or for want of Matter to Diſcourſe of: For ſhe had great intellectual Accompliſhments, and thoſe improved by much ſecular Learning, whereby ſhe was enabled to converſe with Perſons of eminent Scholarſhip.

She was exceeding *modeſt*, and decently Grave in her *whole Behaviour*; not from any Dulneſs of Conſtitution, nor Affection of *moroſe* and reſerved Virtue; but from a juſt Apprehenſion, how unagreeable to an exact Strictneſs of Life (which ſhe had deſigned for herſelf) and how unconducing to the Reputation of her Sex, a *too ſanguin* Deportment is often found: Yet that ſhe was not *Cynically* averſe to a decent and convenient Degree of Affability and Courteſy (a Virtue which was alſo very conſpicuous in her) appeared, in that ſhe uſed to receive the Viſits of the meaneſt of her Neighbours with very great Kindneſs, and would converſe with them with a great deal of becoming Condeſcenſion: And as any of them appeared to her to *ſavour more of Godlineſs*, ſhe would (upon Occaſion) add a decent Proportion of Familiarity: For ſhe ſtudiouſly declined to admit any *into her Boſom*, but ſuch as by exact *Obſervation*, ſhe found to anſwer that CHARACTER of *Worth*, by which ſhe firſt valued herſelf, and then choſe her intimate Friends, namely, *not Greatneſs but Goodneſs.*

This her *Courteſy*, ſhe extended *to all Sorts of Perſons*, even to ſuch whom we *look down upon* with a ſupercilious Countenance, to wit, *whoſe* Neceſſities made them *Petitioners to her Bounty:* For even ſuch ſhe entertained with great Affability: So that what was once ſaid of *Titus* the *Roman* Emperor, might be truly ſaid of her, *That no Perſon departed out of her Preſence diſcontented:* Yea, even *to thoſe to whom* ſhe denied her Alms (and *ſome Perſons* are *not* meet Objects *for* a diſcreet Charity) ſhe would ſo handſomly reprove, for not uſing their bodily Abilities, to get more honeſt and more creditable Bread, that they ſeemed *to go away no* leſs ſatisfied with her prudent and *ſeaſonable Counſel*, than they would have been with her Alms.

Her inviting *Countenance*, did *ſo embolden the Poor*, to implore her Help and Patronage; her compaſſionate Heart rendered her *ſo* ſenſible *of their Conditions*, and her Prudence *ſo* enabled her *to* manage their Cauſes, that as ſhe was *moſt* frequently imployed in many *of their important* Addreſſes, *to ſeveral of her Relations*, on whom they depended; ſo ſhe proſecuted their Suits in ſuch a Manner, that moſtly ſhe proved ſucceſsful, meeting with ſuch a Bleſſing from God upon her charitable Endeavours, as the Juſtice of the Cauſes in which ſhe engaged might warrant her to expect.

Her very Servants had a Share in the Obligingneſs of her Converſation; for tho ſhe well knew her own Quality, and could keep them at a convenient Diſtance, yet ſhe attempered her Carriage even to them, with ſo much Mildneſs, that ſhe was never obſerved to let fall a haſty or paſſionate Expreſſion to any of them, tho ſometimes ſhe was much provoked thereunto.

She was of ſo innocent a Deportment, even *from her Childhood*, that one, of Capacity enough to obſerve, and of Integrity enough to clear the Relation from the leaſt Suſpicion

[c] Prov. x. 19.

[d] Jam. iii. 2.

of Flattery, gives her this CHARACTER; *That during the Space of ten Years, wherein ſhe lived in her Mother's Family, ſhe could never obſerve any intemperate Word or Action; or any Thing, which, if all the World had been acquainted with, would have in the leaſt tended to her juſt Diminution or Diſparagement.*

She ſtudied much how to gratify the Tempers, and to content the Diſpoſitions and Propenſions of thoſe with whom ſhe converſed in all lawful Ways; inſomuch, that ſhe hath been often obſerved to deny herſelf for to pleaſe others, according to the Rule of the Apoſtle St. *Paul.* [e] And this Quality rendered her, even in Matters of Argument (which ſhe wanted not Abilities to manage to good Purpoſe) not obſtinately tenacious of her own Opinions, but obligingly compliant to the Judgment of others, where Conſcience of Duty required not the contrary: And this ſhe did, that ſhe might give *Offence to none*, but be (as far as poſſible) *profitable to all*; which was the more obſervable, *becauſe Owners of great Parts, commonly affect a Dictatorſhip in Diſcourſe.*

Theſe Qualities rendred her *of an excellent Compoſure for a Friend*, and accordingly, a rare Friend ſhe was. She indeed did not raſhly admit any to the *Honour of her Boſom* Acquaintance; but having once lodged any there, ſhe was candidly free and open in communicating what her Judgment (which was always riper than her Years) ſuggeſted *to be moſt for the Profit* and Advantage *of their Souls Concernments*, whether Advice, *Comfort*, or *Reproof:* For which laſt, ſhe always reſerved a Liberty, even *towards her choiceſt and moſt intimate Friends*, which yet ſhe conſtantly managed with Abundance of winning Meekneſs and Tenderneſs: And *ſo ſeverely conſcientious* was ſhe in the Diſcharge *of this truly friendly Office*, that having frequent Occaſions to receive Viſits from, and to return them to Perſons of her Acquaintance, that made the Reverend Names of *Jeſus* and *Lord*, Interjections in their ordinary Diſcourſe, that ſhe made it a Caſe of Conſcience, *Whether ſhe did not greatly Neglect her Duty in not reproving them for it.*

And that ſhe might not appear more rigid unto others, in this Kind, than ſhe was to herſelf, her own Life was a *Comment* upon that Text, *See therefore that ye walk circumſpectly*, &c. [f] For ſo exactly did ſhe walk, that her Care was to *avoid not only* what ſhe condemned, but what ſhe did but ſuſpect in the *Converſation of others*; inſomuch, that her *Conſcience would not* permit her *to pardon* herſelf what her Charity taught her to indulge in others.

And indeed ſhe was always of a tender and delicate Conſcience, ſenſible of the leaſt and ſmalleſt Sin, or but *probable* Appearance of it; amongſt which take theſe two Inſtances (of many others that might be given) *That* in her younger Years, ſhe addreſſed herſelf to her *Governeſs* with Tears, *intreating her to forgive her, for that in her very Childhood, ſhe was conſcious that ſhe had been defective in Affections to her; for ſhe thought that ſhe did not then love her.* A Fault (ſurely) which others are far more Guilty of, and yet are leſs troubled for it. Another Time, in her more mature Age, when ſhe had mildly enough, threatned a Child, over whom ſhe had ſome Inſpection committed to her, that if ſhe did not ſuch a Thing, ſhe would not love her, ſhe preſently recalled that, as too hard a Word, ſaying, *Alas! God deals not ſo with us, notwithſtanding our continual Diſobedience.*

As *a Friend*, ſhe obſerved, that Exchange of Kindneſs, is the Fewel that feeds the Flame of mutual Affections, and keeps it from burning dimly, or going out, and therefore that it was a *Nouriſher of Ingratitude:* And ſhe accounted it the greateſt *Soleciſm* in Friendſhip, to be ſuſpicious in receiving, or parſimonious in returning Kindneſſes; and therefore what *of this* Nature ſhe received, ſhe would not (tho ſometimes poſſibly there were probable *Grounds ſo to do)* interpret it amiſs; *profeſſing* that ſhe abhorred the Suſpicion of a Deſign in Kindneſs, as the very Bane of *Gratitude:* And in her Returns, ſhe was always nobly obliging, as ſtudying rather to ſtand in her Friends Book, a *Creditor*, than a *Debtor.*

We heard ſomething before, *of her Devotion as an early Bloſſom:* But it had not the Fate that uſually befals ſuch *Precoſious* Flowers, to be blaſted and fall *off before it come to Maturity*; *for* as ſhe grew in Years, ſhe grew *alſo in Grace*, and in Acquaintance and *Communion with God*, and kept a *conſtant Correſpondence* and Intelligence with the *Court of Heaven*; which heavenly Trade, *ſhe followed ſo cloſe*, that her Lady-Mother, whilſt ſhe was under her Government, obſerving how ſhe laboured at it, more than the Conſtitution of her Body could well bear; and being afraid, leſt by overſtraining the Bow, to reach the Mark ſhe aimed at, ſhe might be in Danger of breaking it, once in a friendly Manner, told her, *That if ſhe intended to hold on that Courſe, ſhe was not fit to live in this World.* To which this humble Lady (probably reflecting upon herſelf that Term of *Un-*

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[e] Rom. xv. 2.

[f] Eph. v. 15.

fitneſs to live, In another Notion than it was meant) anſwered with much Meekneſs, *No indeed, Madam, I confeſs, I am not.*

When ſhe was married, ſhe abated not of her Devotion, and thereby rendred herſelf a ſingular Inſtance of Exception, to the Difference which the Apoſtle St. *Paul* puts between a *Wife* and a *Virgin* (and which the *Romaniſts* make ſo much uſe of to advance a *vowed Virginity*, which Invention of theirs, they prefer before Marriage, an Inſtitution of God.)[g] We may better judge of her Devotions by the Proportion of Time which ſhe aſſigned for them every Day; and her conſtant Retirement for that Purpoſe, *were* anſwerable to *Daniel*'s thrice a Day.[h] And ſince the Deceaſe of precious Siſter-in-Law (Dr. *Langham*'s Wife) who died ſome Weeks before her (as if hereby ſhe had taken the Alarm to prepare for her own Diſſolution, *ſhortly to follow*) ſhe more than doubled that Proportion, even to *David*'s *ſeven Times a Day*.[i]

In her Devotions ſhe buſied herſelf, *not only in ſecret Prayer and Meditation*, but alſo in conſtant reading and ſtudying *of the ſacred Scriptures*, which always *took* up a conſiderable Part of her daily Hours of Retirement, together with her reading of ſomething or other of the Writings of ſome learned, practical Divines, with which Books her Cloſet was well furniſhed. She alſo made it Part of her Taſk to read over one Sermon a Day, moſtly out of her *Note-Books* (for ſhe conſtantly penn'd the Sermons which ſhe heard) by which Practice of hers (which ſhe learned from the Mention of the like in the Life of the young Lord *Harrington*) and by frequent Inculcation, ſhe fixed in her Memory all that ſhe heard, and had it in Readineſs, *for the Direction of her Converſation*, whenſoever ſhe had *need* to make uſe of it.

Some, it may be, hearing how great a Part of her Time ſhe ſpent thus in Secret, may be deſirous to know, what Time ſhe could allow for trimming and adorning her Body: Or haply may ſuſpect her to have been ſome ſtrange deformed Piece, who being faln out with her Glaſs for telling too much *Truth*, had neglected all Care of auxiliary Handſomneſs as meer loſt Labour; and that ſhe addicted herſelf to the beautifying of her Soul, out of Deſpair of ever rendring her Body tolerably handſome, much leſs beautiful. To ſatisfy therefore ſuch as may entertain ſuch Thoughts, they may be informed, *That her Perſon was ſuch, as to a decent and middle Pitch, accompanied with a juſt Proportion of all Parts, wanted not a Face, whoſe amiable Lineaments, might, by the ordinary Artifices of that Kind, have been advanced to the Reputation of a* Beauty, *had ſhe thought fit to have made uſe of them.* Yet ſhe neglected not to beſtow upon it ſo much Time and Pains (after the neceſſary Concerns of her Soul) as Decency required, tho haply not ſo much as Curioſity (had ſhe ſtudied it) would have called for. And this may ſatisfy ſuch *Queſtioniſts*.

To this Proportion of *conſtant Devotion*, which ſhe taſked herſelf for every Day, if we add her great Care to fill up all the reſt of her Time in profitable Converſe, we cannot but *look upon her* as a great Example of that Command.[k] For ſhe did *buy Time out* (as the Word ſignifies) of the Hands of thoſe Waſters of precious Minutes, which buy it all up, even from the moſt religious Employments, to laviſh it out in *Paſtimes* and *Recreations*.

But we left this excellent Lady purſuing her daily Deſign of acquainting herſelf with God, in her ſet Hours of Devotion; accounting it (as ſhe ſaid) a ſingular Mercy that the great God of Heaven and Earth, would vouchſafe his Creatures ſuch plentiful Diſcoveries of himſelf, both in the Books of Nature and Providence: Yea, and beyond both thoſe, in his *written Word*: And therefore ſhe prized them all, but the laſt eſpecially, with an infinite Affection; inſomuch, that ſhe often roſe early in the Morning to read and meditate therein: Nor would ſhe, when ſhe was engaged in that *holy Work*, ſuffer any Interruptions how neceſſary ſoever, without evident Signs of Trouble and Diſcompoſure, till ſhe returned to her *beloved Bible* again: Yea, towards the very *Book* itſelf, out of her Love to the *excellent Matter* contained therein, ſhe expreſſed ſuch a Reſpect, that ſhe reſented, with a pious Diſpleaſure, any undecent Uſage of it, or careleſs throwing of it among *other ordinary Books*.

She had an *high Eſteem of every* Part of *the Holy Bible*; yet there was one Part of it, namely, *the Book of Pſalms*, which ſhe ſeemed to be moſt paſſionately affected withal. This her Affection ſhe ſhewed by reading, or cauſing to be read, one or more of them conſtantly at her Hour of Repoſe in the Evening, which by Meditation and Diſcourſe, ſhe uſed to improve, to her own Benefit, and theirs that were about her.

And in her Bed, ſhe was *wont to lock* up her Lips, till Morning, with the Repitition of ſome one *Pſalm*, that ſhe had by Heart, to which, having added ſome pious *Ejacu-*

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[g] 1 Cor. vii. 34

[h] Dan. vi. 10.

[i] Pſa. cxix. 164.

[k] Eph. v. 16.

lations, with wonderful Fervency, ſhe uſually dropped a Sleep in ſome holy *Extacy of Devotion*. And as ſhe ſhut up her Lips, and Heart too, in this Manner, at Night; ſo ſhe conſtantly opened them again in the Morning, with *the ſame golden Key*.

Theſe, *her ſet Devotions* (probably) ſhe methodized uſually according to her own *Diſcretion*; yet did ſhe not ſo tie up *herſelf to her own deſigned Order*, as not to leave to herſelf a Latitude, upon any *extraordinary Occaſions*, to vary as they required. This appeared in that upon the ſolemn *great Feſtivals, at leaſt ſo obſerved in our Church*, ſhe would accommodate them to thoſe *Seaſons reſpectively*.

In *the* Courſe of her *Life*, *ſhe* was preciſely careful to avoid all Manner of Sin, and *very* ſolicitous in all *Emergencies*, that *were of* Conſequence, *to* underſtand what her Duty was, that ſo *ſhe* might practice it according. For as *ſhe* made *God's Teſtimonies her Delight*, ſo did *ſhe* make them *her Counſellors*; [l] inſomuch, that *ſhe never determined* any doubtful Occurrence without *great Deliberation*, and *the beſt* Advice ſhe could procure. But eſpecially after her Marriage, ſhe made frequent Uſe given by the Apoſtle St. *Paul*, when *ſhe* deſired *to learn any Thing, to aſk her Huſband*. m And *indeed, herein* was *ſhe* ſingularly Happy, in being by God's good Providence directed to ſuch an Huſband, as abundantly anſwered that CHARACTER given by another Apoſtle, *dwelling and converſing with her as a Man of Knowledge*. n One who was *very able*, and no *leſs propenſe*, to *entertain* ſuch Kind of Converſe, eſpecially with ſo *near a Relation*, as *the Wife* of his Boſom. And *herein, indeed (beſides the* Advantage which, by this Means, *ſhe reaped* to herſelf) *ſhe* highly *gratified* him, by ſupplying him with Opportunities of an Employment, which was ſo ſuitable to his own *Genius* and Diſpoſition: And withal, *ſhe herein practiced the Advice* given her at her Marriage by her prudent Lady-Mother, *to make herſelf fit Converſation for her Huſband*; *whereof* this is a notable Inſtance, *That if at any Time, in her ſolitary Diſcourſe with her Huſband (with which Kind of Converſe ſhe was much delighted) there had happened a Ceſſation on both Hands, for a little while, ſhe would be preſently apprehenſive of the Loſs, and would deſire him not to let her Time paſs unimproved; but either to renew the Conference, or to read ſome good Book to her*.

And *yet* (ſo *eager ſhe* was of improving *her* Talents by all good Means) that *ſhe* did not alone make this Advantage of his Society: but alſo *ſhe* conſtantly attended the *publick Ordinances*, from a *due Reſpect* unto which *ſhe* was too *weighty* a Chriſtian to *be unſettled by the pitiful* Prejudices of thoſe *giddy Times*. And that *ſhe* might make *the beſt* Improvement *of the Preſence of God's Miniſters*, whoſe *Lips* God hath appointed to *preſerve Knowledge*, *ſhe* would, according to his Command (in private *Conference*, *when* Occaſion was *offered*, as well as *by* publick Ordinances) *ſeek the Law at their Mouth*. o

An Inſtance whereof, of ſpecial Remark, was this, *That when ſhe met with any Divines of Note, at her Father-in-Law's* [*Sir* John Langham's] *Table, with whom, from the Time of her Marriage, till her Death, ſhe continued (and that plentiful Table was ſeldom without Divines of Note) ſhe would requeſt her Huſband, to ſet on Foot ſome profitable Diſcourſe, which might miniſter to the Company, Advantage of their Preſence and Converſe; profeſſing, that ſhe judged it altogether abſurd, and incongruous to Reaſon, as well as Religion, that* Phyſicians, *and* Lawyers, *ſhould be ſo ordinarily entertained, with Diſcourſes proper to their reſpective Functions, and that* Divines *only ſhould be treated with Things out of the Verge of their Profeſſion*; indeed, with Matters altogether *heterogeneous* and *excentrical* to *the Sphere* of their holy *Calling* and *Office*.

Such as we have heard was *her* Devotion towards God; and *ſhe* had *learned* as *well her Duty* towards *her* Neighbours, which *ſhe made* to appear in *every* Relation and Capacity.

When by *her* Marriage, *ſhe* was to *be* tranſplanted into *her* Huſband's Family, *her* Lady-Mother failed not to *give her* ſuch Inſtruction, which, as *Maxims* of *Duty*, *ſhe* conſtantly practiced in a juſt Proportion to all *her* Relations. For;

The firſt Place in *her* Affections *ſhe gave* to *her* Huſband, whom *ſhe* ſo intirely *loved*, that *ſhe* hath been heard to profeſs, that *ſhe could even die for him*: And this *her* Love, *ſhe* expreſſed in an eminent *Degree*, *by her* dutiful Compliance with whatſoever *ſhe* obſerved to *be* acceptable unto him: For *ſhe never received the leaſt* Intimation of *his* Pleaſure (tho *delivered in the Terms* of a *Requeſt*) but it found with *her the* Force of a Command, with which (waving *her* own Opinion in Caſe of Difference from his) *ſhe* always *reſpectfully complied*; inſomuch, that no Inſtances of conjugal Happineſs in others, *ever minded him* of *any* Deficiency in his own, but rather produced a greater Complacency in his ſo great Felicity, whilſt he found himſelf *happy* in his own Choice, *even beyond the moſt eminent Examples*.

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l Pſa. cxix 24. m 1 Cor. xiv. 35. n 1 Pet. iii. 7. o Mal. ii. 7.

And not only *her* Love and dutiful Deportment, but *her rare Learning* alſo, *rendered her* to *be a meet Help* for him, as being *thereby* made capable of converſing with him in Points, both of *Divinity* and *Humanity*, and that *very* knowingly and judiciouſly, and that in more *Languages* than one; for *ſhe* was able to make Uſe of learned Authors in other *Tongues*, not needing *the Help* of *Tranſlations*.

And notwithſtanding (which, in an Accompliſhment wherein *ſhe* ſo much *exceeded* moſt of *her Sex*; inſomuch, that more it was remarkable) all theſe *her rare* and *great Parts*, *ſhe* was not at all *elated* or *puffed* up with *them*; that ſwelling Conceitedneſs (which the Apoſtle St. *Paul* tells us, doth too often *Fly-blow* eminent Gifts, [p] and which is *the very* Bane of our Times) *ſhe* was not tainted withal: So that her Huſband was a *perfect* Stranger, and wholly unacquainted with all thoſe Inconveniences, which ſome have fancied, do neceſſarily accompany a *learned Wife*; for even herein *ſhe* would always lower *her* Sails to him, as to *her* Lord and *Head*; making Uſe of *her* own Knowledge and Learning, only to capacitate *her* to make *the beſt* Improvement of his; from whom *ſhe* would (as one, who, together with *her other* Learning, had learned *her Duty* from *the* Apoſtle, to) *receive* Inſtruction in all *ſubmiſſive Silence*, or *Quietneſs*.

To *her* Lady-Mother, *ſhe* did not forget *her Duty* in *the leaſt*; no not when *her* married Condition had *manumitted her* from under *her Government*; but *ſhe* ſtill allowed *her the next Place in her* Affections to thoſe of *her* Huſband, and ſo demeaned *herſelf* towards *her*, that *ſhe always eſteemed her*, not only a *very* dutiful and deſerving Daughter, but (as *her* own Phraſe was) an *excellent Friend* alſo.

To *her* Father-in-Law, *ſhe payed the ſame Duty* (according to *the* particular Direction given *her by her* Lady-Mother, at the Time of her Marriage) which ſhe performed to *her* own Mother, as conſidering, that where the Ordinanee of God makes of two Perſons *one Fleſh*, it makes alſo a proportionable Union to their reſpective natural Relations on both Sides.

To the Memory of her Predeceſſor, [q] in that Relation wherein ſhe ſtood to Sir *James Langham*, ſhe teſtified (contrary to what is uſual in ſuch Caſes) a very ſingular and ſignal Reſpect; enquiring with ſome *Eagerneſs*, after her ſpecial Virtues, which *ſhe deſigned* for her own Imitation, and by giving the Good which *ſhe* heard of her a juſt Commendation.

To the Children which Sir *James* had by his firſt Lady (Providence having denied him any by this, except one in Expectation, to whom the Death of the Mother rendered the *Womb* a Grave) ſhe was in her great Care and Tenderneſs *ſo much more* than a Mother-in-Law, that it was *wholly impoſſible for* any but *thoſe* which knew otherwiſe, *not to* have miſtaken her *for* their natural *Mother*; and if with them, ſhe had had any *of her own Body*, ſurely ſhe could hardly have *told how to* have rendered her *Love to* her natural Iſſue (in any *conſiderable Indication) more emphatical. So ſolicitouſly* did ſhe Intereſt herſelf *both* in the Education *of*, and *Proviſion for* them; and *ſo concerned* herſelf in all *Occaſions of* never *ſo* little *bodily* Diſtemper, that ſhe deſerved thereby *to* have rendered the Name *of* a Step-Mother a Name *of Honour*, and herſelf an *Example*, *from whom* even natural *Mothers* themſelves might *not* diſdain *to* learn a Law of Kindneſs, *towards* the Children *of their own Bodies*.

From the Daughter, *who* was then *about* eleven Years *old*, ſhe *conſtantly* required a *Repetition* (by Heart) *of the Sermons*, which ſhe heard: And *for* this Taſk, ſhe had, by her Inſtructions, *ſo Logically methodized the Memory of this young Child*, that ſhe was able to *analize* a Sermon containing thirty or forty particular Heads, with the moſt remarkable Enlargements upon them.

And this religious Care of her Children ſhe not only continued during her Health, but even in the Time of her Sickneſs alſo, ſo far as her Weakneſs would permit. And to ſhew that ſhe minded them as long as ſhe minded any Thing in this World, even upon her Dying-Bed, ſhe requeſted her Huſband (tho he needed not any ſuch Spur to quicken him in his Duty) to breed them up in the Exerciſes of ſevere Godlineſs; and to ſee them taught ſuch Evidences of *Salvation*, as might ſupport them one Day in their *dying Agonies*.

To her *Servants*, ſhe demeaned herſelf ſo mildly, as if they had not been ſo properly Servants as *Humiles amici* (in the *Moraliſts Phraſe)* a Sort of *inferior Friends*: Which Deportment, won her, from them, a great deal of awful Love, and *Heart Service*, inſtead of *Eye Service*, which is the common Vice of thoſe in that Relation. She extended her Care even to the Meaneſt of them, and that, not only for their Bodies, but for their Souls alſo: Calling them, who were more immediately under her Inſpection (her Maidens) to an Account in Writing (if they could write) of the Sermons which they heard, and uſed to help and ſupply their Wants out of her own more exact Notes. She would call upon them in the *Morning to go to God*, that is, to wait upon him in their *Morning Devotions, before* they came to wait upon her: And if any one of them (for ſhe would examine them ſeverally) confeſſed, or by Silence bewrayed a Neglect thereof, ſhe would immediately diſmiſs her from her preſent Attendance upon her, *to go about that Work*, and that, not without *ſome Reprehenſion for* giving her Service the Precedency *to God's*. And this Care ſhe took (as ſhe would frequently expreſs herſelf to her Huſband) from a deep Conviction of this Truth, *that Governours of Families, are to be accountable unto God, for the Souls of the Meaneſt under their Inſpection*. A Courſe, which (ſo far as ſhe could bear it) ſhe continued even in her laſt Sickneſs. For when the Importunities of her own bodily Diſtemper kept any of them from the Church, to attend her Neceſſities at Home on the *Lord's-Day*, ſhe would tell them, that nothing but an abſolute Neceſſity, ſhould have been Reaſon ſufficient for her detaining them about her: But yet (ſaid ſhe) *Your Minds are at Liberty: Let God have as much Worſhip as you can give him, lift up your Hearts, lift up your Hearts: Remember it is the Lord's-Day*.

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[p] 1 Cor. viii. 1.

[q] See Her CHARACTER, Page 493.

Neither did ſhe extend this Care of her Servants, only whilſt they continued with her, but enlarged it to ſuch as went away from her: An excellent Example whereof may be this: *When a mean Servant came to take her Leave of her, ſhe gave her (together with ſome other Expreſſions of her Kindneſs and Charity) much good Counſel; and intreatd her Huſband, to make ſome Additions thereto; but eſpecially to diſmiſs her with a ſecond Largeneſs of good Advice*.

Her *Charity to the Poor was very eminent*, not ſtaying till *they* made known their Wants, but even preſſing out of them *thoſe Complaints, which their Modeſty would have ſuppreſſed*, by her ſtrict Enquiry into their Conditions, that ſo ſhe might find out wherein ſhe might be beneficial and helpful to them. And when ſhe was informed of any of their Wants, that exceeded an ordinary Work of *Charity*, ſhe was ever ſolicitous how ſhe might procure a proportionable Relief for ſuch Parties ſo concerned. Neither did her *Charity* extend only to the Bodies of thoſe whom ſhe relieved: For ſhe gave to moſt, eſpecially to thoſe, *whoſe great Exigencies*, (in Probability) rendred them more careful and inclinable to follow it, a double *Alms*, both of her *Bounty*, and chriſtian *Counſel* alſo; which laſt (tho the other was not mean) was conſtantly the beſt of the too.

But a thouſand Inſtances of her great and frequent *Charity*, have eſcaped the Obſervation of any, but of thoſe that received it (ſhe being, in Acts of this Nature, contented with the Notice of God, and her own Conſcience) So that our bleſſed Saviour's Rule in this, was hers: *Let not thy Left-hand know what thy Right-hand doth*.[r] And yet, to *God's Glory*, and her own deſerved Commendation and *Honour, thoſe good* Deeds of this Nature (which ſhe ſtudiouſly concealed in her Life-time, to avoid *Vain-glory*, which ſhe always abhorred) came to Light in a great Meaſure after her Death, as appeared in the paſſionate Reſentments of thoſe great Crowds *of poor People, who* came thronging to have a Sight of her *Hearſe*, whilſt it was expoſed to View, and ſhewed, that it was not ſo much Curioſity, as Affection, that brought them thither, which they declared by their bitter *Lamentations* and *Tears*, wherewith they bewailed her Death, as their common and irreparable Loſs.

In the Exerciſe of this her *Charity and Bounty*, out of her great Fear (as we heard) leſt ſhe ſhould be too well thought of, if others knew the Proportion of it, and that ſhe might be the more aſſured of it, that it was not diverted from the right Channel, ſhe commonly truſted no Hands with it but her own; making it her Care, before ſhe went Abroad at any Time, to furniſh her *Poor-man's Purſe*, with ſuch Monies, as were fit to be diſtributed and divided, amongſt ſuch neceſſitous People, which Providence, before her Return, might caſt into her Way.

One remarkable Paſſage muſt not be omitted under this Head of her *Charity*, tho it only ſo far concerns her, as to ſhew her Judgment in the Choice of fit Subjects *to lay it forth upon*, and it was this; ſhe was once told of the prodigious Bounty of ſome of her Anceſtors *towards religious Places and Perſons*; as alſo for the *training up of young Students in the Univerſities*: As *ſoon* as this laſt *Sort of* Charity was mentioned, ſhe applauded this eſpecially, thus expreſſing her Thoughts of it; *Indeed* (ſaid ſhe) *it is the beſt Charity to promote the good of Souls; and in that Reſpect, it is a much nobler Bounty to be the Means of conſecrating the Life of one*, than relieving the Age and Infirmities of twenty.

She always profeſſed a great Deteſtation to *Tale-bearing*, which is the Bane of Love and Charity, which ſhe had a high Degree of Abhorrency. She always ſuſpected a *paſſionate*

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[r] Mat. vi. 3.

Accuſer, as being commonly more Faulty than the Party accuſed; it being the uſual *Artifice* of Malice, to endeavour the concealing of its own Guilt, by ſtopping the Ears of Juſtice, with a prejudicate Opinion againſt thoſe from whom it fears a *Recrimination*: And in all Differences of this Nature, which came under her *Cognizance*, ſhe conſtantly uſed this healing Method; firſt to allay the *Acrimony* of the contending Spirits, and then to accommodate the Difference itſelf.

Indeed, her Charity in all Points, did anſwer the CHARACTER which the great Apoſtle St. *Paul* gives of that heavenly Grace. [s]

And truly, to ſo eminent a Progreſs in all Manner of Perfections, there could hardly be made any Acceſſion in this World; ſo that it was high Time for her to be tranſplanted from hence, to the Society of the *Spirits made perfect in the other World*. And God (whoſe Manner it is to gather his *Fruit* when it is fully *ripe*) having now made her *meet to be a Partaker of the Inheritance of Saints in Light*, accordingly thought fit to tranſlate her thither, *March* the 28th, *Anno Chriſti* 1664.

Her Sickneſs of which ſhe died, ſurpriſed her on a Sudden, being the *Small-Pox*, diſguiſed under the Reliques of a *Fever*, which to Appearance was almoſt diſpelled: And truly, ſuch a Surpriſe of Death, in the very Borders and Confines of expected Health, might well have diſcompoſed and put out of Frame any Soul, but ſuch an one as hers, which always kept ſo good a Guard, that no Event could befal her for which ſhe was not well prepared.

During the Twilight of Hopes and Fears, which ſometimes held both her *Phyſicians* and *Relations* in Suſpenſe concerning her, ſhe always ſeemed in her own Inclination, to deſire St. *Paul*'s Choice, [t] *to depart and to be with Chriſt*, begging of her dear Huſband, who was (as he had great Cauſe) humbly importunate with God, that he might have a longer Enjoyment of her, that he would not pray for her Life, but for her Soul, that God would make her fit to die; or if he pleaſed, to gratify the Deſires of thoſe who ſo affectionately deſired her Recovery, that he would ſo ſanctify his Hand unto her, that ſhe might obtain Grace of him to pay her *Vows*. For truly her great Aim and Deſign was, to be *perfecting Holineſs in the Fear of God*: And the great Requeſt, which ſhe made for herſelf, in the Midſt of her *feveriſh Paroxiſm*, was, that by the burning Heat (as ſhe ſaid) *ſhe might be purified and refined*: And conformable hereunto, was that Requeſt of hers (taken Notice of in a former Sickneſs, which fell out a little before her Marriage) which ſhe expreſſed with moſt *emphatical* Vehemency; *O that I could do the whole Will of God!*

In other Times of this her laſt Sickneſs, when her Huſband praying by her, proſecuted with Earneſtneſs his conſtant Requeſt for her Recoverey to Health, and a longer Life; when the Duty was over, ſhe would kindly chide the *Exuberancy* of his Affections, and deſire him to reſt content in God's Promiſe, *That all Things ſhould work together for his Good*, [u] and to ſubmit (as ſhe wholly did) to his Sovereign Will, telling him withal, that he had no Reaſon to let loſe the Reins to Sorrow, if he ſaw her die with good Evidences of her going to Heaven; and to allay his Paſſions in his greateſt Fears of that Separation, which he ſo much deprecated; *We came not* (ſaid ſhe) *into the World together, nor can we expect to go out of it together; yet is it a great Satisfaction to me, that I am going thither, whither, after a while, you ſhall follow me.*

During the whole Time of her Sickneſs, ſhe was very ſolicitous of her Deportment and Carriage, under the afflicting Hand of God, and afraid leſt the Reſtleſneſs occaſioned by her Diſeaſe, might be the Fruit of Impatience; for which Reaſon, ſhe would oftentimes (with a holy Jealouſy of herſelf) aſk thoſe about her, whether ſhe did not ſeem to them to be deficient in Patience? And would ſeem to be troubled at the Remembrance of the Carriage of ſuch and ſuch chriſtian Friends, with whom ſhe had been on their Sick-Beds, as conſcious to herſelf how far ſhort ſhe came of them.

Some Conflicts with Temptations (if they may be ſo called, and not rather the Tenderneſs of her own Conſcience, apt to ſmite her (as *David*'s did, for cutting off but the Skirt of *Saul*'s Robe) [w] for the ſmalleſt Omiſſions, of which yet, thoſe that knew the Strictneſs of her walking with God, thought ſhe had little Cauſe to complain) and yet thoſe very Complaints, in the Nature of them, argued a very great Proficiency in Holineſs.

But it pleaſed God, that theſe thin and light Clouds, were ſoon diſpell'd, and diſappeared, the Light of God's Countenance breaking through them, and filling her Soul with Comfort; ſo that ſhe told a Friend that viſited her, that ſhe thanked God, that inſtead of a World full of Troubles and Miſeries, God now had given unto her the Sight of a better Country, and the Proſpect hereof, together with the clearing of her Title to, and Intereſt in it (a Thing, which in her beſt Health, ſhe expreſſed a great deal of Solicitouſneſs for; inſomuch, as ſhe hath ſometimes ſaid, with an *Emphaſis* of zealous Earneſtneſs, *Who is there, that being once aſſured of the Pardon of Sin, would not be willing to die the next Hour?*) made her now ſhe had attained it, ſo willing and ready to reſign up her Soul into the Hands of God her heavenly Father, as knowing whom ſhe had truſted; and to lay down her earthly Tabernacle, in Exchange for that *Houſe not made with Hands, eternal in the Heavens.*

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[s] 1 Cor. xiii. 4, 5, 6, 7. [t] Phil. i. 23. [u] Rom. viii. 28. [w] 1 Sam. xxiv. 5.

And thus fell what was *Mortal*, of this precious and incomparable Saint, to her own infinite Gain, but to the inexpreſſible Loſs of all her ſurviving Friends and Acquaintance, but eſpecially of her near and dear Relations. And indeed, it was her Counſel to her tenderly loving and affectionate Huſband, in the Time of her Health, to *take Heed of over-loving her*, wiſhing him to beware of it, as he deſired not to be rid of her; for (ſaid ſhe) *God will endure no Rival.*

The LIFE, *and* CHARACTER *of the Revd Dr.* RICHARD ALLESTREE, *Provoſt of* Eton, *by the Rt Revd Dr.* SAMUEL FELL, *Lord Biſhop of* Oxford. *

THAT this Narrative may be the more Satisfactory, by being entire and particular, it ſhall take the Author from his Infancy, and bring him to his Grave, without the vain Additions of *Flattery and Oſtentation, which he abhorr'd while alive*, and therefore needs not being dead.

He was the Son of *Robert Alleſtree*, a Gentleman of an ancient Family in *Darbyſhire*, who being decay'd in his Fortune, by the Profuſeneſs of his Predeceſſors, retain'd unto Sir *Richard Newport*, afterward created Lord *Newport*, Baron of *High-Arcol*, in the Quality of his Steward; and being married, ſettled himſelf at *Uppington*, near the *Wreken* in *Shropſhire*, where *Richard Alleſtree*, the Perſon of whom we write, was born, in *March Anno* 1619.

He being grown up, to be capable of Inſtitution, was ſent to a neighbouring Country Free-School, and from thence to another ſomewhat more celebrated, at *Coventry*, where he remain'd till he became fit for the Univerſity.

In the Year 1636, he was brought to *Oxford* by his Father, and plac'd a Commoner in *Chriſt-Church*, having for his Tutor, Mr. *Richard Buſby*, afterwards the eminent Maſter of *Weſtminſter* School, and Prebend of that Church.

Six Months after his Settlement in the Univerſity, Dr. *Samuel Fell*, the *Dean*, obſerving his Parts and Induſtry, made him Student of the College, which Title he really anſwer'd, *by great and happy Application to Study, wherein he made* remarkable Improvements; as a Teſtimony and Encouragement of which, ſo ſoon as he had *taken the Degree of Batchelor of Arts, he* was choſe *Moderator in Philoſophy*, and had the Employment renew'd Year by Year, till the Diſturbances of the Kingdom, interrupted the Studies and Repoſe of the Univerſity, putting them into Arms.

His Majeſty, in the Year 1641, being by Tumults driven from *London*, and iſſuing out his Commiſſion of Aray, into the ſeveral Parts of the Nation, did alſo direct it to the Univerſity of *Oxford*, where it found an active and a ready Obedience, as by the Generality of the Members of that Place, ſo particularly by Mr. *Alleſtree*, who engag'd in the Service, and continued in it till Sir *John Biron*, afterwards the Lord *Biron* (who was ſent with a Party of Horſe, to ſupport and countenance the Scholars in Arms there) withdrew from thence. As many of the Scholars as could furniſh themſelves for a ſudden March, went along with Sir *John Biron* from *Oxford*; the others, among whom was Mr. *Alleſtree*, ſtaid behind, and return'd to their Gowns and Studies.

Soon after this, the Lord *Say*, with a Party of the Rebels Forces, drew into *Oxford*, and plunder'd the Colleges of ſuch Plate as had not been before ſent to his Majeſty, making Enquiry after thoſe who had been forward to promote the King's Service; on which Occaſion, and alſo a particular Accident that then happen'd, Mr. *Alleſtree* was call'd in Queſtion. The Occaſion was this: At *Chriſt-Church*, ſome of the Rebels attempted to break into the Treaſury, and after a Day's Labour, forced a Paſſage into it; but met with nothing, except a ſingle Groat, and a Halter, in the Bottom of a large iron Cheſt: Enrag'd with that Diſappointment, they went to the Deanery, where having ranſack'd what they thought fit, they put it altogether in a Chamber, lock'd it up, and retir'd to their Quarters, intending the next Morning to return and diſpoſe of their Prize. But when they came, they found themſelves defeated, and every Thing remov'd to their Hand. Upon Examination, it was diſcover'd, that Mr. *Alleſtree* had a Key of the Lodgings, the *Dean* and his Family being withdrawn, and that Mr. *Alleſtree*'s Key had been made Uſe of in this Enterpriſe: Hereupon he was ſeiz'd, and notwithſtanding all *the Defence he* could make, had been *ſeverely handled*, but that the Earl of *Eſſex* call'd away the Forces on the Sudden, and ſo *redeem'd* him from *their Fury*.

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* From the Account of the Life of Dr. *Alleſtree*, prefix'd to his Sermons, printed at the *Theatre* in *Oxford*, in 1684, in *Folio*.

In *October* following, the King having ſtrengthned himſelf at *Shrewſbury*, with the Supplies that came from the *North*, and *Wales*, and the loyal Gentlemen of other Parts of the Nation, began his March towards *London*, and was met by the Army of the Rebels, commanded by the Earl of *Eſſex*, in *Keinton* Field, in *Warwickſhire*, where both Armies engag'd: At this Battle, Mr. *Alleſtree* was preſent; after which, underſtanding that the King deſign'd immediately to march to *Oxford*, and make his Court at the accuſtomed Place, the *Deanery* at *Chriſt-Church*, which was in Part left to his Care in the Abſence of *the Dean*, haſting thither, he was taken Priſoner by a Party from *Broughton* Houſe, which was garriſon'd by the Lord *Say*, for *the Parliament*. His Confinement *here* was very ſhort, the Garriſon ſurrendring itſelf to the King's Forces, who ſummon'd it in their Paſſage.

The War being now form'd, and the King being return'd from the Fight at *Brainford*, having made *Oxford* his Head-Quarter, Mr. *Alleſtree* ſettled himſelf again to his Study, and in the next Spring, took his *Degree* of *Maſter* of *Arts*; after which, *he* was in great Hazard of *his Life*, *being ſeiz'd by the peſtilential Diſeaſe*, which rag'd in the Garriſon, and which was fatal to *very many eminent Men*, of all Employments and Conditions; and *fell* more *ſeverely* upon him, by Reaſon of a *Relapſe*, which *doubled the* Calamity and Danger.

Having recover'd a little Strength, he was engag'd to employ it in military Service, the Exigence of his Majeſty's Affairs, calling for the Aid of all his loyal Subjects, and in particular the Scholars: And accordingly, a Regiment of them was rais'd, who ſerv'd as Voluntiers, without any Pay or Reward, and perform'd all Duties, not only in the Garriſon, and Sallies, for the Defence of it, in Caſe of Attacks and Sieges; but *were* alſo commanded upon Parties Abroad, and *endur'd the Fatigue* of *Marches*, and ill *Treatment* of *mean Quarters*, differing in nothing from *the poor mercenary Soldier*, beſides their Civility and Juſtice *to the Country People*, while they ſtaid with them, and paying them at Departure: Things ſo unuſual, *that when at their going off from Quarters, they offer'd their Landlords Money, they imagin'd it done in Jeſt and Abuſe, and at laſt, by finding it left with them, were convinc'd, that it was done in Earneſt*. In this Regiment, Mr. *Alleſtree*, tho a *Maſter of Arts*, and *Fellow of the College*, thought it no Diſgrace to carry a Muſket, and perform all *Duties* of a *common Soldier*, forward upon all Occaſions to put *himſelf* into Action. And in this *Service he* continued till the unhappy End of the War, gaining ſtill what Time was left from military *Duties*, to the Proſecution of his *Studies*: Nay, joining both together, frequently holding his Muſket in one Hand, and Book in the other, and making the Watchings of a *Soldier*, the Lucubrations of a *Student*.

But then, when carnal Weapons prov'd fruſtrate, and *Divine Providence* call'd his *Servants* to the more *Chriſtian Exerciſes of Prayers and Tears, for the Defence of the King and Church*, Mr. *Alleſtree*, wholly betook himſelf *to theſe*, and put *himſelf into that Warfare*, to which his former Education had deſign'd him: Entring *into Holy Orders*, at a Time when there was no Proſpect *of temporal Advantage*; and his being in the *Service of God*, threatned no leſs Danger, than his having been in the *Service of his Prince*.

About the Middle of *July*, 1648, he was (among other worthy Perſons) proſcrib'd the Univerſity. And tho he had the Care of *ſeveral Perſons of Quality his Pupils*, and Accounts of his own, and theirs to make up; he with Difficulty obtain'd from the Governor of the Town, Lieutenant-Colonel *Kelſey*, a little Reſpite, for the ſettling his Affairs, *and doing Juſtice to thoſe for whom he was concern'd*; the Viſitors utterly refuſing his Requeſt, for this Reaſon, as Dr. *Rogers*, one of their Number was pleas'd to word it, *becauſe he was an eminent Man*.

Mr. *Alleſtree* being thus driven from *Oxford*, retir'd into *Shropſhire*, and was entertain'd as Chaplain to the Honourable *Francis Newport*, Eſq; afterwards Viſcount *Newport*, where he continu'd till ſuch Time as *Richard* Lord *Newport*, the Father, died in *France*, whither he had ſometime before retir'd, to avoid the Inſolence of the conquering Rebels. On this Occaſion, Mr. *Alleſtree* was ſent over to clear Accounts, and ſee if any Thing could be preſerv'd from the inhoſpitable Pretence of the *droit d' Aubeine*, which pillages thoſe Strangers who happen to die in the *French* Dominions. Mr. *Alleſtree* having diſpatch'd this Affair with good Succeſs, came back to his Employment, and continued in it till his Majeſty's March into *England* with the *Scotch* Army, and his miraculous Eſcape at *Worceſter*; at which Time the Managers of the King's Affairs wanting an intelligent and faithful Perſon to ſend over to his Majeſty, deſir'd Mr. *Alleſtree* to undertake the Journey, which accordingly he did, and having attended the King at *Roan*, and receiv'd his Diſpatches, he came back into *England*.

At his Return, he found his Friends Mr. *Dolben*, and Mr. *Fell*, afterwards Archbiſhop of *York*, and Biſhop of *Oxford*, who had been baniſh'd the Univerſity, adventuring to ſojourn privately there, and ſerve the Uſes of thoſe who adher'd to the Church of *England*, in performing religious Offices according to the Order of the Church; whereupon he join'd himſelf to their Aſſiſtance, and continued with them till ſuch Time as Sir *Antony Cope*, a loyal young Gentleman, of conſiderable Quality and Fortune in the County of *Oxford*, prevail'd upon him to live in his Family; which he did for ſeveral Years, having Liberty to go or ſtay, as his Occaſions requir'd, whereby he was enabled to ſtep aſide without Notice upon Meſſages from the King's Friends; which Service he manag'd with great Courage and Dexterity.

After ſeveral difficult Journies ſucceſsfully perform'd, in the Winter, before his Majeſty's happy Reſtauration, he was ſent over into *Flanders*, from whence returning with Letters, he, upon his Landing at *Dover*, was ſeiz'd by a Party of Soldiers, who waited for him. The Rebel's Spy, who was employed by them in his Majeſty's Court, having given Notice of his Diſpatch; and deſcrib'd particularly his Perſon and his Habit. But notwithſtanding this Diligence of the Rebels, Mr. *Alleſtree* had ſo much *Preſence of Mind*, to ſecure *his Letters*, and ſhift them into a *faithful Hand*, who took *Care of them*.

The Soldiers, according to their Orders, guarded him to *London*, where he was examin'd by a *Committe of the Council of Safety*, and charg'd with having *Correſpondence with the King, and having brought Letters from him*, which they back'd with ſeveral Circumſtances of his Journey, and *Threats of utmoſt Severity*, in Caſe he ſhould perſiſt in Contumacy, *and not confeſs the Truth*. But they not being able by Queſtions to entrap, nor Menaces to fright Mr. *Alleſtree*, to betray either himſelf, or others, he was ſent Priſoner to *Lambeth-Houſe*, which was then made a Goal for the King's Friends, *where, by ill Uſage, he contracted a Sickneſs, which was like to have coſt him his Life*. After the Durance of about ſix or eight Weeks, his Friends made Means for his Enlargement, which was the eaſier obtain'd, for that ſome *of the Leaders of the Party*, ſeeing Things *move towards his Majeſty's Reſtoration*, were willing by Kindneſſes to recommend themſelves in Caſe of a Revolution; among whom was the late Earl of *Shaftſbury*, who was us'd to value himſelf, *that Mr.* Alleſtree *owed his Preſervatoin to him*. Mr. *Alleſtree* having obtain'd Liberty, return'd to *Oxfordſhire*, from whence, after a ſhort Stay, he went into *Shropſhire*, to ſee his Relations; in his Return from thence, deſigning in his Way to viſit his excellent Friend Dr. *Hammond*, at *Weſtwood*, near *Worceſter*, he, at the Gate, *met the Body of that great Man*, carrying to his Burial; which Circumſtance, is therefore mention'd, *becauſe that eminent Light of the* Engliſh *Church*, at his Death, gave this Teſtimony, not only of his Kindneſs to Mr. *Alleſtree*, but alſo of his Eſteem of his Parts and Learning, *that he left to him his Library of Books, as a Legacy*, well knowing, *that in his Hands, they would be uſeful Weapons, for the Defence of that Cauſe, he had, during Life, ſo vigorouſly aſſerted.*

The King being happily return'd, Mr. *Alleſtree* was ſoon after made *Canon of* Chriſt-Church, where he chearfully concurr'd *to the Attempt*, which was ſet on Foot there, for the repairing of thoſe Decays, and Ruins, which had been made by the late Uſurpers.

Mr. *Alleſtree*, at the ſame Time, undertook one of the Lectures of the City, thinking it might be a Service, to inſtil *Principles of Loyalty there*, after the contrary Infuſions of *ſchiſmatical rebel Teachers*, which for ſo many Years had been the Goſpel of that Place, diſcountenanc'd by none of the parochial Miniſters, beſides Mr. *Lamplugh* (afterwards ſucceſſively Biſhop of *Exeter*, and Archbiſhop of *York)* who had the Courage and Loyalty there, to own the *Doctrines of the Church of* England *in the worſt of Times*. This

Lecture Mr. *Alleſtree* continued for ſeveral Years, never receiving any Part of the Salary belonging to it, but *ordering that it ſhould be diſtributed among the Poor.*

While he employed himſelf in popular Preaching, he was alſo call'd to the Service of the Court, being the *King's Chaplain*, and alſo *to the ſeverer Studies of ſcholaſtical Learning*, in his Exerciſe *for the Degree of Doctor*, and *Moderatorſhip in Divinity in the College*; and ſoon after, upon the Vacancy of the Chair of that Faculty, *to the laborious Employment of* Regius Profeſſor *in the Univerſity*.

In the Year 1665, the *Provoſtſhip of* Eton *falling void*, that honourable and beneficial Employment, was, by his Majeſty's eſpecial Grace and Favour, conferr'd upon him, to the Acceptance whereof, he was not without Difficulty induc'd; and particularly the Conſideration, that a great Intereſt was made by a Layman, who probably might ſucceed, upon the Advantage of his Refuſal, notwithſtanding, *that the Provoſt there, be actually the Parſon of* Eton *Pariſh, and preſented to the Cure, and inſtituted by the Biſhop of* Lincoln, *the Dioceſan, as all other Pariſh-Prieſts are:* So that as nothing could be more plainly ſacrilegious and irregular in itſelf, than ſuch an Uſurpation by a Lay Perſon; ſo nothing could be a greater Diſſervice *to the Church, than by an unſeaſonable Modeſty to make Way for it.* Upon theſe *Motives* it was, *that Dr.* Alleſtree *became Provoſt of* Eton; and for the ſame *Reaſon* it was, *that during his Life, he continued ſo, never hearkning to any Offer of Preferment, which might make a Vacancy, and repeat the former Hazard.* And it may be truly ſaid, that this was the greateſt ſecular Care that he carried with him into another World, it being his dying Requeſt unto his Friends, to interpoſe with his ſacred Majeſty, that he might have a Succeſſor lawfully capable, and who would promote the Welfare of the College.

The Succeſſion in the Chair, he more timely ſecur'd; for finding his Health, and particularly his Eyeſight, exceedingly empair'd by the Toil of that Employment, he reſign'd it in the Year 1679, and had the Satisfaction to be ſucceeded by his Friend Dr. *Jane*, of whoſe Abilities he had perfect Knowledge.

But Diſeaſes are not cur'd by the Removal of the Cauſes, which firſt occaſion'd them; and tho by the Uſe of mineral Waters in the Summer Seaſon, and the taking of Journies in the Autumn, he for ſometime ſupported himſelf, the Decay continued and increas'd upon him, till it was form'd into a *Dropſy*; the Prevalence of which was ſo great, and ſudden, that his Phyſicians adviſ'd him, by all Means, to come up to *London*, where he might be near their Inſpection and Care; in Compliance with whoſe Deſires, more than from an Expectation of Cure, he went thither, and having taken a private Lodging, ſubmitted himſelf to the Methods they propos'd: In the mean Time ſettling his little temporal Concerns; but was more intent upon his everlaſting Intereſts, employing thoſe Vacancies which his Sickneſs gave, in attending the Offices of the Church, conſtantly read to him, and his private Devotions; and when he ſaw his End approaching, in receiving the great *Viaticum* of the holy Sacrament: In Reference whereto, having deſir'd thoſe Friends of his, who happen'd to be in Town, to communicate with him, he afterwards took his laſt Leave of them, with great Equanimity, and Conſtancy of Mind, and waited for the Hour of his Releaſe.

Having *hitherto* drawn *together the* Series *of Actions and Employments*, which make up *our Author's Life*, it will not be amiſs, *to ſet him in another Light*, and take *a Proſpect of his Mind and perſonal Qualifications.* As to his *bodily Appearance*, and *outward Features*, as they are of leſs Importance, ſo by Sculpture and other Delineations, they are ſo generally known, *that* there will be no need they ſhould be expreſs'd by Words.

His *Mind, that* nobler Part of him, was compos'd by an *extraordinary Indulgence of Nature*; thoſe *Faculties*, which in others Uſe to be ſingle, and are thought neceſſarily to be ſo, as excluding each the other, *were united in him.* Memory, Fancy, Judgment, Elocution, great Modeſty, and no leſs Aſſurance, a Comprehenſion of Things, and Fluency of Words; an Aptneſs for the pleaſant, and Sufficiency for the rugged Parts of Knowledge; a Courage to encounter, and an Induſtry to maſter all Things, *make up the* CHARACTER *of his happy Genius.* Which *Felicity of Temper*, was ſeconded by the Circumſtances of the Times in which he liv'd, which engag'd him ſeverally to exert and cultivate his Faculties. Before the *national Calamity* of the Civil War, he had ſecur'd the Foundations of the whole Circle of Learning, by his own indefatigable Study, as alſo the indulgent Care of his Tutor, Dr. *Buſby*, and the particular Encouragement of Dr. *Fell*, the *Dean*, who always look'd upon him as a Part of his Family, and *treated* him with the ſame Concern as his own Children.

When the War broke out, he had the Benefit of being, inſtead of one, in ſeveral Univerſities; *Oxford* was then an Epitome of the whole Nation, and all the Buſineſs of it:

There was here the Court, the Garriſon, the Flower of the Nobility and Gentry, Lawyers and Divines of all *England*. The calamitous Times which ſucceeded, as they engag'd him to the Exerciſe of popular Preaching, a Talent which nothing beſides Neceſſity and Practice can cultivate; ſo they led him out into foreign Parts, enter'd him into the Managery of Buſineſs of greateſt Truſt and Hazard, and made him as well read in Men, as in Books. After all this, it was no ſmall Advantage to be return'd by the *King's happy Reſtauration to the Univerſity*, and *to the Opportunities of* Reading, and Converſation *with* learned Men, and *in that* conſpicuous *Theater*, *to* have *the Obligation of* a publick Employment, *to exert* all his Faculties, and *with utmoſt* Endeavour *to* improve and communicate his Knowledge. And we may ſay it without Envy, *that* Few of his Time had either a greater Compaſs, or a deeper Inſight into all the Parts of Learning.

From his *firſt Childhood*, he had a ſtrong *Impreſſion of Piety*, and the Duties owed to God and Men, which next to Divine Grace, may be aſcrib'd to the ſtrict and ſevere Education which he had from his Father; a Bleſſing *that* cannot be ſufficiently valued, and on which he often reflected with a great Senſe of Gratitude. Hereby, notwithſtanding the Licenſe of War, and Incitations of Youth, he preſerv'd his Innocence, and Love of God and Virtue, till he made the more immediate Service of them his Profeſſion. In his *Conſtitution*, he had a great deal of Warmth and Vigour, which made him apt to take Fire *upon Provocation*; *but* he was well aware *of it*, and kept a peculiar Guard *upon that* weak *Part: So that* his Heat was reſerv'd for the great Concerns of the Honour of God, and the Service of his Prince and Country, wherein he was altogether indefatigable, and in the moſt diſmal Appearances of Affairs, would never deſert them, nor deſpair of their Reſtauration. There was not in the World, a Man of clearer *Honeſty and Courage*; no *Temptation* could bribe him to do a baſe Thing, or *Terrour affright* him from the doing of a good one.

This made his Friendſhips, as laſting and inviolable as his Life, *withou the dirty Conſiderations of Profit*, or ſly Reſerves of *Craft*; *not the Pageantry* of ceremonious Addreſs, or cold *Civility*: Much leſs the ſervile Falſeneſs of obſequious *Flattery*. *It* was a ſolid and maſculine Kindneſs, a perfect *Coalition* of Affections and Minds: So *that there* was *nothing* he poſſeſt, *but it* was his Friend's, as abſolutely as *it* was his own, *and it* became a general *Obſervation*, *that* he *and they*, had all *Things in* common.

This Temper of *his*, directed *him to* live *with* great *Kindneſs with his* Neighbours and Acquaintance, ſo *that Eton* College, while he liv'd there, was but one Family, his Lodging being every Fellow's Chamber, and they as much at Home with him, as in their own Apartment. And in the Univerſity, tho his Station and Parts might object him to Envy, he had *no Competition or Difference with any Perſon*; ſo *that no* Man ever liv'd with a more *univerſal good Will of all that* knew him, *or died with a more general Sorrow at his Loſs*.

His *Converſation* was always chearful and entertaining, eſpecially in the Reception of his Acquaintance *at his* Table, *and* friendly Viſits; *and in the Evening*, after he had wearied himſelf with the Studies of the Day, which he generally continued till Eight of the Clock at Night, during the many Years he held the Chair, ſoon after *which*, he was to be call'd away to the Night Prayers of the College; this ſhort Interval, he made as eaſy as he could, to himſelf and thoſe *that* were with him: And he had great Reaſon to relax his Mind, at this Time, with a *little chearful Diſcourſe*, there being no Perſon, who more literally verified the Saying of the Wiſeman, *that much Study was a Wearineſs to the Fleſh*. After his Day's Work, he was us'd to be as faint, and ſpent, as if he had been labouring all the Time with the *Sithe*, or *Flaile*; and his Intention of Thought, made ſuch Waſt upon his Spirits, *that he* was frequently in Hazard, while at Study, to fall into a Swound, and forc'd to riſe from his Seat, and walk about his Room, for ſome Time, before he could recover himſelf.

To render ſecure from *the Inordination of Intemperance*, he frequently abſtain'd from lawful Satisfactions, by the ſtated Returns of *Faſting and Abſtinence*; *and Continuance in Celibacy during his whole Life*. Nor had his *ſingular* Abilities *and* Endowments, the uſual Effect to make him proud and contemptuous; all his Diſcourſes were with Deference and Reſpect, and were ſpoke with Weight, becoming a Profeſſor; *but the* Softneſs of a Learner.

In *his Converſation*, *he* was exceedingly tender of ſaying any Thing *that might* adminiſter Offence, or reflect upon any ones *Reputation*; *and* moſt ready, in Caſe of *Reſentment*, *to* give the Perſon aggriev'd, whoever he happen'd to be, the utmoſt Satisfaction.

His *Contempt of the World was very extraordinary*, as in his large and conſtant Charities, both by ſettled Penſions to indigent Perſons and Families, and occaſional Alms; ſo alſo *his bounteous* Hoſpitality, which will *need no Oſtentation, being* perform'd *in* ſo *conſpicuous* a Scene as *Eton, and in the* View of *Windſor, which* for ſeveral Years his Majeſty has favour'd with *his Court and Preſence*. Yet a *higher Inſtance* hereof will be, *his giving* away a fix'd *and conſtant Revenue, that he might have fairly retain'd*, to the Value of above three hundred Pounds by the Year; the Particulars whereof are thus.

At his Majeſty's Return, as we have intimated, he was made *Canon* of *Chriſt-Church* in *Oxford, and* ſoon after, *King's Profeſſor in the Chair of Divinity, to which* Employment, a *Canonry in the* ſaid Church, *and the* Rectory of *Ewe-Elme, in the* ſaid County *and* Dioceſs are *annex'd*, ſo *that the* Profit of two *Canonries, and the* Rectory belong'd to him, *and being earn'd* with the Labour of that weighty Charge, *no one who* made a juſt Eſtimate of *Things*, would have envied *it to him*; but he regretted *it to* himſelf, *and* for ſeveral Years gave the whole Profit of one of *his Canonries to* the Repairs of the College: And afterwards being mov'd by the Right Reverend Father in God, the Lord Biſhop of *Wincheſter*, [a] in the Behalf of an ancient Student of the College, who was deſtitute of a ſuitable Support, he entirely quitted the Advantage of the aforeſaid *Canonry* to him. And as to the Living, he never receiv'd a Penny from it, but left it to a Friend, whoſe Circumſtances requir'd ſuch an Acceſſion.

The Revenue of *Eton*, had a ſuitable Diſpoſal, the Weſt-Side of the outward Court of the College being built from the Ground, *and finiſh'd* at *his* ſingle Expence. And whereas, at his coming to *Eton*, he found the Society dipp'd in a great Debt, by an ill Cuſtom of the late Times. To remedy this, he, by an exemplary Retrenchment of his own Dues, prevail'd on the Society to do the like, ſo that within few Years, the College paid above a thouſand Pound Debt, and expended above two thouſand Pound in Repairs.

It may not here be omitted, tho it be an Inſtance of leſſer Moment, *that* the Edition of the firſt Volume of his Sermons, was entirely upon an Account of Charity. For his ingenious Kinſman, Mr. *James Alleſtree*, the Bookſeller, from a plentiful Fortune, being by the Fire of *London* reduc'd to great Poverty, Dr. *Alleſtree*, beſides other Aſſiſtances, beſtow'd upon him the Copies of eighteen of his Sermons, to make ſome Reparation to his Loſſes.

But the uncontroulable Proof of Contempt of the World, is the dying Poor, and not to have collected any *Thing againſt* the Hazards of Fortune, and *commonly* pretended Exigencies of old Age and Sickneſs; which was in a remarkable Manner Dr. *Alleſtree*'s Caſe, he having never, during his Life, purchas'd an Inch of Ground, nor any Annuity, or Leaſe, to the Value of a Penny; nor did he take Care to renew the patrimonial Eſtate which he held by a Leaſe for Life, tho it were the Place of his Birth, which generally gives an Endearment, and a deſire to continue the Poſſeſſion. Thereby, as the Author to the *Hebrews* expreſſes it, *Sojourning in the Earth, as in a ſtrange Country, and ſhewing plainly, that he look'd for a better one, and a City, which has Foundations, whoſe Builder and Maker is God.*

His greateſt Treaſure was *his* Library, *which* was indeed a conſiderable one, both for *the* Number of Books, and Choice of *them*; *but theſe he* diſpos'd of by Deed, before his Death, *to the* Univerſity of *Oxford*, for *the* Uſe of *his* Succeſſors in *the Chair*. So *that his* Executors, had only his perſonal Eſtate to ſhare among *them, which he* took to be ſo inconſiderable, *that he thought it not worth the* Formality of a Will; but deſigning, after *the* diſtributing ſome *little* Remembrances among his Friends, *that* ſmall *Pittance which* remain'd to his Relations, conceiv'd *that the* Law by an Adminiſtration would of Courſe divide it among *them*. But being told by his Friend, to whom he communicated this Purpoſe of his, *that in this* malicious World, *the* dying Inteſtate, would be a Thing of ill Fame, and interpreted *the* Product of an Unwillingneſs *to think* of Death, or Part with what he had; and that what he ſo left, would come leſs obligingly to his Relations, and probably, would occaſion *Contention* among them: He took *the* Advice, and by Will, diſpos'd of ſuch Legacies, as *he thought fit to* leave *to the* Poor, and *to his* Friends, and gave *the* Remainder among *his* Siſters, and *their Children*.

Tho *he hung thus* looſe from *the* World, *he neither* was negligent in ſecular Affairs, nor unſkilful in *the* Managery of *them*; *which* was made manifeſt by his dextrous Diſcharge of *the* private Truſts *committed to him* in Behalf of his dead Friends, and *the* Adminiſtration of his publick Employments. He was for ſeveral Years Treaſurer of *Chriſt-Church*, in a buſy Time of their Repairing of the Ruins made by the entruding Uſurpers; and amidſt the neceſſary Avocations of Study, found Leiſure for a full Diſcharge of that troubleſome Employment.

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[a] Biſhop *Morley*.

The College of *Eton*, as I intimated before, he found in a very ill Condition, as to its Revenue and Fabrick, and what was no leſs a Miſchief, unſtatutable and unreaſonable Grants of Leaſes; to all which, as far as was in his Power, he applied effectual Remedies. The School he found in a low Condition, but by his Prudence in the Choice of a learned, diſcreet and diligent Maſter, by his Intereſt, in bringing young Gentlemen and Perſons of Quality thither, and by his great Kindneſs to them when there, and taking Care for the building fit Accommodation for their Reception, within the Precincts of the College, in few Years, the School grew into that great Reputation and Credit, which it yet maintains.

And here we may not paſs by another conſiderable Service, done in Behalf of the ſaid School, and alſo *King's College* in *Cambridge*, whoſe Seminary it is: That whereas both thoſe Societies were formerly under the Diſcouragement, that the Fellowſhips of *Eton* were generally diſpos'd of to Perſons of foreign Education; by the vigorous Interpoſition of Dr. *Alleſtree*, added to the *Petition* of the Provoſt and Fellows of *King's College*, his ſacred Majeſty was pleas'd to paſs a Grant under the Broad-Seal, *That in all future Times, five of the ſeven Fellows, ſhould be ſuch as had been bred in* Eton *School, and were Fellows of* King's-College.

In the Managery of the Buſineſs of the *Chair of Divinity*, as he performed the ſcholaſtick Part with great Sufficiency in exact and dextrous untying the Knots of Argument, and ſolid Determination of controverted Points, ſo that he was not oppreſs'd by the Fame of any of *his* moſt *eminent* Predeceſſors: His Prudence was very remarkable in the Choice of Subjects to be treated on; for he waſted not Time and Opportunity in the barren inſignificant Parts of School *Divinity*, but inſiſted on the fundamental Grounds of Controverſy, between the Church of *England*, and the moſt formidable Enemies thereof. With an equal Steddineſs, he aſſerted the Goſpel Truth, againſt the Uſurpations of *Rome*, the Innovations of *Geneva*, the Blaſphemies of *Cracow*, and the Monſters of our own *Malmſbury*,[b] never intermedling with the unfathomable Abyſs of God's Decrees, the indeterminable five Points; which in all Times, and in all Countries, wherever they have happen'd to be debated, paſt from the Schools to the State, and ſhock'd the Government and publick Peace. By *his judicious* Care herein, tho he found the Univerſity in a Ferment, and a great Part of *its growing* Hopes *ſufficiently* ſeaſon'd *with ill* Prepoſſeſſions, he ſo brought *it to* paſs, that during the whole Tract of ſeventeen Years that he held the *Chair*, there was no factious bandying of *Opinions*, nor petulant *Sidings* on the Account of them; which Thing diſturb'd the Peace of the laſt Age, and help'd forward to *inflame* thoſe Animoſities, which ended in the execrable Miſchiefs of the *Civil War*.

Upon the 28th Day of *January*, 1680, this excellent Perſon, after a Life ſpent in indefatigable Studies, and faithful Endeavours for *his Religion, his King and Country*, and after the *patient Sufferance of a long and painful Sickneſs*, with *Chriſtian Reſignation*, and full Aſſurance, render'd *his Soul into the Hands of God*; and on the 1ſt of *February*, was decently interr'd in the *Choir* of the Collegiate Church at *Eton*, where his Executors erected to his Memory a Monument of white Marble.[c]

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[b] Hobbes.

[c] Vide, The Inſcription in the APPENDIX.

The CHARACTER *of Sir* JOHN CHAPMAN, *Knt.* Lord-Mayor *of* London, *by* JOHN SCOTT, *D. D.* *Rector of* St. Giles's *in the Fields*.[*]

THAT I may not ſay any Thing of this honourable Perſon, that ſhall look like *Flattery*, or an over-kind *Partiality*, to his Memory: I will ſay nothing of him, but what, I am ſure, all that knew him, as I did, will juſtify; and for thoſe that knew him not, I am ſure, 'twill be highly uncharitable for them to contradict me.

I cannot deny, but that as he was a Man, ſo he had the Frailties of a Man, which common Charity obliges us to bury in Silence and Oblivion; but with thoſe Frailties, he had a great many *excellent Qualities*, in which I heartily wiſh, ſome Men would be as forward to *imitate him*, as they have been to cenſure and traduce *him*: For, I am ſure, if they were, 'twould turn to a much better Account to them, both here and hereafter.

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[*] From the Sermon preached at St. *Lawrence-Jewry*, *March* 27, 1689.

As *for his Religion*, I ſpeak *upon certain Knowledge*, he was a *firm and ſteady Proteſtant, of the Communion of the Church of* England; that *Church*, which however it may be now reproach'd and vilified by *an ungrateful Generation*, was, not long ago, the Fence *of the* Engliſh *Laws and Liberties*, and the *only* ſtanding Bank againſt the Inundations of *Popery*, when it was threatning to overwhelm us all; *of this Church*, was our deceas'd Friend a *cordial and affectionate Son*; he lov'd *its Conſtitution*, frequented *its Worſhip and Communion*, and cou'd his honeſt Zeal to it, have permitted *him to trincle with Popery* (as ſome others did, who made the loudeſt Noiſe againſt it, when there was no Danger in View) and given it but a helping Hand to deſtroy thoſe *legal Securities* that ſtood in its Way, and (under God's Providence) were the only inſuperable Fence againſt it, he might have been, to my Knowledge, *Lord-Mayor* ſoon enough to have out-liv'd his *Mayoralty*; and how well, and wiſely he behav'd himſelf in it, under the moſt difficult Circumſtances; how effectually he conſulted the City's *Peace and Security*, when Dangers environ'd her on every Side; how equally he pois'd himſelf amidſt all Extreams; how prudently he weather'd the threatning Storm of military Force, that hung over it; how happily he ſtemm'd the difficult Tide of popular Commotion, which, in other Parts, bore down all before it; will, perhaps, *be remember'd to his immortal Honour, when ever a more grateful Age ſucceeds*.

I know, he has been frequently charg'd with keeping *ſecret Correſpondence* with the Enemies of our *Laws and Religion*, and therein, of betraying the great *Truſt repoſed in him*. But this *is a Calumny*, as ridiculous, as it is falſe; for how was it poſſible, for a Perſon of my *Lord-Mayor's* Figure, to convey himſelf inviſibly (as the Story pretends Sir *John Chapman* did) from one End of the Town to the other, without the Privity of his own numerous Family, who knew nothing of the Matter, or the Cognizance of that populous City between? But this I certainly know, *That ſo far as the Laws of Civility and Duty wou'd admit, he always induſtriouſly avoided all ſecret Converſation, and made it the leading Principle of his Conduct, thro' the difficult Scene of Affairs, to act upon no other ſecret Orders or Councils, but what were firſt propos'd, and conſented to, by his worthy Brethren of the Court of Aldermen.*

And as he thus acted upon the Square, in all his publick Adminiſtrations, ſo in his *private Capacity*, he was a Perſon *of unſpotted Integrity and Juſtice*, in all his Entercourſes with Men: One, who, as I verily believe, did never wilfully wrong any Man in the World; of the Truth of which, take one Inſtance for all: He having many *Years ago, had great* Dealings with a certain Perſon, well known *in this City*, there remain'd a large Account between them, which, at length, was even'd, adjuſted, and diſcharg'd on both Sides; but, ſeveral *Years after*, he having ſome Occaſion to *review this* Account, found there was a *great Miſtake* in it, and *that there* remain'd a very conſiderable *Sum of Money due to his* Correſpondent; upon which, he immediately goes, and acquaints him with it, *and pays him to the utmoſt Farthing*. An Example of Juſtice, which, I wou'd to God, thoſe Men wou'd *imitate*, *that make ſo bold with his Memory*.

Nor was he leſs benign and charitable, than he was honeſt and juſt; for as he was a good Neighbour, and a *hearty Friend*, ſo he was a *general Lover of Mankind*; always free and forward to *render good Offices* to all that needed, and crav'd his Aſſiſtance.

And *then for his Alms*, I muſt crave Leave of his Aſhes, to do a Right to his Memory, againſt his own Inclinations; for, in his Life-time, he was ſo ſevere an Obſerver of our Saviour's Caution, *Take Heed that you do not Alms before Men*, ſo utterly abhorrent of that *phariſaical* Humour, of performing his good Works in a clear Eccho, that might be ſure to reſound 'em after him in Praiſes and Commendations, that perhaps he too much affected Privacy and Concealment; and was ſo far from deſiring that *his Light* ſhou'd glare out in Vanity and Oſtentation, that he wou'd not ſuffer it *to ſhine out* enough *before Men*, to provoke 'em by the Sight of it, to glorify our common Father in Heaven; for his Charity run under Ground, in ſuch ſecret Channels, that ſome, I know, were apt to queſtion whether the Spring were not dry, or, at leaſt, very ſcanty in its Communications. But now he is gone, his Memory, like the Leaves of Roſes, ſmells ſweet and flagrant, after the Roſe is dead; for now that he is out of our Hearing, and thoſe Few that knew his Charities, *and thoſe many* that were refreſh'd by 'em, dare *own and atteſt 'em*, without Fear of *offending* his modeſt Piety; it appears by ſeveral Hundreds of Pounds, which he gave in his Life, upon ſeveral charitable Occaſions, beſides the charitable Legacies he hath bequeath'd at his Death, that he was, not only in *Word*, but in *Deed*, a true Benefactor to *Mankind*.

And *then for his relative Duties*, he was, that which every *good Man* is (and without it, 'tis fulſome *Hypocriſy* for any Man to *pretend to Religion) viz.* a kind and obliging *Huſband*, a tender and provident *Father*, a courteous and *benevolent Maſter*, and in all the *Degrees of his Relation*, a ready *Aſſiſtant*, a uſeful *Friend*, and a generous *Benefactor*.

Such was *his Life*; and as for *his laſt Sickneſs*, tho' it now and then interrupted the Exerciſe of his Reaſon, yet no ſooner was it reſtor'd to him, but he gave all the Indications of a truly *pious and devout Mind*; he heartily lamented the Failings *of his Life*, and bound himſelf in new Reſolutions of Amendment; he underwent his Pains with a calm and conſtant Mind, and ſeem'd full of good Thoughts *and holy Affections*; full of hearty Submiſſions and Reſignations *to God*; and in this excellent Poſture of Mind he expir'd into Eternity.

Died in March 1689; *and buried the 27th of the ſame Month, at St.* Lawrence-Jewry, London.

The CHARACTER *of the* LADY LUMLEY, *by* THOMAS PRITCHARD, *M. A. Rector of* Weſt-Tilbury *in* Eſſex. *

THE great *Worth and Merit*, the exemplary virtuous and *pious Life* of this *moſt worthy Lady*, juſtly challenge an honourable Mention. 'Tis not therefore to comply with Cuſtom, which hath made it almoſt neceſſary on ſuch Occaſions, as this, to ſay ſomething of the Party deceaſed, but to pay a juſt and due *Debt to her Memory, to whom* otherwiſe I ſhould be highly injurious. *Solomon* tells us, that *the Memory of the Juſt is bleſſed*; and *David*, that *the Righteous ſhall be in everlaſting Remembrance*; their *worthy Actions* ſhall be celebrated with *never ceaſing Praiſes*; their Names, after their Departure out of this Life, *ought to be mentioned* with due Reſpect *and Honour*, and *ſo, I doubt not*, will the Name of *this good Lady be*; her *good Works*, her uſeful *and exemplary Life*, will *immortalize her Memory*; none will grudge or ſcruple to ſpeak *well of her*, who ſo *juſtly deſerved*. Her courteous and *moſt obliging Behaviour* to all, and Condeſcenſion *to the pooreſt and meaneſt*, whom ſhe would not diſdain to ſpeak with, and afford them what Help and Relief ſhe could, when they came to her either *for themſelves*, or in the Behalf of any *ſick or indigent Perſon*; theſe won her the Affections of all, made *her highly eſteemed and reſpected, honoured and beloved by all*, while ſhe was living, *and generally bewailed*, now dead; whoſe Death, is not only a great Loſs to all her ſurviving Relations, but *to the whole Neighbourhood, eſpecially to the Poor*.

I ſhall not inſiſt upon *her Birth and Parentage*, which was from *an antient and worthy Family*; nor need I ſpeak *of her Education*, all thoſe Accompliſhments which became her *Sex and Quality* (which all, I believe, will acknowledge ſhe had in the greateſt Perfection) ſhew how gentile that was, and what Improvement ſhe made of it; none knew better, or more exactly performed, whatever belonged to the Miſtreſs of a Family than ſhe: The *Endowments of her Mind*, were not mean and vulgar, but great and noble: She applied herſelf much to *Reading*, which *ſhe* always profeſſed *ſhe* found great Pleaſure and Satisfaction (it being moſt ſuitable *to her ingenious Mind)* for which ſhe was well qualified, being of a quick *and ready Apprehenſion*, and *ſolid Judgment*; the Ingenuity of her Mind, diſcovered itſelf in her Diſcourſe, and alſo in her Writing, wherein ſhe did excel; very readily, and freely, upon all Occaſions, expreſſing herſelf *in a Style ſmooth and elegant, and in* fit and proper Language.

Conſider her in every *Relation* in which ſhe ſtood, and you ſhall find her very *faithfully and punctually*, diſcreetly and affectionately diſcharging herſelf in every Reſpect; being a *faithful and loyal Wife*, a moſt affectionate *and indulgent Mother*, a kind *and gentle Mi-*

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* From the Sermon preached at *Great-Bardfield* in *Eſſex, Sept.* 20, 1692; dedicated to Sir *Martin Lumley*, Bart. and printed at *London*, in 1693, in *Quarto*.

ſtreſs, and a ſure *and truſty Friend.* I can but barely Hint at theſe Things, and am forced to omit many others which might be mentioned, there being two Things eſpecially, which I muſt not paſs by, which ſhe was eminent for.

Firſt, *Her Charity.* She ever had a very tender and compaſſionate Concern for all that were in any neceſſitous or diſtreſſed *Condition*, not barely commiſerating their *hard Fate*, and thoſe Miſeries and Straits which they ſtrugled with, but giving them ſuch *Relief and Succour*, as their Neceſſities required, which ſhe did in a very liberal and bountiful Manner, freely and chearfully, and ſo in a Manner moſt acceptable to God, who is ſaid to love a chearful Giver. What St. *Paul* ſaid of thoſe of *Philippi* and *Theſſalonica*, I think, may properly be applied to, and ſaid of her, *To her Power I bare Record*; yea, and beyond her Power, ſhe was willing of herſelf. It was her conſtant Practice every Year, to provide Medicines *for the Sick and Poor*; which, as Occaſion offered, ſhe gave to thoſe that aſked them of her, as not a Few did. I have often heard her ſay, how pleaſant a Thing it was to do Good, and that ſhe ſhould never deſire a great Eſtate, but only to enable her to do more Good in the World; ſo very deſirous was ſhe to imitate our Saviour in this bleſſed Work, who, as we read of him, *went about doing Good, both to the Souls and Bodies of Men.*

Secondly, *Her exemplary and religious Converſation.* She was happily betimes acquainted with the Knowledge of God and Religion, fully inſtructed *in the Principles of the Chriſtian Faith*, from *a Child knowing the Scriptures, which are able to make us wiſe unto Salvation*; and in the following Part of her Life, by her conſtant Uſe of the ordinary Means, ſhe much improved this uſeful and beneficial Knowledge, being able judiciouſly to diſcourſe of moſt Heads of Divinity, and Points of Faith; which by her frequent Peruſal of ſuch Books as learnedly and ſolidly treat of them, ſhe became well acquainted with. *Thus growing in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*, being ſound in the Faith, and ready always to give an Anſwer to every one that aſked her, a Reaſon of the Hope that was in her, with Meekneſs and Fear. And well knowing the Advantages of an early Piety, like a pious and moſt affectionate Mother, ſhe took great Care to have her Son in his younger Years inſtructed *in Religion*, whom ſhe herſelf taught the moſt neceſſary and *fundamental Points* thereof; and the like Care and Pains ſhe did likewiſe take of her Grand-children, having inſtructed them alſo in the Matters of Religion, as much as their tender Years would admit of; and anſwerable to this, her Knowledge in Religion, was her practice of religious Duties; conſtant ſhe was in the moſt neceſſary Duty of Prayer, being ſenſible what need we have of the *Divine Aſſiſtance and Favour*, which we *cannot Hope to have*, unleſs *we frequently, and fervently*, aſk it of him: Her *private Devotions in* her Cloſet, eſpecially *Morning and Evening*, ſhe very ſeldom, I believe I might ſay never, omitted: Converſant ſhe was in Reading *the Bible*, that holy Book, from whence all ſaving Knowledge is to be learnt: A great *Reverence* ſhe had for *the holy Scriptures*, believing them to be of Divine Inſpiration, profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, which ſhe therefore read with Care and Diligence, with Heed and Attention; ſhe read ſome Part of them every Day, as alſo other good Books, of which ſhe had great Choice, and uſed much: Beſides theſe her *private religious Exerciſes*, ſhe did conſtantly attend the *Prayers of the Family*, and did *often* call upon her Servants *to do ſo too*, thinking it not enough to be preſent herſelf, unleſs ſhe endeavoured at leaſt to have them there too, *that ſo not ſhe only, but her Houſe, might ſerve the Lord:* And as ſhe was thus careful to *ſerve God at Home*, ſo was ſhe too in *the publick Places of God's Worſhip*; ſhe ſtaid not from Church, except Sickneſs, or ſome unavoidable Accident prevented, whither ſhe went *not out of Cuſtom*, but Senſe of Duty, with a Deſire to be reminded, and ſtirred up, and excited to the Practice of her Duty: She did frequently *partake of the Sacrament of Chriſt's Body and Blood*, thinking ſhe could not too often comply with the laſt dying Command of our Lord, *Do this in Remembrance of me:* A great Care ſhe always had before her approaching *to this Duty*, *to* prepare herſelf for it, knowing the great Benefit of *receiving worthily*, and the great Danger *of receiving unworthily*; ſuch was her exemplary and *religious Converſation*, ſerving God even from her Youth in Sincerity and Truth, with a perfect Heart and willing Mind, always endeavouring *to keep a Conſcience, void of Offence, both towards God and Man*, performing, tho not an *unſinning*, yet a *ſincere* Obedience. She did truly and ſincerely fear God, and ſuch an one *Solomon* tells us deſerveth to be praiſed. She did often expreſs what a great Care and Concern ſhe had for the Salvation of her Soul, and what a miſerable Wretch ſhe ſhould be, if ſhe miſſed of Heaven, and would often ſay, that it was an hard Thing to go to Heaven, *that the Gate is ſtrait, and the Way narrow, that leadeth thither:* She thought ſhe could never do enough to ſecure her everlaſting Happineſs. This was it which ſhe was moſt concerned for; her Thoughts and Care were chiefly for her eternal State; ſhe knew very well, *that ſhe was but a Stranger and Sojourner here*, and that ſhe muſt ere long leave this World and die: It was therefore the great Buſineſs of her Life, *to prepare for an happy Death*, and ſhe took the beſt Courſe for it; for undoubtedly, *the beſt Way to die well, is to live well.* She had a lingring Illneſs for ſometime, which might, and I doubt not, did remind her of *her approaching Diſſolution*, and put her upon a ſerious Preparation for it, completing that in her laſt Sickneſs, which ſhe had begun in her Health: Tho others were not, yet ſhe ſeemed to be very apprehenſive what near Approaches ſhe was making to the Grave: When ſhe found herſelf at any Time fainting, ſhe did with the greateſt Fervency and Earneſtneſs, call upon God *to help and relieve her*, to be merciful to her, and *receive her Soul*; ſuch holy and pathetical Ejaculations ſhe uſed, as became a dying Perſon, in a moſt ſolemn Manner recommending *her Soul into the Hands of God.*

Died in September 1692; *and buried the 20th of the ſame Month, at* Great-Bardfield *in* Eſſex.

The CHARACTER *of the Revd Mr.* JOHN POSTLETHWAIT, *Chief Maſter of St.* Paul's *School, by* JOHN HANCOCK, *D. D. Rector of St.* Margaret's Lothbury, London. *

I Could wiſh it had been the Lot of ſome of thoſe many of his more learned and ingenious Friends, to do Juſtice to the CHARACTER of this learned and *good Man*; who, perhaps, had known him longer, and better than I did.

But I will take Care to ſay nothing of him, but what either I myſelf know, or what I have very good Information is Matter of Fact.

His profound Skill *in thoſe learned Languages* he pretended to teach, was ſuch, that we may juſtly reckon him among *the Criticks of the Age*, and that without giving the leaſt Sign of that *Faſtus*, ſo viſible in many, that are eminent in that Sort of Learning.

I have ſometimes wonder'd, how he who was ſo conſtantly employ'd in *the Buſineſs of his School*, ſhould be ſo well acquainted with ſeveral of the more *curious and polite Sorts of Learning*, as he was, more than many of us can pretend to be, who have little elſe to do but Read.

His conſtant Attendance upon, and Diligence in his School, was moſt remarkable, and perhaps without Example: And this was ſuch, that he had no need of uſing *that Severity*, that is common and neceſſary in many other Places.

It is known to all, what an extraordinary and particular Care he took of thoſe that had the Happineſs to be *in his Family*. And I have been apt to think ſometimes, the Pains he took with them, was ſomething more than what was well conſiſtent either with their Health or his own.

I could eaſily perceive how ſenſibly he was affected, when any under his Care did not anſwer his Expectation: And alſo with what a Pleaſure he would ſpeak of ſome that applied themſelves to obſerve his Directions.

And this gives us an eaſy Account, why he that had ſuch Eſteem with, and Intereſt in ſome very *great Men*, was not eas'd of that laborious Employ, *ſometime ago.* He did not deſire *to be ſo*, he *lov'd it*, and *lov'd to do Good* in it.

Indeed, he was a little to blame, that when he felt his ill-habit *of Body coming upon* him, he did not alter *his Courſe*; that he did not take the Air oftner, and uſe Exerciſe *a little more.*

But he was perfectly eaſy in his Mind, and *hoped* his Diſtemper *might go off*; and *tho'* he intended *to do it*, yet he neglected it, not being well aware of the Danger he was in, till it was *too* late.

His great Diverſion was ingenious Converſation, and he needed not *to go from Home to* ſeek after that, having ſo many Friends in Town, and ſo many Acquaintance from the

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* From the Sermon preached at St. *Auguſtin*'s-Church, *London*, *Sept.* 30, 1713, and printed in the ſame Year, at *London*, in *Octavo*.

Univerſities, and ſo many ingenious Men that had been *his Scholars*, beſides *Travellers* and *Strangers* from Abroad, that frequently gave him friendly Viſits.

And when all is done, it is not eaſy for even Wiſemen, to alter a long and ſettled Courſe. And he that *took ſo* little Delight, as it is plain he did, in the common Diverſions of the World, it would have been ſome Force upon his Temper, to alter his Courſe of Retirement to that of Diverſion, even tho' it were neceſſary for the Recovery of Health.

But whatever *Account is to be given of this Miſmanagement*, we are ſure it was *not any Thing of a near, covetous, and ſordid Temper*, that was the *Occaſion* of it.

It is *eaſy to give ſuch Inſtances* of Matters of Fact (tho' ſtudiouſly *concealed* by him, and little *known to the* World) as will *undeniably* prove, that *he* was not only *a charitable*, but *a generous Man*.

When his *Father* dy'd, *he left* him a Share of his Subſtance with his two Brothers; but *he readily gave* what was *left* him between them, *even when he* had but barely a *Competency* for himſelf, and that not *very certain neither*.

A *few Years* after, *he ſent* for one of his *eldeſt Brother's Sons*, intending to *breed* him up a *Scholar*, at his own Charge, if *he* had *taken to Learning*, according to his Expectation.

Soon after, *he ſent for two Sons of the* ſecond Brother, intending *to breed* them up *both Scholars*; *the* one did not *prove to* like Learning; *to the other*, *he has* given as liberal an Education, as *he could beſtow* upon him.

When *he came* firſt to St. *Paul*'s School, *he took* his eldeſt Brother's Daughter's Son, deſigning him alſo (had he found him capable of it) *the ſame liberal Education*.

And *tho' he* was diſappointed in ſome Part, in *the charitable Deſigns he* had for his *Relations*, *yet* his *Generoſity* was never the leſs. Nor did his Diſappointment in that particular Way, put a Stop to his Liberality, for he hath given *Portions* in his Life-time, *to the* Children of both his Brothers, and to ſome of 'em *twice over*, *beſides* what *he* has *left* 'em in his Will. In which Will (as I mention it by the Way) *he hath given* upwards *of two hundred Pounds*, *for the* Purchaſe of a *Vicarage-Houſe* and *Glebe*, for the Uſe of the Vicar of *Millom* in *Cumberland*, where he was born. As alſo *two hundred Pounds*, for the covering with Lead, the Chancel of *Denton* Church in *Norfolk*, the Pariſh of which he was Patron, and other Uſes for the ſaid Church. As alſo *four Pounds per Annum*, a-piece to his Houſekeeper and an old Servant.

Nor did his *generous Charity* extend itſelf only to his *Relations*, but even to thoſe that *were meer* Strangers to him.

About *the Time of the* Revolution, *there* was a Youth *he knew to be of* an uncommon *Genius*, and *moſt excellent Parts*, got into the *Jeſuits* School at the *Savoy*, this good Man *never left* importuning his Parents (who were *Proteſtants*) till *he* had got him out, and under his own Care; and his Parents dying ſoon after, he maintain'd him *both at School*, and at *the Univerſity*, at his own ſole Charge, till his diſtinguiſhing Parts had ſo preferr'd him, that he had no further Occaſion for his Aſſiſtance.

It is well known likewiſe, how often he employ'd both his Intereſt and *Purſe*, for the Support of many *other Youths*, both in his School, and in the Univerſity: And many more Inſtances *might be* given, if there were Occaſion for it. But theſe are enough to prove to a Demonſtration, that *he* was not only *a charitable*, but *a liberal* and generous *Man*.

During his long Weakneſs, I often converſed with him. He often expreſſed in my Hearing, his *good Hope* in God's Mercy, and his full Submiſſion to his Will, and his great Indifferency as *to Life or Death*, *but rather*, *ſeem'd to have a Deſire to die*.

And when he had done this without the leaſt Affectation, he would eaſily fall into ſome ſuch innocent and uſeful Diſcourſe as he uſed to do, when he was perfectly well.

His Head was clear almoſt to the laſt, tho' his Friends were afraid, that his calling his Scholars ſo often, and long to him, might have given it ſome Diſturbance. But it was ſo delightful to him, that I believe it did not do him ſo much Hurt as it would have done another Man.

When he grew very Weak, he *ſent* for the Reverend and worthy *Miniſter* of his Pariſh, to pray with him (which he did *often*) and received the Sacrament from him.

A few Days before his Death, he ſeem'd to be in ſome Pain, and deſired ſome of his Friends to pray that he might be delivered out of it.

And it was not long e'er his Prayers were heard, and we left to weep, not for him, but for ourſelves; and to bewail the Loſs, that not only his Friends, but the Publick hath of ſuch a Man.

Died in September 1713; *and buried the* 30*th of the ſame Month, at St.* Auguſtin's, London.

The CHARACTER *of* DENNIS ROLLE, *Eſq*; *of* Bickton *in the County of* Devon. *

DENNIS *Rolle*, Eſq; was born at *Bickton* in *Devon*, about ſix Miles from *Honiton*, in the Month of *December* 1614. He carries both the Families he deſcended from in his Name; *Dennis*, as he was the Son of *Anne*, the Daughter and Heir of Sir *Thomas Dennis* of *Bickton* and *Holcomb-Burnel* in *Devon*, Knt. and *Rolle*, from his Father, Sir *Henry Rolle* of *Stephenſton*, in the Pariſh of St. *Giles*, near *Great-Torrington*, Knt.

He was a Gentleman of that Figure and Merit in his Country, that he ought not to be pretermitted; and of that Honour and Reputation alſo, that he muſt not be raſhly touch'd. Dr. *Fuller*, in his *Worthies of* England, [a] puts him off with a Compliment, where he ſays, he remember'd the old Sentence, *Of* Carthage, *one were better ſay nothing, than not enough.* [b] But then I remember too the *Proverb*, that *Something hath ſome Savour.* [c] Although we may not be able to reach the whole of his CHARACTER, better it is to ſay ſomething of him, than nought at all.

Dennis Rolle then, was the Darling of his Country, in his Time, adorn'd with all the deſirable Qualities that make a compleat Gentleman. He was, though young, of a *ready Wit*, a *generous Mind*, and a *large Soul:* One Example whereof, among many, is traditionally handed down to us, which, for the *Honour of both thoſe noble Perſons therein concern'd*, I ſhall crave Leave here to inſert.

The famous Sir *Bevil Greenvile*, in his generous Way of Living, having ſome more than ordinary Occaſion, at that Time, for a conſiderable Sum of Money, to the Value of ſeveral hundred Pounds, took it up from Mr. *Rolle*, upon his own Bond. But it happening ſhortly after, as they were both together in Company, that Mr. *Rolle* ſent for the Bond, and cancell'd it before Sir *Bevil*'s Face, ſaying, *That the bare Word of ſo honourable a Perſon, was to him ſufficient Security, for that, and a greater Sum*; *and withal, threw the Bond in the Fire.* Sir *Bevil*, being thus greatly obliged by the noble Favour of his Friend, as ſoon as he returned Home, made a Mortgage, to the Uſe of Mr. *Rolle*, unknown to him, of his Mannor of *B.* and left it in ſome truſty Hand, that if it ſhould pleaſe God to take him off by Death, e'er this Debt was paid, Mr. *Rolle* might not loſe his Money.

Nor may I here omit that honourable CHARACTER given this Gentleman by the ſilver-tongu'd *Sydenham*, in his Dedicatory Epiſtle to him, of his Sermon call'd *Oſculum Charitatis*, preached on *Chriſtmas-Day*; [d] he ſalutes him with the Title of, *The truly generous and nobly diſpoſed* Dennis Rolle, *Eſq*; Speaking of the Kiſs of Charity, the Author goes on in theſe Words: " A Kiſs much like your Self and Actions, where there is ſuch a Mixture *of Charity and Power*, that I know not well, whether I ſhould rather magnify Fortune, that you are Great; or Virtue, that you are Good. Your noble Deportment in the publick Services of your Country; your great and unpattern'd Supplies of your engaged and neceſſitated Friends; your courteous and liberal Reſpects to thoſe deſpiſed Ones of mine *own Coat*, can ſpeak what Temper *you are of:* In all which, *tho' you* wanted not a Trumpet *to proclaim you*, yet you blew it not *yourſelf*; *ſo juſt you are to your own* Merits, that *doing Courteſies you* ſcorn to blab them. *It is the greateſt Argument of Praiſe to be beyond it, of Nobleneſs without it.* [e] " Thus he.

One that knew this Gentleman well, [f] hath alſo left upon Record, this *honourable Teſtimony of* him, " That he was a Gentleman *of wonderful great Hope:* What ſay I, *quoth he, Hope*, when his *worthy* Carriage and *Behaviour* in his very Prime, gives Aſſurance *of* his *extraordinary* Sufficiency? And as he deſcended *from right noble Anceſtors*, [g] *ſo* he married into a right honourable Family, the Daughter *of* the Lord *Pawlet* of *Hinton St. George*, in the County of *Somerſet*. So that theſe noble Matches and great Affinity, with a rare Pregnancy of Wit, and Vivacity of Spirit by Nature, and great and

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* From Mr. *Prince*'s *Worthies of* Devon. Printed at *Exeter*, in 1701, in *Folio*.

[a] In *Devon*, P. 272.

[b] Præſtat nulla quam pauca dicere de Carthagine.

[c] Aliquid præſtat mediocritas.

[d] Print. *Lond.* 1637.

[e] Maxima Laus eſt non poſſe Laudari; Tua non velle.

[f] *Weſtc.* Surv. of *Dev.* in *Steph.* Mſ.

[g] His Grandmother was Daughter to the Marqueſs of *Wincheſter*.

" noble Fortunes by Inheritance, may in Time, add higher Titles than I intend to mention." Thus my Author, who in all Probability had prov'd a true Prophet herein, if this honourable Gentleman had not been cut down by the Sythe of Death, in the very Flower of his Age.

He was made, by King *Charles* the Firſt, of bleſſed Memory, High-Sheriff of the County of *Devon*, in the 12th Year of his Reign, *A. D.* 1636; whoſe State and Parade at that Time was ſo great and ſplendid (his Attendance being moſtly Gentlemen by Birth, in rich and coſtly Liveries lined with Velvet) that the Glory thereof is not yet forgotten in theſe Parts.

So that to argue from what he was, ſo very young, to what he might have been, had God permitted him to have lived up to old Age, would greatly aggravate his Loſs. For as his Life was the Delight and Comfort, ſo his Death was the Grief and Lamentation of all that knew him. He was, what moſt of all endears Greatneſs, of great Courteſy and Condeſcenſion, even to his Inferiours. And the Poor always found a moſt liberal and open-handed Benefactor in him; and ſo did all that had Occaſion to make trial of his Charity or Generoſity.

He dy'd very young, in the twenty-fourth Year of his Age: And, what's obſervable, he was born on the ſhorteſt, and died on the longeſt Day in the Year. He was buried in the Pariſh-Church of *Bickton* aforeſaid, about the 12th or 13th Day of *June*, *A. D.* 1638. In which, by the Piety of his deareſt Lady, was a noble Monument erected to his and her Memory, of white Marble, where are ſeen lying at Length, his and her Effigies, lively and curiouſly cut in Alabaſter, under a rich Arch, adorn'd with ſeveral Coats of Arms relating to the Family. On a Table of black Marble, there is an Inſcription in Letters of Gold, made by Dr. *Fuller*: [h]

He left Iſſue by his Lady aforeſaid, only one Son, who died ſoon after his Father; and five Daughters, of which four were thus diſpoſed of in Marriage. *Elizabeth*, to *William*, Son of Sir *George Stroud* of *Suſſex*, Knt. *Florence*, to Sir *John Rolle* Knight of the *Bath*, the right Heir of the Family of *Rolle*. *Anna*, to *William Cook*, of *Highnam* near *Glocester*, Eſq; and *Margaret*, to Sir *John Ackland*, of *Columb-John*, in the County of *Devon*, Bart.

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[h] Vide the Appendix.

The CHARACTER *of Mrs.* ELIZABETH DERING, † *by* ROBERT MARRIOT, *Vicar of* Lenham *in* Kent. *

I Suppoſe it may now be expected, that I ſhould in Particular, add ſomething *of the Party*, for whoſe Sake, and for yours, this Sermon is compoſed. This Employment is not without Hazard: And, the Auditors will hardly be ſatisfied; for the near Friends to the deceaſed, and ſuch as Love her Memory, will think all too little, when others, who are either ignorant of her Virtues, or envious at all Praiſe, will think all too much. And myſelf, the Performer, may be on the one Side blamed with *Partiality*, on the other blaſted with *Flattery*.

I have uſually been very ſparing in Exerciſes of this Nature, referring the *Encomium* of the Dead, unto the Words of *Solomon*, *Let their own Works praiſe them:* [a] Being in this Point very tender and ſcrupulous, how I do expoſe either them or myſelf to Cenſure.

Neverthelеſs, it cannot be denied, but that this Ceremony in itſelf, is both antient, and imitable, amongſt God's People. And I hope it will not be reputed ſtrange in me, if (ſtraining Courteſy with my uſual Method) I pour a Box of Spicknard on the Head of this deceaſed Gentlewoman. The chief Labour of whoſe Life, was rightly to learn, *So to Number her Days, as to apply her Heart to Wiſdom*; [b] and though ſhe numbred but Few (to what ſhe might have done in the ordinary Courſe of Nature, had God ſo pleaſed) yet ſhe profited in this divine Arithmetick ſo well, that ſhe made up a mighty Total, and attained to ſuch a Portion of heavenly Wiſdom, that the like is rarely to be found in either her Sex or Age.

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† Wife of Mr. *Charles Dering*, youngeſt Son of Sir *Anthony Dering*, Knt.

* From the Sermon preached at *Pluckley* in *Kent*, in *Auguſt*, 1640.

[a] Prov. xxxi. 31.

[b] Pſal. ix. 12.

But becauſe we know it is the End which crowns the Action, and *the laſt Day is ever to be expected, and happy can no Man be ſaid to be, till Death hath ſhewed how he departed.*[c] Therefore I will leave you to judge more fully of the *Integrity*, and *Uprightneſs of her Life*; by ſome remarkable *Paſſages before her Death*; the Manner whereof I ſhall declare unto you more particularly.

She received the *Sentence of Death* within herſelf, *long before the Execution thereof*, by Means of a lingring Conſumption, whereby her Strength decaying, and (notwithſtanding the *good Uſe of* all lawful Means *poſſible for Prevention)* the Glaſs of her Life being well nigh run out; *thoſe Motions of* Grace that were in her (like *thoſe of* Nature) became *now more* quick and lively towards her End, *mounting up her Soul on* a ſwifter Wing towards her Happineſs: The Spirit *of God* did now fill the Sails *of her Affections*, with *more* than an extraordinary Deſire of her wiſhed-for Heaven.

But Satan envying that ſo fair a Veſſel ſhould arrive at the *Port without a Storm* raiſed; a ſudden Tempeſt *of Doubts*, and diſtruſtful *Thoughts* in her *Soul*, *labouring* thereby (had it been *poſſible) to* wrack her Faith *upon the Rock of* Deſpair, and *God* (willing to ſhew his Strength in her Weakneſs) ſuffers *for* a Time this Eclipſe *of his wonted* Preſence, being delighted *to* ſee her (with the Diſciples) *rowing* and *towing* againſt the Streams *of Satan's Temptations*, whilſt himſelf (with *our Saviour)* walks by *on* the Waves, ready *to ſuccour* her in the greateſt Neceſſity.

During which Weakneſs, *both of* Mind and *Body*, her *ſorrowful* Huſband, with *other* her *choice* Friends (*who* ſincerely *loved* her) being *deſirous to comply* with any *Courſe* which might be *thought conducible to* her Welfare, *upon good* Advice, her Deſire brought her on *Tueſday* the 14th Day of *July* laſt paſt from *London*, towards *Pluckley* in *Kent*, the Reſidence of her Huſband's (and truly *alſo) of* her deareſt and *moſt* tenderly affected Kindred and Friends.

Now as ſhe was travelling *upon* the Way, there hapned *unto* her (as to *Jacob* in his Journey from *Padan-Aram* to *Canaan*[d]) a grievous Wreſtling, with a *ſore* and heavy *Conflict*, which cauſed her for the Time (like him) to halt very much, *not on* her Feet, but in her *Affections*, beginning *now* extreamly *to complain of* her Want of Faith, and *to doubt of* the Aſſurance *of her Salvation*, in both which, before-time, ſhe lived fully confirmed; and this Trial was *ſo full of Trouble to* herſelf, and Grief *to* her *loving* Huſband, and Friends then in Company, that they were neceſſitated for that Night, to lodge her and themſelves, ſhort of that Place whither they intended; where having repoſed her Body with all fit Accommodation, their chief Care was *how to compoſe her Doubts*, and *to comfort* her weak and feeble Mind: And to this End, they requeſted my Aſſiſtance (the *moſt unworthy Paſtor of* that Place where then ſhe reſted) and (conſidering the Office required, to be in itſelf *both* chriſtian and charitable, and an eſſential Part of my miniſterial Charge, *to ſupport* the Weak, *and to bind up the broken-hearted)* I was gladly entreated to aſſiſt with the beſt Counſels that lay in me, for the re-eſtabliſhing of her Peace.

Being *come unto* her, ſhe began to repeat unto me her former Complaints, accuſing herſelf of a *wonderful* Dulneſs, and Deadneſs of Heart; of a *marvellous* Want of Faith, that ſhe *could not* apply the *Comforts of God to her Soul*, *nor* repent as ſhe *ought for* her Sins; that ſhe *could not* feel the *comfortable* Preſence *of God's* Spirit, as ſhe was wont, that ſhe had no Mind to ſue unto him by Prayer as before; and thereupon concludes againſt herſelf, that certainly the *Lord had forſaken her*, and caſt her off; *and would not reſtore her to the Joy of his Salvation:* Which Words, ſhe uttered with many Sighs and Groans, with ſtrong Cryings, which argued truly the Anguiſh and Diſtreſs of her Soul.

Whereupon ſorrowing to behold her in this Extremity of Affliction, I addreſt myſelf to apply unto her what Comfort God ſhould enable me to miniſter: Aſſuring her, that theſe ſpiritual Deſertions for a Time, are familiar to the deareſt of God's Children; inſtancing in *David*, in *Job*, and in St. *Paul*, with other Saints, whoſe particular Trials I dilated unto her, adding moreover, that God, like a wiſe Father, is not always kiſſing his Sons, but many Times correcting of them; and that his Love in their Humiliation, is as much magnified towards them, by the ſaving Effects of it, as is his Mercy in their Exaltation. I told her farther, that the Senſe of her Weakneſs which ſhe complained of, was not Weakneſs, but Strength: for it comes not from our Corruption, that we feel our Corruption; but from God's Grace; and that the Deteſtation of Sin, with a Deſire to repent, is true Repentance indeed, and a manifeſt Work of the Spirit; and though God find many Things in us that he likes not, yet he ever loves and likes this in us, that we do diſlike and loath ourſelves; for God reſpects not ſo much our State, as our Purpoſe, nor regards ſo much what we are, as what we deſire to be. For a Deſire to be Good, is a *good Step to*, yea, a *good Part of Goodneſs* itſelf: I pray'd her therefore, not to wrong herſelf ſo much, as to imagine ſhe could not repent, while ſhe profeſt ſhe hated Sin, and deſired to repent; nor to offer that Indignity to God's Mercy, as to fear he ſhould be unwilling to forgive and pardon, what ſhe was ſo willing to forego and part withal.

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[c] ———Ultima ſemper
Expectanda dies homini, diciq; beatus
Ante obitum nemo, ſupremaq; funera debet. Hor.

[d] Gen. xxxii. 24.

I ſhewed her alſo concerning her Want of Faith, and ſpiritual Feeling, how that though God might ſuffer her Faith to faint, yet would he never ſuffer it to fail: And that it is the firmeſt Faith, which believes without Feeling, when a Man can ſay with *Job, though he kill me, yet will I truſt in him.*[e] For our own Feeling, is no fit Judge of Faith, for that is often overwhelmed with Temptations, but Faith muſt be judged of by the *Word of God:* Now the Word tells us, that Faith is not always a burning Lamp, but ſometimes, yea often a ſmoaking Flax,[f] which is ſo weak, that it ſends out neither Heat nor Flame, but only a Smoak, and yet will not the Lord quench this ſmall Spark of Faith, neither can it periſh, being begotten of immortal Seed, *viz.* *the Word of God which endures for ever.*[g] Again we know, a little, or a ſick Man, is a Man, as well as a great, or a ſound one; and a foul and a feeble Hand may receive an Alms, as well as a fair and ſtrong one; ſo little and weak Faith, is Faith, as well as that which is great and firm; and the one may as truly apply Chriſt, as the other: For we do not imagine that Faith doth juſtify us, becauſe it is a ſtrong and perfect Virtue; but it juſtifies us, for the Object which it apprehends, that is, *Chriſt the Mediator.* Nor are we ſo much to conclude of Faith, from the firm Perſwaſion it works in us, as from the reſting, and relying thereby, on the *Merits of Chriſt for Salvation.*

Moreover, I laboured to poſſeſs her with this Truth, that God can be no more ſaid, to forſake his Servants, when for a Time he hides away his Face, than the Sun can be ſaid to be ſet, when it is but under a Cloud: For howſoever the ſenſible Preſence of God's Spirit (whereby he makes his Children to feel him, by the gracious Effects which he works in them) be ſubject to Changes and Eclipſes; yet the ſecret Preſence of his Spirit, never departs from them, but is continually ruling, guiding, and ſuſtaining them in all their Troubles, according to his Promiſe in the Old Teſtament,[h] and in the New.[i] Yea, by Virtue of this ſecret Preſence, he entertains Life in our Souls, when to our own Judgments we are become altogether Dead and Senſeleſs; as there is Life and Sap in a Tree, when it hath neither Fruit nor Leaves, which is evident by our ſtanding in many Temptations, wherein we could find no preſent Grace upholding us. For had we our Happineſs in our own Hands (as once we had) we could not be able to hold out againſt the leaſt of Satan's Aſſaults, but that he muſt needs deprive us of it: But God ſeeing what bad Keepers we are of our own Jewels, hath tranſlated the Cuſtody of them unto Chriſt, and hung the Keys at his Girdle, by whom they are ſo ſafely kept for us, and we for them (as ſaith St. *Peter*[k]) that now the leaſt of ſaving Grace in any Believer, is more than all the Power of Hell is able to quench.

Thus having ſpent ſome Time with her by enlarging theſe, and adding many other Comforts out of the Scripture, which need not here to be repeated (endeavouring in what I could, to ſatisfy her in every Doubt) and perceiving a great Part of her Diſtemper to be occaſioned from the Weakneſs of her Body, the Wearineſs of her Spirits, and the Want of Reſt, I took my Leave of her for that Time; not without this Acknowledgment of Comfort from herſelf, that ſhe hoped I had done her ſome Good; promiſing (at the intreating of her Friends) to viſit her again within few Days, at the Houſe of the worthy Lady *Dering*, Mother of this Gentlewoman, whither the next Day ſhe was removed: Which accordingly I did the *Friday* following; and underſtanding that ſhe with her had been diſcourſing, immediately before my coming, and her entirely loving Brother, the right worſhipful Sir *Edward Dering* (whoſe Obſervation of her was this, that thoſe Doubts and Fears whereof ſhe complained, proceeded not ſo much from any ſinful Cauſe occaſioned by herſelf, whereof ſhe could accuſe herſelf, as from an over-earneſt, and longing Deſire of more ſpiritual Comfort and Illumination, than God was pleaſed for the preſent to make her ſenſible of; as afterwards it more clearly appeared:) Unwilling then to tire her enfeebled Spirits with too much Talk together, I ſtaid a while before I ſaw her. Then being brought into her Chamber, ſhe told me ſhe much rejoiced at my Coming, being perſwaded that ſhe ſhould reap Comfort by my Diſcourſe, and was minded to requeſt me to pray with her, whereunto then ſhe had a great Deſire, but the Continuance of theſe good Motions (ſhe ſaid) was ſo ſhort, that before ſhe could call for me, they were gone, and ſhe re-poſſeſt ſo with her former Doubts and Fears, that now ſhe had no Heart thereto; whereupon I replied, that I made no Queſtion, but that theſe good Motions would return again: In the mean Time, ſhe might hereby take Notice of God's Method with his deareſt Children, ſometimes raviſhing them with St. *Paul*, as it were, *into the third Heavens*;[1] by filling their Souls with unſpeakable Joy and Gladneſs; ſometimes again (with the ſame Apoſtle) humbling them as it were to Hell, by caſting his angry Countenance upon *them*, and ſuffering Satan alſo to buffet *them*, yet making *them* Gainers *both* by his *Coming to them*, and his *going from them*; *for* by the *one*, they gain *Comfort* againſt Deſpair, by the *other* warning againſt Preſumption; *therefore* as ſhe ought, *when ſhe felt thoſe heavenly Motions in her Heart*, to cheriſh them; *ſo when ſhe felt them not*, *ſhe* ought not to think herſelf contemned. Withal, I *ſhewed her*, that it is the endeavour of many *Believers*, ſo eagerly to purſue *after more Grace*, as that *they deny themſelves*, *the* comfortable Uſe of what *they have*; like many Worldlings, who having a *competent* Portion of earthly Things in the Eye of others, yet repine as if they had nothing, becauſe *they have* not ſo much as *themſelves deſire*: *Wherefore* I beſought her, as to *remember carefully to ſeek* for more; *ſo not to forget* thankfully to acknowledge what ſhe had; which was the only Way to invite God, to confer upon *her a larger Meaſure* of ſpiritual Conſolation.

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[e] Job xiii. 15. [f] Mat. xii. 20. [g] 1 Pet. i. 23. [h] Iſa. xliii. 2. [i] Mat. xxviii. 20. [k] 1 Pet. i. 4, 5.

I then *offered unto her the* Aſſiſtance of my Prayers, which *ſhe embraced*, and *while we were* intreating at the Throne of Grace *on her Behalf*, *for the* Return of God's favourable *Preſence*, and the Light of his *Countenance upon her*, and that he would again *reſtore her to the Joy of his* Salvation, *&c.* I applied unto her that Petition of *David*, *Lord comfort the Soul of thy Servant*, *for in thee hath ſhe put her Truſt*; which Words were no ſooner uttered, but ſhe cried with a loud Voice, *O that I was aſſured*, *that I am thy Servant! And that I could truſt in thee as I ought*, *then ſhould my Soul be comforted indeed.*

This done, inſiſting ſome while in directing her how ſhe might purchaſe that Aſſurance, and that Truſt ſhe ſo heartily pray'd for, I left her until the *Thurſday* after.

By which Time the Sun of Righteouſneſs with Healing in his Wings (having *diſpelled* in good Meaſure thoſe Miſts of *Diffidence* which *eclipſed the* Light, and *Peace of her Soul*) began again to ſhine forth in his wonted *Clearneſs*, *reviving and chearing* up thoſe *drooping Affections*, which had ſo long languiſhed in the Want of his comfortable *Preſence*, inſomuch, that (to my great rejoicing) I found her magnifying of *Mercy* which *before ſhe doubted of*, and *comforting herſelf with thoſe Scriptures*, which before *her* Soul refuſed *Comfort* in, being tendred unto her. I told her, I did heartily bleſs God for this happy Change in her: And ſhe replied, that *the Grace of Chriſt was ſufficient for her*, upon whom ſhe did wholly reſt and rely for her Salvation, diſclaiming all Conceipt of Worth, or Merit in herſelf; entreating me to pray to God for her, that it would pleaſe him, to *pardon thoſe* diſtruſtful *Thoughts*, which ſhe had formerly of his *Goodneſs*, and to perfect that Re-aſſurance *of his Love* in her Heart; ſhe joining with us very chearfully, and devoutly all the Time, expreſſing a marvellous longing for the Fulneſs of ſpiritual and heavenly Joy. Inſomuch, that while I inſerted that Petition of the Prophet, *Do well unto thy Servant*, *that ſhe may live*, *and praiſe thy Name*; ſhe interrupted me, ſaying, O pray only for my Soul, for *I deſire to be diſſolved*, *and to be with Chriſt*, which is far better.

The *Sunday* following, in the Afternoon, I was requeſted to preach to the Congregation of this Pariſh, whither being come, and enquiring of her Health, I was generally aſſured, that they had obſerved her *to* be that Day *more compoſed* and chearful, than uſually ſhe had been; but while the *whole* Families *of* her Friends were *religiouſly* exerciſed in the Church, ſhe intimated *to thoſe* that waited about her, that ſhe felt herſelf ſenſibly *to* change (her *Cough* having a little *before left her*, a ſure Sign in *thoſe* Diſeaſes *of* Death approaching) whereupon they aſked her if they *ſhould* call the Lady her *Mother*, *or* Huſband, *or any other unto her?* But ſhe anſwered *no*, they were (ſhe ſaid) *about a good Work*, and ſhe hoped that *ſhe ſhould live* till they had done; and God *granted her Requeſt*, *for no ſooner* was *the Sermon ended*, and all *her* Friends again *returned about her*; but *ſhe heartily* wiſhed for ſome one, *to recommend her Soul to God*: It was my Happineſs to be there at that Time, and they entreated me to perform that laſt Office for her, which we haſted to do, perceiving her to decline apace, *while ſhe* (to the Admiration of all that *were preſent*, conſidering *her great Weakneſs*) *repeated after me very* zealouſly, almoſt whatſoever I *delivered*, and concluding with the *Lord's Prayer*, *ſhe* moſt devoutly *rehearſed that* Word for Word, which, as it was the firſt *ſhe learn'd*, ſo I may truly ſay, it was the laſt *ſhe ut-*

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[1] 1 Cor. xii. 4.

tered; for immediately hereupon (as if *ſhe* had only ſtaid for this Convoy to her *eternal Reſt) ſhe* moſt *ſweetly* and *peaceably exchanged this Life, leaving her* ſurviving Friends (like the *Apoſtle) in a Strait betwixt two, not knowing which to chuſe*, whether more to mourn for her Loſs, or to rejoice for her ſo bleſſed and happy Departure.

Died July 26, 1640, *at* Pluckley *in* Kent; *and buried there ſome few Days after.*

The CHARACTER *of the* Rev^{d} *Mr.* SAMUEL CLUTTERBUCK, *Rector of* Dunton *in* Bucks, *by the* Rev^{d} *Mr.* CHARLES GATAKER, *Miniſter of* Hoggeſton *in the ſame County.* *

I AM not ignorant, that as many as are ill-affected *to our holy Office* of the Miniſtery, are hard to believe any Good of the Perſons of Miniſters: And therefore, when we do right to our Brethren even dead, by a due Commemoration, we expoſe ourſelves *to the* ſharp Cenſures *of the* Living. Theſe happily would not have ſpared *our bleſſed Saviour*, if they had been Contemporary with the Phariſees, and obſerved how *John Baptiſt* magnifies *Jeſus*, and *Jeſus* commends St. *John*. But being encouraged by this Example, I ſhall premiſe a few Words concerning our reverend Father and Brother, whoſe Aſhes we are to compoſe in their Repoſitory, but whoſe Name is as *Ointment poured out.* [a] He was, as St. *Paul*, a *choſen Veſſel* to carry *the Name of Chriſt before his People*, [b] and by Preaching *of the Goſpel*, he did diffuſe *the ſweet Savour* [c] of God *through* the Places where he taught. This *therefore* is a juſt Retribution due to him from us: Though the *earthen Veſſel*, [d] wherein *this Treaſure* was encloſed, be broken, yet let his Name be precious, and his Memory bleſſed by all thoſe, to whom his Preaching was *the Savour of Life unto Life.* [e] I ſhall *not therefore* permit either the open Barkings of malignant Spirits, or the ſecret Whiſpers of the Envious, to impoſe Silence upon me, being well aſſured, that if any dare to gainſay what I now deliver, we ſhall now, as *once Chriſt did*, [f] ſuffer the Contradiction only of Sinners.

Our reverend Brother was ſprung of a good and creditable Family. His Education was anſwerable to his Birth; for in his tender Years, he was inſtituted in good Arts and liberal Sciences. And the happy Soil of his ingenious Nature, brought forth early Fruits of Learning, which was fermented and ſeaſoned with *the Principles of true Piety*. So that his Learning did not vaniſh in idle Speculations, which are little better than Spiders Webs, that are curiouſly woven, but not ſo much as the Ornaments of the Houſe; *for his Knowledge was not only an Ornament to himſelf, but alſo uſeful and ſerviceable to others.* When God's Providence called him from the Feet of *Gamaliel*, to teach others out of the Chair, and advanced him from the *School of the Prophets to the Church*, the *Holy Ghoſt* committed the Flock of this Place to his Charge, which he fed about thirty-ſix Years, with wholſome Doctrine; with an exemplary Life; and with well-managed Diſcipline, according to that Meaſure of Power, wherewith he was intruſted, *for the Edification of the Church.* [g]

And now he wears a double Capacity, conſiderable both as a publick, and as a private Perſon.

If we conſider him as *the Miniſter of Chriſt*, [h] and *Steward of the Myſteries of God*, two Things in him were remarkable; his *Diligence*, and his *Fidelity*.

First, His *Induſtry*. And induſtrious he was, both in gathering, and in diſpenſing. He took great Pains in treaſuring up all Knowledge that might be ſubſervient to the Office of the Miniſtery, and he made *Hagar* wait upon *Sarah*; his *Philoſophy* to ſerve his *Divinity*. He gathered the Spoils of *Egypt*, that they might be beſtowed on the Building of the Tabernacle. He taſted foreign or prophane Sciences, ſo far as they are neceſſary to the Advance of the Goſpel. And that he might be as Chriſt ſpeaks, a *Scribe inſtructed for the Kingdom of Heaven*, [i] he did, with ſpecial Diligence, apply himſelf *to the*

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* From the Teſtimony given to Mr. *Clutterbuck*, by Mr. *Gataker*; printed at *London*, in 1698, in *Octavo*.

[a] Cant. iii. 3. [b] Acts ix. 15. [c] 2 Cor. ii. 14. [d] 2 Cor. iv. 7. [e] 2 Cor. ii. 16. [f] Heb. xii. 3.
[g] 2 Cor. xiii. 10. [h] 2 Cor. iv. 1. [i] Mat. xiii. 32.

Study of the Holy Scriptures, [k] which make the Man of God compleat, that like a *good Houſholder*, he might out of his Treaſury, *bring forth Things new and old.* For, as the wiſe Rabbi ſaith, of *hidden Wiſdom*, and *hoarded Treaſure*, *what Profit is there of either?* [l] Therefore he took no leſs Pains to inſtruct others, than he had done to inform himſelf; for he knew a Miniſter is deſigned to be not *Concha*, a Ciſtern meerly to hold, but *Canalis*, a Conduit to convey the Water of Life unto others. His conſtant Labours in *his own Church*, and *publick Lectures elſewhere*, but *eſpecially in leading his Flock to the Fountains of Life*, are ſo well known, that I ſhall but waſt my Time in ſpeaking of that Particular. But I muſt not omit his ſingular Affection to his own Flock, which kept him that he did not [m] *play the Biſhop in another's Dioceſs*, [n] nor neglect his own Vineyard, while he buſied himſelf in keeping *that of others*. This indeed is an Inſtance of his Fidelity.

Secondly, And Faithful he was, both *to Chriſt*, and *to his Flock*. As our Saviour warns the Church of *Smyrna* to be, [o] ſo he was *Faithful unto the Death*; for he *did lay forth the whole Counſel of God*, [p] with-holding nothing from his People, which it might concern them to know: He did admoniſh all of their Duty, and reprove all for their Sin, *without Partiality:* He would never ſuffer any Soul to reſt in Sin, but by a ſeaſonable Admonition, he did ſave his *own Faith*, *Conſcience*, *and Soul*, [q] though he could not recover anothers; for whether they would hear, or *refuſe Counſel*, [r] he would not be wanting to ſpeak. And he did promote the Salvation of the Souls committed to his Charge, as well *by his Prayers*, as *by his Preaching*.

One Thing more muſt not be paſs'd by, that he was *of a publick Spirit*, and endeavoured *to advance the general Benefit of both Church and State*, by his *ſingular Pains*, as well as *Faculty of inſtructing Youth in good Arts*. And he was ſo dextrous in forming, framing, and furniſhing their Minds *with the Grounds of Literature*, that he did oblige ſome of the beſt Families in the Nation by that troubleſome Employment.

But if we look upon him as a private Perſon, I know not whether I ſhall more admire *his Piety*, or *his Prudence*.

As for the Firſt, *his religious Converſation made his Houſe a Temple*, and his Family a Church. Nothing within thoſe Walls breathed or ſavoured, beſides the Reverence of God. He had taken up *Joſhua*'s Reſolution, that whatſoever others did, *he and his Houſe ſhould ſerve the Lord*. [ſ] His daily Exerciſe of Devotion, did graciouſly ſeaſon all other Employments. And what Pains *he took* in bringing up his Children in the Fear *of God*, his Children themſelves, the beſt Pictures *of a good Parent*, *do* much better declare by living *holily*, than I can expreſs by ſpeaking largely.

But becauſe Grace is not always joined with Diſcretion, it was our Brother's ſingular Happineſs to be ſo endowed, that he *proved a faithful Counſellor unto others*, and ſerved God's Providence in directing himſelf. In the latter Part of his Life, he ſurvived the *Beauty of our Church*. For *God had broke both the Staff of Beauty*, [s] *and the Staff of Bonds*. The Unity and Order of our Church was diſſolved by them, who could not ſubvert the Civil State, without the Ruin of the Eccleſiaſtick, as a Preparative to the Deſign. Here the Zeal and Prudence of this Reverend Paſtor were remarkable. As pious *Nehemiah lamented the Ruins of the Holy City*, [t] ſo the Vaſtations of the Church, were the Griefs of his Heart. His Prayers and his Tears were frequently poured out before the Throne of Grace for the Peace of *Jeruſalem*. Yet ſuch was his Diſcretion, that *in the Midſt of a froward and perverſe Generation*, he ſhined as *a Light holding forth the Word of Life*. [u] There wanted not ſome, that to give Credit to their Cauſe, endeavoured by artificial Allurements to draw him into a Fellowſhip in their Faction. He reſiſted ſtrong Temptations of wordly Advantage, and ran the Hazard of his Liberty to ſecure his Conſcience. He was like St. *John Baptiſt*, not *a Reed ſhaken with the Wind*. [v] He ſuffered the Bands of a private, but ancient and profitable Friendſhip to be diſſolved, at leaſt ſlackned, rather than that the Bonds of his Obedience ſhould be broken. Yea, he did not without Danger, ſeek to withdraw his Tempter from *thoſe crooked Ways* which were full of *Unhappineſs and Deſtruction*, [w] *but* in vain, when his Reaſon was condemned for Sophiſtry, and his Religion as Deſign. He did ſo happily *mingle the Serpent with the Dove*, [x] ſo *redeem the Time* in theſe *evil Days*, [y] *that* he preſerved himſelf in a Capacity *to do God and the Church good Service*.

And now *the Oil of this* Lamp was almoſt ſpent. His Body being ſhaken and broken *with* Labours, and frequent Infirmities, threatned *the* Diſſolution of his Tabernacle. It pleaſed *God at the* ſame Time *to viſit this* religious Couple; in which Viſitation, he was ſick *with* his Wives Diſeaſe, as much as *with* his own. In *both*, uncertain of God's *future Diſpoſal*, he did endeavour *with* Meekneſs *to ſubmit to the good Will of God*, and at once, *both* adviſed and practiſed Patience. His Diſeaſe was ſharp, and ſuch as could not but wreſt *bitter Complaints* from Fleſh and Blood. But God gave him Patience, and *at* laſt a peaceable End: So *that* being in full Uſe of his Senſes, *outward* and inward, mindful *both of God*, and of himſelf; he rendred his Soul in a Chriſtian Manner, *unto God his Creator, and gracious Redeemer*, on *that Day*, on which our Church celebrates *the Memory of our Saviour's Death*.

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[k] 2 Tim. iii. 16, 17. [l] Eccleſiaſtic. xx. 30. [m] 'Αλλοτριοεπισκοπεῖν. [n] Cant. i. 6. [o] Apoc. ii. 10. [p] Acts xx. 20. [q] Ezek. xxxiii. 9. [r] Ezek. ii. 5, 7. [ſ] Joſ. xxiv. 15. [s] Zech. xi. [t] Neh. i. and ii. [u] Phil. ii. 15, 16. [v] Mat. xi. 7. [w] Rom. iii. 16. [x] Mat. x. 16. [y] Eph. v. 16. Of the Senſe of which Words, ſee Dr. *Hammond* on the Place.

So lived, ſo died, *this holy Man of God*, who was a *faithful Steward in God's Houſe*, a *vigilant Paſtor of Chriſt's Flock*, a *loving Huſband*; a *tender but diſcreet Parent*, a *faithful Friend*, a *Light of Holineſs*; in a Word, He was a *burning* and a *ſhining Light*, *burning with Zeal and Charity*; and *ſhining with Knowledge and Holineſs*.

Died April 9, 1658; *and buried the* 13*th of the ſame Month, in the Chancel of the Church of* Dunton *in the County of* Bucks.

The CHARACTER *of Sir* WILLIAM ARMYNE, *Bart.* *by* CHRISTOPHER SHUTE, *B. D. Rector of* Navenby *in* Lincolnſhire. *

I SHALL not fly into any empty Schemes of Rhetorick, concerning the Birth of this worthy Knight, well known and beloved in theſe Parts, ye all know his Deſcent and Extraction, he was cut out of no mean Quarry, here his Bones now Reſt, where he once lived with Honour, and many of his Anceſtors before him: *It is nothing to be born a Gentleman, it is all in all, to live and die a good Chriſtian.* This was the ſweet Expreſſion of this your honourable Neighbour; feeling a Want of *Grace* in his Heart, wherewith he deſired to be ſatisfied, *Ah*, ſays he to me, *one Drop of Grace in the Heart, is more Worth than all the Wealth and Honour in the World.*

I ſhall not commend to you, the Goodneſs of his Nature, the Sweetneſs of his Diſpoſition, becauſe he bewailed it as a Snare, and an Occaſion of Sin to him; a Man's good Nature leads him many Times into Sin, and the loving Temper of his Spirit, tempts him, and puts him forward to ſin; where *Grace* does not command, there a good Diſpoſition is ſoon marr'd and drawn aſide; this likewiſe was Matter of Grief to him, that his frail Nature was ſoon wrought upon, and carried aſide, to that which his own Heart ſoon after told him, was ſinful and diſpleaſing to God.

What need I tell you, that he was an affable, friendly, and obliging Gentleman, winning and gaining upon all that came near him; he that look'd but upon his Face, might have ſeen Goodneſs and Courteſy looking out of his Eyes, and what's all this, when he did acknowledge with Tears, that this Pleaſantneſs of his Countenance, was ſuddenly clouded with a violent, and over-ruling Storm of Paſſion, which carried him beyond himſelf; as prevalent as theſe Paſſions were in the Time of his Health, they were ſo allayed by God in his Sickneſs, as that all his Friends about him, did rejoice to ſee the Patience and Calmneſs of his Spirit, all the while the Hand of God was upon him.

And that I may give you a clear Proof of the mortified Spirit, and happy Change which God wrought in his Soul, when I took the Boldneſs to mind him of a late Difference between himſelf and the reverend Paſtor of this Place, he burſt out with Tears, and laid this Charge upon me, that I would right him ſo far, as to acquaint him, that he did heartily deſire him in Particular, to forgive him, and all other good Chriſtians, that he had wrong'd, in the Heat of his Paſſion, either Rich or Poor.

I ſhall, in Brief, relate unto you, ſuch comfortable Paſſages, as fell from him in the Time of his Sickneſs, and then leave him to your Chriſtian Charity to judge, how well he acted the latter Part of his Life, and with what Earneſtneſs of Spirit, he ſtrove to gain *the Love and Favour of God in Chriſt.*

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* From the Sermon preached in the Church of *Lenton* in *Lincolnſhire*, *Jan.* 18, 1657; dedicated to Sir *Michael Armyne*, Bart. his Brother; and printed at *London*, in 1658, in *Quarto.*

At my firſt Coming to him, I found him deeply touch'd with a ſerious Apprehenſion of the former Errors of his Life, how far he had provoked a good God by the many Sins which his Conſcience then charged him with; then did he break forth into a free and voluntary Confeſſion of all his Sins, and expreſs'd, with many Tears, his Loathing and Deteſtation of them: I was glad to ſee thoſe Limbecks of his Eyes diſtilling, and dropping down in ſuch a plentiful Manner, to find his Heart thus ſmitten, and bruiſed with the Remembrance of his Sins, and preſs'd him to a greater Meaſure of Sorrow, as knowing ſuch Clouds of Grief, would make Way for the Beams of Joy and Comfort to ſhine in his Soul; the Truth is, I have not come near a Man that hath reckoned up his Sins with greater Abhorrency and Deteſtation, than he did. I aſked him, whether if God ſhould be pleaſed to grant him a further Reſpite in this World, he would become a new Man, and take off his Heart from his former Vanities, he anſwered, *I would not for the Gain of the whole World, live ſuch a Life as I have done, and I deſire, next to God's Glory, to live for this very End, that I might teſtify the Truth of my Repentance to the World.* I aſk'd him, whether his Heart did witneſs the Truth of all this; *Oh*, ſays he, *my Heart is deceitful and treacherous, but if I know my own Heart, all that I ſpeak is in Truth and Sincerity; I ſhould be the moſt curſed Hypocrite alive, if I ſhould either diſſemble with God, or Man, at ſuch a Time as this.*

I have much to ſpeak, but am willing to contract myſelf, as knowing you are fully ſatisfied in that faithful Teſtimony I have already given you. Be not ſo uncharitable, as to think I might be miſtaken in this good Gentleman; I was often with him, and had frequent Converſe with him, and the Freedom to ſpeak, and I found him always in the ſame humble Frame, and Temper of Spirit; and I muſt profeſs this, I have not often received more Satisfaction from any Man, in reſpect of the Fruit and Comfort of my Endeavours, than from him. I met with an humble and tractable Spirit, willing to hear of the Wrath of God due to Sinners, and careful and ſolicitous how he might avoid it; truly ſenſible of the Weight of his Sins, much dejected with *the Thought of them*; and ſo far *the Senſe of his* Sins had *humbled him*, as *that* I may ſay, Malice itſelf could not judge worſe of *him*, *than he did* of *himſelf*; and *that which* made me believe *the Truth of his* Humiliation for Sin, was *this*, *that* I found no preſumptuous Thoughts ariſing in *his* Heart of God's Mercy: But when I ſought to chear *him with the* Hope of God's Mercy to penitent Sinners, he told me, *he was not yet humbled enough to partake of it.* I was *much* ſatisfied in this Anſwer, as knowing the deeper *the* Foundation is laid, the ſurer is *the* Building; *the* more humble we are, *the* firmer will our Confidence be in Chriſt, and from that Time, I ſtrove to comfort *him with the* precious Promiſes of *the* Goſpel, and told him, *he might*, upon the Word of *Chriſt*, challenge an Intereſt in *them*, *Come unto me all ye that Labour, and are heavy Laden, and I will give you Reſt.*[a] Such as are truly penitent, and only ſuch, might claim a ſpecial Title to *the* Promiſes of *Chriſt*, *this* did revive *his* fainting Spirit, and *the Thoughts* of God's Mercy in *Chriſt*, did as *much chear him*, as ever *the Senſe of Sin had dejected him*; *then he* began to feel *the* Comfort of God's Love glowing in *his Breaſt*; ſoon after he felt *the Heat* of it, and his Affections were ſo enflamed *with the* Love of God, as *that his Thoughts* were Reſtleſs, till *he* enjoyed *him whom his* Soul loved; and *this* made *him* to count every Minute *too long* to be parted *from Chriſt* his Saviour; therefore being now fit for Heaven, and weary *of the* World, and deſirous to enjoy God in a better Place, the laſt Words I heard him utter were theſe, *even ſo, come Lord Jeſus, come quickly.*

Thus I have endeavour'd to approve myſelf faithful to God, in ſpeaking nothing but the Truth; faithful to myſelf, in the Diſcharge of a good Conſcience; and faithful to my Friend, in publiſhing the Truth of his Converſion to the World.

Died in January, 1657; *and buried the* 18*th of the ſame Month, in the Church of* Lenton *in* Lincolnſhire.

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[a] Mat. xi. 28.

The CHARACTER *of the Right Worſhipful* LADY MARY ARMYNE. *

THIS honourable and excellent Lady, was a Branch of one of the moſt antient, noble and illuſtrious Families in *England*, whether we look to Deſcent, Degree, or Actings; the Family of the *Talbots*, for a long Tract of Time, Earls of *Shrewſbury*, whoſe *heroick* Performances, both in *civil* and *military Affairs*, done by them in their native Country, are upon Record to the perpetuating of their Names and Renown.

But eſpecially their Conqueſts, and Triumphs in *France*, were ſo ſignal, *that the* Memory of them continues until this Day, and withal, ſo dreadful, *that* Mothers quieted their Children, by telling them, that *Talbot* came. And to be Children of ſuch Nobles, is honourable, even in *ſacred Writ* (which uſually overlooks ſuch *minute* Things) and eſpecially when *they* are found in *the Way of Righteouſneſs*, as in *this pious* Lady.

As to her *Feature* and *Beauty*, it was more conſiderable, even unto old Age, *than* in moſt of her Date in the World, by which we may judge what it was in the Spring of her Life.

She was of a lively and active Spirit; and *herein ſhe* was much above ordinary: For *even to the* Cloſe of her Days, ſhe was very active and ſtirring; able to walk with Agility and Continuance, without Help of Hand, or Staff.

As *to her natural Parts, ſhe* was quick, vivacious, and comprehenſive in judging of Things, *even to the* laſt Hour of her Life: Tho ſhe was conſiderably above fourſcore Years old, *yet* could ſhe diſcourſe as rationally, *the very* Day ſhe died, as others can in the very Flouriſh of *their Age and Life: Neither yet* was this only a Lightning *before Death*; for ſhe was *the ſame* all the Time of her Weakneſs, *even to the laſt*.

She had attained to a *great* Skill and *Dexterity* in *the Knowledge* of all thoſe Things which belonged to *her Sex, Degree, and Place*, which *were very* numerous, and *therefore* required ſuch Attainments as ſhe had in an high Meaſure arrived at, which alſo appeared in *theſe* Particulars.

1. She was not without *ſome competent* Skill in more *Languages* than her native Tongue: Particularly, in the *French* and *Latin*.

2. She was conſiderably ſkilled in *Divinity* and *Hiſtory*. In *Divinity*, not only knowing practical Things, but was *very intelligent* in Matters *Notional* and *Polemical*, or *Controverſial*. In *Hiſtory ſhe* was well verſed, not only in the *Jewiſh* and *Roman* Hiſtories; but eſpecially in the *hiſtorical Part of the ſacred Scriptures*, and *eccleſiaſtical Affairs*.

3. She was one, who well underſtood how to manage her Affairs and Concerns, whether at a Diſtance, or near at Hand, to the beſt Advantage, to the laſt of her Days, and that without ſo much as ſmall Miſcarriages.

4. She was of a very obliging Deportment, and Carriage, to the utmoſt Date of her Life. With her humble and courteous Carriage and Speeches, ſhe obliged all with whom ſhe converſed, or had to do. For as ſhe was the Owner of an active Body, ſo of pertinent and pleaſing Speech, even to the End of her Days; and this Dexterity ſhe uſed to employ in the Entertainment of her Friends and Viſitors, both in Health and Sickneſs.

This honourable Lady, was of a holy and exemplary Life. She uſed to affirm, *that a holy Life, and Graces of the Goſpel*, did far excel, and were more dignifying, than *Birth, Eſtate*, and than all the great and ſhining Titles which the *World could beſtow*. She was of the Mind, and Judgment of that godly Emperor *Theodoſius*, who uſed to ſay, *that he* accounted himſelf *more honoured by being a Chriſtian*, than by being Emperor of *Rome:* And ſhe uſed to ſay, *that what* St. *Paul* affirmeth, was a great Truth, upon her long Obſervation and Experience, *Not many Wiſemen after the Fleſh, not many mighty, not many noble are called.* [a] She was alſo often heard to affirm, *that the new Birth* deſerves to be (as undoubtedly it is) in higheſt, and greateſt Eſteem; *born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God.* [b]

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* From the Lives of ſundry eminent Perſons, printed at *London*, in 1683, in *Folio*.

[a] 1 Cor. i. 26. [b] 1 John i. 13.

Through God's Goodneſs, this pious and excellent Lady, was not like a fair Houſe, with an ill Inhabitant, but had a noble Soul, which dignified all her other Excellencies. The many other Things raiſed her to an high Pitch of Greatneſs, yet none did ſo much honour, and beautify her, as her *Religion*. And that which made it the more orient and ſplendid, was its *Regularity*, *Univerſality and Perſeverance*.

More particularly, her *Religion and Grace* appeared in theſe Particulars.

1. In that ſhe loved it in others. She loved thoſe, that led a godly and gracious Life: And St. *John* makes this an infallible Mark, or Teſtimony of a gracious Perſon; *by this we know, that we are paſſed from Death to Life, becauſe we love the Brethren. He that loveth not his Brother, abideth in Darkneſs.* [c] She affected not, nor indeed, could be at Eaſe in evil and bad Company. She could, in a good Meaſure ſay with the holy Prophet *David, the Saints, and they that excel, in theſe is all my Delight.* [d] *And I am a Companion to all them that Fear thee*, &c. [e] She loved Holineſs, not only in thoſe of her Family (chooſing her Servants by this Standard) but alſo in Strangers, which was a good Evidence, that ſhe loved it for its own Sake.

2. In that ſhe really endeavoured to promote and advance Religion in others, not only by Counſel, Conference, Admonition, Exhortation, *&c.* but alſo by many gracious Letters, written with her own Hands. She uſed to give good Books to ſome, and Money to others, to drawn on, and encourage them in their Progreſs towards the Kingdom of Heaven. She gave large yearly Contributions to promote the carrying on of the Work begun in *New-England*, for the Converſion of the poor *Indians* in thoſe Parts: And this ſhe continued, even to her dying Day. And of the Succeſs of that Undertaking, ſhe had an annual Account to her rejoicing.

She was ready to embrace, yea, joyful for any Opportunity of ſerving God, in Publick, or Private, upon ordinary, or extraordinary Occaſions. She could truly ſay with the holy Prophet *David*, *I was glad when they ſaid unto me, let us go into the Houſe of the Lord.* [f] She was as *eagerly bent*, and forward to join in *holy Duties, and Ordinances*, as others are, or can be, to run after *worldly Vanities*.

She did *highly Reverence*, and *eſteem godly Miniſters*, yea, ſhe had great Reſpect to ſuch of them as *were of the lower Form*, and of *meaner Gifts*, if ſhe obſerved them to be ſerious and induſtrious. She demeaned *herſelf* with very much *Gravity*, and *Humility*, in God's Houſe of *Prayer*. She *never mentioned* the Names of *God*, or *Chriſt*, but with a *reverential Awe* upon her Spirit.

Her *Speeches* and Diſcourſe *always* dropped as an *Honeycomb:* It was *always Savoury*, *and ſeaſoned with Salt*, *fit to miniſter Grace to the Hearers*, according to St. *Paul*'s Advice. [g]

She was *frequent*, and conſtant in giving to *charitable Uſes*. She in *her Life-time*, erected, and endowed *ſome Almſhouſes*, in *three ſeveral* Counties: And upon *ſpecial* Occaſions, gave away many large Sum *of Money* upon *charitable* Accounts. She *was not weary of well-doing*, *whilſt ſhe lived*, and at her Death, ſhe left forty Pounds *per Annum* for fourſcore and nineteen Years, for the *like Uſes*.

She was *always* conſtant in *her ſecret* Devotions of Reading *the ſacred Scripture* (wherein was *her Delight)* and other choice Books; and *private Prayer*, at *leaſt* twice a Day, which Courſe ſhe continued to the *Cloſe of her Days*.

In her *laſt Sickneſs whereof ſhe died*, ſhe ſhewed *ſome notable Teſtimonies* of the Sincerity *of her Graces and Religion*,

1. In the Fervour of her Spirit, *to continue in well-doing*, *even* to the laſt of her Life.
2. In her *breathing* after *Chriſt*, and deſiring to be *diſſolved*, *and to be with him*, *which is beſt of all*.
3. In her warm, and *bleeding Senſe* of the low Eſtate and Condition of *Religion*, and *the Profeſſion of* it in the World. Her *Heart trembled for the Ark of God*, as did *Eli*'s. [h]
4. In her Submiſſion to the Divine Will and Diſpoſal. She *freely offered up herſelf* to her great *Lord and Owner*, to do with her, as for *Life or Death*, as he pleaſed.
5. In her *Peace of Conſcience*, and *Freedom* from ſatanical Moleſtations and Temptations. In former Sickneſſes ſhe had enjoyed much *Serenity*, but *never* had a more *peaceable* and ſubmiſs Frame of Soul than at this Time.
6. In the *Strength of her Faith*, appearing by her commending *Chriſt* as the higheſt, and moſt proper Cordial in a fainting Hour, when all Comforts forſake us, which *were ſome* of her *laſt Words before her Death*.

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[c] 1 John iii. 14. [d] Pſal. xvi. 3. [e] Pſal. cxix. [f] Pſal. cxxii. 1. [g] Col. iv. 6. [h] 1 Sam. iv. iii.

7. In *the Continuance of her fervent Prayers*, in the Midſt whereof ſhe reſigned up her Spirit unto God. Thus

As *ſhe lived to God*, ſo God *gave her a long Life*, accompanied with many and *great Mercies*. Tho ſhe had been long troubled with a ſore and *dangerous Diſeaſe* [voiding Stones by the Inteſtines, ſuppoſed to come from the *Gall*] and which had painful, and perilous *Paroxyſms*, and *Critical* Fits; yet it pleaſed God, in her later Years, to *give her great Eaſe*, and *Freedom* from it. Tho it is not unlike, that it was the Root of that fainting Anguiſhneſs which put a *Period to her Days*. Yet to near the fourſcourth Year of her Age, ſhe *ſerved God in competent Health, and Serenity of Mind*.

Tho ſhe ſprang from an ancient and honourable Family, inclined to the *Romiſh Sect*, *yet God was her Teacher*, and did confirm her, not *only in the Proteſtant Religion*, but alſo *in the true Love of Practice, and Seriouſneſs in that Religion*, which ſhe profeſt.

She was not *addicted to Sects*, or *Novelties*, upon Pretence of riſing to *the higheſt Form*; but ſhe truly took *the Heighth of her Religion*, to conſiſt in the *Heighth of Love to God and Man*, and in cloſe and *conſtant Obedience unto Chriſt*, and *Confidence in his Mediation*.

Tho according to her Rank, ſhe lived in *the Decency* of a plentiful Eſtate, it was accompanied *with Humility*, and *Lowlineſs of Mind*. Her *Prudence*, *Sobriety*, and *Gravity*, *were very Exemplary*; and her *Impartiality*, in *loving all* that were truly *Chriſtians*, was ſignal.

Died in the Year of our Lord 1675.

The CHARACTER *of the Rev*^{d} *Mr.* THOMAS GRIGG, *B. D. Rector of St.* Andrew-Underſhaft, London, *by the Rev*^{d} *Dr.* SYMON PATRICK, *Rector of St.* Paul's Covent-Garden, *and afterwards Lord Biſhop of* Ely.*

THE Reverend Mr. *Thomas Grigg*, was born in the City of *Briſtol*, and in 1665, was Fellow of *Trinity*-College, *Oxon*, and Chaplain to Dr. *Henchman*, Biſhop of *London*, who beſtowed on him the Rectory of St. *Andrew-Underſhaft*, where, as before, in the Univerſity, he was an admirable Preacher. He was alſo an excellent Scholar for *Greek* and *Latin* Philoſophy, but hath nothing extant. He died at *London* in the Beginning of *September* 1670, and was buried on the 4th of the ſame Month, in his Church of St. *Andrew*'s, at which Dr. *Patrick* preach'd his Funeral Sermon, more particularly deſcribing the Virtues, Worth, and Learning of this excellent Perſon, in the following CHARACTER of him, which is from thence extracted; and tho' there may appear ſome ſeeming Digreſſions in it, yet, as it contains many uſeful Points of Doctrine, and judicious Obſervations, it was thought not improper to give the applicatory Part almoſt entire, as we find it at the End of the ſaid Diſcourſe, *viz*.

THERE are none here, I preſume, that think it a Crime to praiſe thoſe that highly deſerve it; nor are of their Humour, who make a Scruple to commend the Dead, though they make none to diſcommend and calumniate both Dead and Living. Ἂν μὲν δέῃ λοιδορεῖν, *&c.* (as the Apoſtate Emperor ſpeaks; for this is no new Vice) If there be an Occaſion for Reproaches, or for Cavils, there are always thoſe ready, who will not be ſparing of them; but if there be an Occaſion given to commend another, they can find no Tongue for that Employment. Nay, they look upon it, ὥσπερ ἀναλωμα πολυτελὲς, as if it were but a Piece of Profuſeneſs, and an unthrifty Vanity: Such a ſuperfluous Expence, that it is one of their Virtues to ſave themſelves that Coſt and Charges. But good Men think, that it is far more pardonable, to praiſe the truly virtuous even above their Merits,

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* From the Sermon preached at St. *Andrew-Underſhaft*, *Sept.* 4, 1670; and printed at *London*, the ſame Year, in *Quarto*; the preceding Account of Mr. *Grigg*, is taken from Mr. *Wood*'s *Faſti*, Vol. 2. P. 161. of his *Athenæ Oxonienſes*, the laſt Edi-

Merits; than to be always carping at others, and back-biting them; though they ſhould deſerve ſome Reproof. For my Part, I ſhall not willingly fall into either of theſe Guilts. As I have no Diſpoſition to detract from an Enemy, ſo I ſhall not be prodigal in the Commendation of a Friend. But rather, be ſo frugal and ſparing at this Time, as to comprehend all that I have to ſay, under theſe *three* Heads.

1. In General. He was one that endeavoured his Ways might be found *perfect before God*; and not one of the lame and cripple Chriſtians of theſe Days, who hope to go to Heaven with one wooden Leg. He was careful, I mean, to maintain *good Works*, as the neceſſary *Fruits of Chriſtian Faith*; and ſuch Works as are due to Men, as well as thoſe that have a more immediate Reſpect to God. Good *Morality*, was Part of his *Chriſtianity*. To be juſt and *charitable*, induſtrious in his *Charge*, watchful over his *Tongue*, reſpectful to *Superiours*, obedient to *Governours*, not to ſpeak *Evil of Dignities*, to be very ſparing in his *Cenſures*, and kind to thoſe that differed from him, were a *Piece of his Conſcience*; as well as to *read*, and *pray*, and *preach*, and frequent all the *Worſhip of God*. Ἀνόητον γὰρ καὶ μάλα αὔθαδες, *&c.* For *it is a ſtupid Thing*, *and exceeding impudent*, *to think to pleaſe God*, *without the hearty Study of Virtue*; as the fore-named Emperor excellently ſpeaks. Into whom the *Chriſtian Religion* had ſunk ſo far, as to make him remember; that τούτῳ μάλιςα χαίρειν ὑποληπτέον τὸν Θεόν.[a] It is to be ſuppoſed, that God rejoices moſt of all in this, and that you cannot gratify him ſo much by any Means, as by being Good. Not that we are to neglect his *Worſhip and Service* (as he proceeds) nor be Careleſs in doing him *Honour*; but we ſhould *Exerciſe the greateſt Piety*, with the *Study of all Virtue*. For, to ſay the Truth, *holy Devotion* is, τῆς δικαιοσύνης ἔκγονος, one of the *Daughters of Juſtice*; the Fruit of natural Equity: Without which, we cannot be ſaid to be honeſt Men. It is a Thing due to our Creator, as other Things are to our Neighbours; and he cannot be a *righteous Man*, who doth not *honour God*, no more than he that *doth not love his Brother*. But more particularly,

2. That which deſerves, among other *Chriſtian Virtues*, to be remembred in him (becauſe ſo rare and little regarded) is, *his great Modeſty of Spirit*, *and Humility of Mind and Behaviour*. He was not ſo ill furniſh'd and provided, but that he had abundant Matter for Diſcourſe, in Things belonging to his Profeſſion; and yet, I always obſerved, that he loved to enquire, and ſoberly to propound Doubts and Difficulties. As if he had a Mind rather to hear the Judgment of others, than to ſpeak his own; and to learn and receive Inſtruction, rather than take upon him that great Office (which almoſt every body thinks himſelf to be fit for now-a-days) to be a Teacher, nay, Comptroller of all his Neighbours. There is ſcarce a Smatterer now in *Chriſtian Learning*, in many Places, though never ſo raw and ignorant, but hath ſo good a Conceit of himſelf, that he will dictate as magiſterially, judge as ſuperciliouſly, cenſure as boldly, ſpeak as confidently to his Betters, and be as pert even before his ſpiritual Guides, and thoſe that have been long Students in *Chriſtian Knowledge*, as if he were infallible, and breathed nothing but the Holy Ghoſt. A Vice which this good Man ſo ſtudiouſly avoided, that as none could be a more ſevere Cenſurer of other Mens Actions, than he was of his own; ſo it was not eaſy for any, to be more confident that they were in the Right, than he was fearful leſt he ſhould be in the Wrong. This made him ſwift to hear, but ſlow to ſpeak: To conſider much, and pronounce little; and as one of the Ancients ſaith, *to know both how to overcome with Reaſon, and how to yield to Reaſon*,[b] and ſuffer himſelf to be overcome. And *his Humility*, I muſt tell you, was of the right Strain. Which, as the ſame Father obſerves, *is not proved and tried ſo much in little Things* (wherein it may be eaſily counterfeited) *as in the greateſt.*[c] To ſay nothing of our Cloaths and outward Deportment, *it is no ſuch great Piece of Humility*, ſaith he, *in my Account*, *to ſpeak but little of a Man's own ſelf*, *and this but ſeldom and before few*; *or to ſpeak to an Inferior in a lowly and courteous Manner*: Ἀλλ' ὅςις μετρίως περὶ Θεοῦ φθέγγεται, *but he that ſpeaks ſparingly*, *and modeſtly*, *concerning God*, *is*, *in my Opinion*, *the moſt humble Perſon*. He hath attained to a conſiderable Pitch in this Grace, who knows how to ſpeak ſome Things of him; in others, to be ſilent; and in others, plainly to confeſs his Ignorance: And hath the Modeſty to let thoſe ſpeak of him, who are appointed to it; and to ſuffer ſome alſo to be of more elevated Contemplation than himſelf. It is the moſt unſeemly Thing, for a Man to chooſe the pooreſt Diet and Apparel; to expreſs much Humility in Tears, in Faſtings, in Watchings, in a ſad Countenance, and lying hard, or on the bare Ground: But in Diſcourſe of Divine Matters, to exerciſe a kind of ſovereign Power, or Tyranny rather, over others: To yield to none, and to ſeek to govern all. This is to be proud there, where Humility is not

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[a] Orat. 2. P. 130.

[b] Greg. Nazianz. Orat. 3.

[c] Orat. 26.

only glorious, but alſo ſafe. The leaſt Tang of which Vanity, I could never diſcern in this good Man; who grew as faſt in an humble Senſe of our Diſtance from God, as ſome are apt to do in an arrogant Opinion of their Superiority, above all other Men. He was like thoſe good Students at *Athens*, who, as *Menedemus*, if I forget not, ſaid, *went thither Doctors* (in their own Opinion, he means) *continued there Scholars, and came away Ignorants.* For the more we underſtand, the more we ſee, there is above our Comprehenſion. And the more we converſe with wiſe and pious Men, the more we ſee there are, that we have cauſe to prefer above ourſelves. And the more a Man encreaſes in the Knowledge of himſelf, the more ready he will be, to excuſe the Ignorance, or Errors of his Neighbours.

Certain it is, that the greater Worth there is in any Perſon, the more humble and lowly he is. Light Things aſcend aloft, as is commonly obſerved, but thoſe that are heavy, ſink down and depreſs themſelves beneath. The little *Brooks* are very talkative, and make a great Noiſe, when they and the Pebbles meet and prattle together. But for all their Haſte, and the Din they make in our Ears, and the Plenty of Water, which ſeems to flow along; alas! Their Depth is ſo ſmall, that you may feel to the Bottom of them with your Finger. Whereas the great Rivers, which are very deep, and carry great Burdens, and are as profitable, as they are fair and beautiful; how modeſtly and ſoberly, as I may ſo ſpeak, do they go into the Ocean. They do not ſo much as murmur in any Body's Ears, to tell them how profound they are: But move ſilently and ſtilly on their Way, as if they would not be obſerved. There is nothing better than I can think of, than this vulgar Compariſon which every Body Uſes, to repreſent unto us the clear Difference that is between the humble lowly Chriſtian, and thoſe that are malepert and confident; full of Oſtentation and ever Talking; even there where it would more become them, to uſe their Ears, than they do their Tongues. For if they did it as the *Brooks*, I mentioned, only among the Stones and Blocks, it were no great Matter; or if while they ſet out themſelves, they would not deſpiſe or defame their Neighbours that far excel them, it might be endured: But to inſtruct their Teachers, to babble before the Wiſe, the aged and experienced; to meddle with Things which they do not, and perhaps cannot underſtand; nay, to get up into the Seat of Judgment, and paſs Sentence upon their Superiors, is ſuch an intolerable Piece of Arrogance, as (in the Phraſe of St. *Cyprian) is born of the Spirit of Antichriſt*, [d] and proceeds not from the humble Diſcipline of our Saviour. Which makes the Loſs of ſuch a Perſon, as had the good Education of Chriſtian People under his Care, to be the more deplorable: Eſpecially, ſince he taught by his Example, as well as his Preaching, *the Younger to ſubmit themſelves to the Elder: And that in Lowlineſs of Mind each ſhould eſteem others better than themſelves.* [e]

3. And truly, if our Governors and Tutors be our ſecond Parents; and we owe no leſs to thoſe who breed us in Knowledge, than to them that breed us in the Womb: Then this deſerves not the leaſt Commendation, that he carefully performed the Part of a good Inſtructer and Curate of Souls. *Alexander* thought himſelf not more beholden to his Father, who left him a Kingdom, than to *Ariſtotle*, who taught him how to govern it. And *Ariſtotle* taught him this among other Things, *that for thoſe who ingraft right Notions of Things in our Minds, and make us Wiſe, there is no* ἰσόῤῥοπος τιμὴ, *no Honour proportionable to their Merits.* Unleſs we will beſtow upon them ſome ſuch Veneration, as is given to God and our Parents: They being a Kind of earthly Gods, and heavenly Parents. *Antoninus* alſo, I remember, in the Beginning of his Book, acknowledges the Bounty of God in this, as much as in any other Bleſſing, that he had made him the Diſciple of ſuch excellent *Philoſophers*; ſuch as *Sextus*, *Maximus*, *Ruſticus* and others. The laſt of which, *Julius Capitolinus* tells us, *he made of his Privy-Council: And uſed to ſalute with a Kiſs, even before the Captain of the* Prætorian *Band.* [f] That he demanded publick Statues alſo of the Senate for him, after his Deceaſe: And in fine, had ſuch Reſpect to all his Teachers, as to pay an *Honour to* their very Sepulchres, and to have their Images in Gold, in the very ſame Place with his houſhold Gods.

And the very Truth is, we are deeply indebted to them; and the Memory of our Chriſtian Inſtructers, ought to be very dear and ſacred with us, as long as we live. For they learn us how to live well, and prepare us for a better Life. He that begins to take us into his Diſcipline, and piouſly diſcharges the Office of a good Tutor or Schoolmaſter; is our *good* Genius, our guardian-Angel, always by our Side, the Guide of our Youth, the Security of our ſlippery Age, the Seedſman of God, the Dreſſer of infant Souls, the Huſbandman that cultivates and improves the Soil of the Mind. And a conſcientious, ſkilful Miniſter, to whoſe Care and Direction we are delivered afterward, can be no leſs than all theſe to our riper Years; beſides that, he is our Counſellor in Doubts, our Comforter in Affliction, the Diſpenſer of the Myſteries of God, and our Conductor to Perfection: And therefore ought to be highly eſteemed for his Work Sake. Such an one, I dare *boldly* ſay, you have *loſt* in this Place, and it is a *common Loſs to more* than *yourſelves*: A *Perſon both* able and *honeſt*, wiſe and *pious*. So that, as the ſame *Antoninus* ſaith, he learn'd *of one of* his Maſters, *to ſuppreſs Anger*; of another, *to mind ſerious Things*; of a third, *Kindneſs and Benevolence*; of a fourth, *Modeſty*; of a fifth, *an uncounterfeited Gravity*; of a ſixth, *to bear with ſimple People*; and of others, *Conſtancy*, *Patience*, and *ſuch an apt Accommodation of himſelf to all*, that his *Converſation* might be *more ſoft* and ſweet, than Flattery itſelf: *So you*, methinks, might be able *to ſay*, *that all theſe you* have learn'd *of* him. *For*, *Whoſe* Underſtanding and Judgement (if I may ſpeak in the Language of *G. Nazianzen)* was *more* grave and aged, even *before* gray Hairs? *Whoſe Meditations* were *more concocted*? *Whoſe* Speech *more* unaffected? *Whoſe* Behaviour more ſolemn and compos'd? *Who* is there that had leſs need *of* Learning *to commend* him, *conſidering* the Integrity *of* his Manners? And yet, *how* Few that had *ſo conſiderable* a Share *of both*? A Man *of great Candour* and Ingenuity, *of* a tender and *compaſſionate* Spirit; heartily *deſirous of the Good of Souls*; and very *thoughtful*, and *ſolicitous*, I can aſſure *you*, *how to promote* it in the eaſieſt, plaineſt and *moſt* effectual *Methods*.

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[d] Epiſt. 55.

[e] 1 Pet. v. 5. Phil. ii. 3.

[f] In M. Antonin. Philoſoph.

Things the *more to* be prized in theſe Days, becauſe, as the Father *now* named *complains in another* Place, κινδυνεύει τὸ πάντων ἁγιώτατον τάγμα τῶν παρ' ἡμῖν, πάντων εἶναι καταγελαστότατον. *The moſt ſacred Order of all other among us, is in Danger to become the moſt ridiculous.*[g] No Man can be acknowledged for a Phyſician, unleſs he have conſidered the Nature of Diſeaſes: Or for a Drawer of Pictures, that knows not how to mingle Colours: And yet we can find with the greateſt Eaſe, a Teacher of Divine Truth. Not one that is *laboured* (as his Word is) and prepared; but that ſtarts up on a Sudden, and is ſown and comes forth as haſtily, as the Fable makes the Giants; πλάττομεν αὐθημερὸν τοὺς ἁγίους, &c. *We make Saints in a Day's Space*; *and Wiſemen without any Wiſdom*; *and Guides to others, who have nothing to qualify them for that Office, but a great Deſire to be promoted to it*. Such a Novice our Friend was not; but like that good Father himſelf, who, by Retirement and much Meditation, fitted himſelf, as he tells us, for ſo great a Charge. He was ſenſible of theſe two Things: *Firſt*, That *it is the Art of Arts, and Science of Sciences*, as his Words are,[h] *to guide and govern Mankind*; τὸ πολυτροπώτατον τῶν ζώων καὶ ποικιλώτατον, *the moſt humorous, various and uncertain of all other Creatures*. And *Secondly*, *That it requires great Skill, and not a little Spirit, to give to every one in the Houſhold, their Portion of Meat in due Seaſon, and to manage and diſpenſe with Judgment, the Truths of Chriſtian Doctrine. They are great and many* (as he there numbers them) *which if any Perſon think himſelf, with little Labour, able to explain: O how I wonder*, ſaith he, *at that Man's Underſtanding*; or, *to ſpeak more plainly, at his Folly! This holy Philoſophy*, as he calls it, *requires that we ſhould bring to the Study of it, great Simplicity of Mind, an impartial Judgment, pure and holy Thoughts, quiet Affections, a patient Spirit, and a Will diſpoſed to conform itſelf to God.* And if it had pleaſed the Almighty, to have indulged this good Man a little more Time, you might have ſeen a greater Proof of his profiting by theſe Means, to the no ſmall Benefit, I have Reaſon to think, of others, as well as you that were more immediately under his Care. For to all theſe good Qualities, now named, he had the Advantage alſo of an even ſteady Temper, that was always alike, and not ſubject to any Tranſports.

But to conclude: In him, you might have ſeen an Example of the Force of Divine Faith; which, as it was the Guide and Principle of the Actions of his Life, ſo it was the exceeding Joy and Comfort of his Heart at Death. For that he ſeemed to Fear no more, than he did his Sleep. He went as willingly out of this Body, as he was wont to do out of his own Houſe into this Place, *the Houſe of God*; and left the deareſt Relations with ſuch Satisfaction, as if he were taking a Journey to them. A very noble Degree of Chriſtian Confidence! And yet, no more, than might be expected to wait on a long Train of other excellent Qualities, which I have been ſpeaking of, and which I have not done meerly to comply with Cuſtom, but to furniſh you with a worthy Example; and, as I am ſure I have not wrong'd the Truth, ſo I hope, I have as little vex'd your Patience.

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[g] Orat. 30. [h] Orat. 1.

The CHARACTER *of* THOMAS WILLIS, *M. D. by the Revd Dr.* JOHN FELL, *Dean of* Chriſt-Church, *and afterwards Lord Biſhop of* Oxford. *

WE have receiv'd the very afflicting News, that this Author, who deſerv'd to have been Immortal, is dead of a violent *Pleuriſy*; and that his Skill, which was ſo uſeful to all others, has been of no Service to himſelf. The Reader will forgive it, if we endeavour to pay ſomething of that Reſpect which is due to his venerable Memory. He will not think it ſuperfluous to hear, in a few Words, what Sort of Man that was who wrote ſuch Things: Or rather, he will be deſirous to know, how good, and how learned, nay, and how well exercis'd in the *Practice of Piety* he was, who was ſo very ſkilful, and ſo well vers'd in the *Practice of Phyſick*.

The Subject deſerves a large Diſcourſe. But I ſhall only mention, and that very briefly, thoſe Things which firſt preſented themſelves to my Mind, while I was haſtily thinking, and thunderſtruck, as it were, with the unexpected News.

He was deſcended from a worthy Family: And his Father[a] had been bred up to the Study of Letters. But when he had taken the Degree of Maſter of Arts, in this Univerſity, being delighted with the Retirement of the Country, he withdrew to an Eſtate which he had near this City, and gave himſelf up to domeſtick Cares and Management of his Family, being ſure to lay a ſufficient Obligation on the World, when he cou'd leave it ſuch a Son. But, in the Beginning of the Civil War, having catch'd a Fever, which was then in the Camp, he left his Son an Orphan, not quite twenty Years of Age, and laying the Foundation of his Studies in *Chriſt-Church*.[b] Who, being now obliged to look after the Eſtate which was deſcended to him, liv'd ſome Time in the Country: But, at Length, being wearied out with *the Incurſions of the Rebels, who* had ſtrong Gariſons within five Miles of this City, and next, plundering all about the Neighbourhood, he retir'd to *Oxford*, which was then the Reſidence of the *King*, as well as of the *Muſes*. There he liſted himſelf in the Univerſity Regiment, and ſerv'd ſeveral Years: Till the *good King*'s *Cauſe* was quite over-power'd, and the *Tyranny of Cromwel* gave the poor Nation a Kind of Peace, which was worſe than any War. And then, the *Church being deſtroy'd, and Divinity, together with the Prieſts of Chriſt trampled under Foot*, he betook himſelf to the *Study of Phyſick*, and in a ſhort Time, made very great Proficiency. Still, however, he retain'd his pious Inclinations: Of which there was this conſiderable Proof, that when the *Liturgy of the Church of England*, was driven from the Churches, and Men cou'd not ſafely *celebrate Divine Offices*, after the antient Way, in Publick, he afforded a Place of Retreat *to Religion*, thus *turn'd out of Doors*: And having fitted up a Part of his Houſe for holy Uſes,[c] he took Care that there *ſhou'd be religious Aſſemblies*, with *publick Prayers*, and *other Offices of Religion*, conſtantly perform'd there, according to *the Way of the Church of England*. In the mean Time, he wrote, and publiſh'd thoſe excellent Treatiſes *of Fermentation, Fevers and Urines*, by which he firſt became known to the World.

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* Tranſlated from Dr. *Fell*'s Poſtſcript to Dr. *Willis*'s Preface to his *Pharmaceutice Rationalis*; and communicated by a Friend; as were likewiſe the Notes upon it relating to ſome Particulars of his Life and Family.

[a] Mr. *Thomas Willis* (who liv'd at *Great-Bedwyn* in *Wiltſhire*, where our Author was born, *Jan.* 27, 1621) had his Education in St. *John*'s College in *Oxford*, on Account (as is ſuppos'd) of his Relation to Dr. *Francis Willis*, ſome Time Preſident of that College, who left an Eſtate at *North-Hinxſey* near *Abingdon* in *Berks*, where this *Thomas* ſettled; and being a zealous Loyaliſt, engag'd in the Civil Wars, and bearing Arms for his Majeſty, died in Defence of the Royal Cauſe, *Aug.* 4, 1643, and was interred in the Chancel of *Hinxſey* Church, under the ſame Grave-ſtone, which he had laid over his Wife, who died twelve Years before him, as appears by the Inſcription thereof. He left Iſſue beſides his eldeſt Son *Thomas*, two other Sons, *viz. John*, an Attorney at Law, Chapter-Clerk of *Chriſt-Church* in *Oxford*, as is well remember'd by the excellent Leiger-Book, known by his Name, which he compil'd out of the old Records and Evidences of the College Eſtates. This *John* left an only Daughter *Margaret*, Wife to Mr. *George Cooper*, Univerſity-Regiſter, Mother to Dr. *George Cooper*, Fellow of *New* College in *Oxford*, an eminent Phyſician, now living in that City. The other Son of Mr. *Thomas Willis* was *William*, who died Fellow of *Trinity* College in *Oxford*, and Maſter of Arts, not long after the Reſtoration. Mr. *Thomas Willis* had likewiſe a younger Brother named *John*, who was Father of Mr. *Thomas Willis*, a wealthy Merchant, who ſetled at *Leverpool* in *Lancaſhire*, and was an Anceſtor to a very worthy and gentile Family, now living at *Halnſnead-Hall* in *Preſcot* Pariſh in that County.

[b] In 1636, being firſt initiated in Grammar Learning under Mr. *Edward Silveſter*, a noted Schoolmaſter in *All-Saints* Pariſh in *Oxford*. *June* 9, 1639, he took the Degree of Bachelor of Arts, and that of Maſter, *June* 18, 1642; and *December* 8, 1646, he became Bachelor of Phyſick.

[c] In that Part of his Houſe appointed for that Purpoſe, Mr. *John Fell*, afterwards Dean of *Chriſt-Church*, and Biſhop of *Oxford* (whoſe Siſter *Mary* our Author had married) Mr. *John Dolben*, afterwards Archbiſhop of *York*, and ſome Times Mr. *Richard Alleſtree*, afterwards Provoſt of *Eton* College, conſtantly exercis'd the Liturgy and Sacraments, according to the *Church of England*, which they had before done in his Room in *Chriſt-Church*.

When the King, at Length, was reſtor'd, and he cou'd be admitted to academical Degrees, and publick Offices, he was declar'd *Profeſſor of Natural Philoſophy*, [d] which Office he perform'd with great Applauſe, and ſoon after took his Doctor's Degree; [e] publiſhing alſo *his Anatomy of the Brain*, and a Treatiſe *of the Scurvy* and *convulſive Diſeaſes*.

About the Year 1666, being invited [f] to ſettle in *London*, and practice Phyſick there, it is wonderful how ſoon, and to what a Degree his Fame ſpread: Eſpecially, when he was ſo fram'd by Nature, and by Principle too, that he cou'd not ſet himſelf off by artful Words, and the cunning Tricks of pretending Quacks. But even here, tho' he ſpent whole Days, and almoſt Nights too, in attending his Patients, he ſtill found Leiſure for the improving his Art, and writing Books; by which Means, amidſt a thouſand Interruptions, his Treatiſes of the *Inflammation of the Blood*, and of *Muſcular Motion*, of the *Soul of Brutes*, of the *Diſeaſes of the Brain*, with both the Parts of his *Pharmaceutice Rationalis*, were compil'd. [g]

But yet, the ſame Care of *worſhipping God*, ſtill remain'd fix'd in his pious Soul. And ſince his Buſineſs wou'd not ſuffer him to attend the publick Prayers, at the canonical Hours, in the Pariſh-Church, which was near his Houſe, he procur'd Pray'rs to be read there early in the Morning, and late in the Evening alſo: And for theſe, whatever Buſineſs ſtood in the Way, he wou'd almoſt always find Leiſure. And finding that Way to be very uſeful to many in the Neighbourhood, who were much taken up all the Day-long, in Buying and Selling, and exerciſing their Trades, he ſetled a ſufficient Salary for a Prieſt to perform that Service in After-times. [h]

But this was but a ſmall Inſtance *of his extraordinary Zeal for Religion and good Works*. Altho' none were more frugal or provident in their Affairs than he, yet none were more charitable or generous: And the Reaſon was, he cou'd deny himſelf any Thing, but nothing to the Poor and Needy. Beſides what he gave with his own Hands, he had his Almoners and Diſpenſers of his Charity, ſcatter'd over the City, the Country, and the Univerſity. This I have found to be true, by many Proofs. Any one might more eaſily get an hundred Crowns from him for any good Deſign, than he can ſqueeze ſo many Halfpence from moſt other People. And tho' one may, not without Reaſon, impute his great Wealth, to his daily Diligence and perpetual Frugality; I think it ſhou'd chiefly be imputed to his moſt bounteous Charity, and to the Bleſſing of God on that. From the early Days of his Youth, to the laſt Day of his Life, he never accounted any Sum of Money which he receiv'd, to be his own, *till he had devoted a conſiderable Part of it to God and the Poor*. And when, a few Days ago, I talk'd with him (which, to my Sorrow, was the laſt Time I ever talk'd with him) as if he had foreſeen his approaching Death, and were more ſolicitous *for the Poor*, *than for his own Children*, *he took* great Care about adjuſting thoſe Accounts.

I forbear to tell, *how* Fearleſs he was in *Adverſity*, *how* moderate in *Proſperity*, *how* humble under the greateſt Fame for *Learning*: *How* ready to forgive *Injuries*, when he was *baſely us'd*; *how* faithful to his *Sovereign*, in his *loweſt Condition*; *how* obedient to the *Church*, when it was *oppreſs'd*; *how* ſincere and open in his *Profeſſion*, *how* indefatigable in his *Studies*; *how* ſparing in his *Words*; *how*, in the whole Frame of his Life, *a Chriſtian*. To give a juſt Account of all theſe Things, is not the Work of one Hour, or a ſingle Sheet. I ſhall only ſay, in ſhort, that having been exercis'd in *continual Prayers, Studies, Labours, Almſdeeds*, and *Watchings*; at Length, being almoſt fifty-four Years old, about the Beginning of this preſent Month of *November*,[i] he ſeem'd to have the epidemical Cough: Which being neglected as a ſmall Matter, immediately turn'd to a *Pleuriſy*, and an Inflammation of the Lungs. And when this moſt ſkilful Man, found no Relief from repeated Bleeding, and the Remedies which were diligently applied; tho' his Friends hop'd better Things, he immediately judg'd that his Departure was at Hand: And accordingly, after three Days (having ſetled his Family Concerns, taken the *Viaticum* of the *Holy Euchariſt*, and receiv'd the *Church's Abſolution)* with his Senſes perfect to the laſt, he commended *his pious Soul to God*, and concluded a much admir'd Life, with a ſuitable Death.[k]

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[d] He became *Sedleian* Profeſſor, *Auguſt* 25, 1660.

[e] *October* the 30th following; and being ſent for to moſt of the People of Quality about *Oxford*, as he was going in *April*, 1664, to viſit (as it is ſuppos'd) the Lady *Keyte* in *Warwickſhire*, he diſcover'd the famous medicinal Spring at *Aſtropp* near *Brackley*, having, upon obſerving his Horſe drink plentifully of it, made ſeveral Experiments upon the Water.

[f] By Archbiſhop *Sheldon*, and took a Houſe in St. *Martin's-Lane*, in *Weſtminſter*.

[g] His *Pharmaceutice Rationalis*, in two Parts, was publiſh'd at *Oxford* by Dr. *John Fell*, in 1674 and 1675. This Book was tranſlated into *Engliſh*, by an anonymous Perſon, and printed at *London* 1679 in *Folio*; but this Tranſlation being very Faulty, it was corrected by *S. Pordage*, Eſq; and publiſh'd in his Verſion of Dr. *Willis*'s Works in 1681. In 1685, there came out at *London*, in *Octavo*, *The* London *Practice of* Phyſick, *&c.* In the Year 1690, was publiſh'd, *A plain and eaſy Method for preſerving thoſe that are well, from the Infection of the Plague*, which was written in 1666. All our Author's *Latin* Works were printed in two Volumes in *Quarto* at *Geneva* in 1676, and at *Amſterdam* in 1682.

[h] He agreed with the Schoolmaſter, who taught in the Veſtry-Room adjoining to the Church of St. *Martin*'s, to read Prayers in the Church at Six in the Morning in *Summer*, and Seven in the *Winter* half Year, and at Five in the Evening; and ſeeing the Service at theſe Times greatly frequented, there being then, and till very lately, except on *Wedneſdays* and *Fridays*, no daily Prayers in that Church, he ſetled twenty Pounds *per Annum* at his Death, which Sum he had for ſome Years limited and paid in his Life-Time, to the Schoolmaſter, for the Augmentation of his Stipend; and this he gave and appropriated, that his Scholars might attend the ſaid Prayers, at the Beginning and End of their School-Hours, and be initiated in the Rites of the *Church of England*; and ſo in his Will, he recommended the Schoolmaſter always to the Pariſh Choice.

Died Nov. 11, 1675; *and buried in the Abbey-Church of St.* Peter, *in* Weſtminſter, *near to the Body of his Wife* Mary, *who died in the* Vigil *of* All-Saints, 1670.

[i] 1675.

[k] It may not be improper in this Place, to cloſe the CHARACTER of Dr. *Willis*, with giving the Reader ſome Account of his worthy Deſcendants, after having premiſed, That he was one of the firſt Members of the *Royal Society*, Fellow of the *College of Phyſicians* in *London*, and refuſed to accept the Honour of Knighthood.

His only Son *Thomas*, born in *Oxford*, *Jan.* 26, 1657-8, and ſome Time educated in *Weſtminſter*-School, became a Student of *Chriſt-Church* in *Oxford*, and Maſter of Arts, of that Univerſity, and was a Gentleman of excellent Learning, and greatly beloved in his County; and ſo affectionate an Huſband, that his Wife died for Grief ſeven Weeks after his Death, which happen'd *Nov.* 11, 1699. He was buried in *Blechley-Church* near *Fenny-Stratford*, the Manors of which Places his Father had purchas'd of the Duke of *Buckingham*, and which are ſtill enjoyed by his eldeſt Son *Browne Willis* of *Whaddon-Hall*, Eſq; eminent for his Knowledge in Antiquities, in which Study he has obliged the learned World with ſeveral Treatiſes.

Dr. *Willis* left behind him two Daughters, *viz.* *Jane* the eldeſt, married to *Robert Symonds*, Eſq; High-Sheriff of *Herefordſhire* in the laſt Year of King *William*, by whom he had Iſſue *Thomas Symonds*, Eſq; now of *Pengethly* near *Roſſe* in that County. *Rachel*, the younger Daughter, was married to *Roger Lingen* of *Radbrook* in *Glouceſterſhire*, Eſq; of a very antient Family, by whom ſhe had an only Child *Thomas Lingen*, Eſq; a Gentleman of a great Eſtate, who, in 1735, was High-Sheriff of *Glouceſterſhire*.

The CHARACTER *of Mrs.* SUSANNA HOPTON, *by the Revd Mr.* NATHANAEL SPINCKES, *M. A.**

MRS. *Suſanna Hopton*, was a Perſon of Quality, Eſtate, and Figure in her Country; the ingeniouſly inquiſitive, and truly devout and pious Relict of *Richard Hopton*, Eſq; who had been one of the *Welſh* Judges in the Reigns of King *Charles* II. and King *James* II. His Seat was at *Kington* in *Herefordſhire*; and there ſhe lived divers Years after his Death, in great Eſteem with her Neighbours, amongſt whom ſhe did a great deal of Good, both by her Example, and by her *extenſive Charity*; and where, at Length, *her Loſs* was greatly bewailed, and very juſtly, conſidering *what a Benefactreſs* they then wanted. There ſhe had a Collection of the beſt *Engliſh* Books of Devotion; and it appears by the Fruits they produced, that ſhe did not fail to make the beſt Uſe of them, practiſing 'em in the ſtricteſt Manner.

For ſhe was well known to keep up a conſtant *Courſe of Devotion*, not only in herſelf, but in her *Family*, and not only on the *Lord's-Day*, but throughout the *whole Week*, ſetting a-part five Times every Day *for religious Worſhip*; from which ſhe would not ſuffer herſelf to be diverted, by any Buſineſs that was not very extraordinary. Even in her old Age, and the cold *Winter* Seaſon, ſhe would be up, and in the Cloſet at her Mattins, by Four of the Clock in the Morning, from which Cuſtom ſhe was for a long Time not to be diſcouraged, either by the Effects of her declining Age, or by the Extremity of the Weather. So that ſhe might truly ſay with the royal *Pſalmiſt*,[a] *Mine Eyes prevent the Night-watches, that I may be occupied in thy Words*. Tho' ſome Time before ſhe died, ſhe was prevailed with to forbear till Five or Six. She neither indulged herſelf in Diet nor Sleep, ſo much as her Years required, but contented herſelf with leſs in both theſe Reſpects, than thoſe about her judged convenient for her. So much was ſhe above gratifying the Fleſh, and ſo deſirous not to fall ſhort of any Mortification ſhe apprehended her Religion to have required of her.

She was *a conſtant Obſerver*, of not *only the Feaſts*, but *Faſts of the Church* likewiſe, and was much ſcandalized at the Generality *of thoſe, who profeſs* themſelves Members of the *Church of England*, for ſhewing no more regard to ſuch Days. Wherein were ſhe but duly followed by others, the *good Effects of ſuch a Practice* might well be expected to ſhew themſelves here, as well as they do in the *Greek* Church, of which it is noted in theſe Times of Hardſhips and Ignorance amongſt them, that a great Part *of the Religion* they have yet left, is owing *to their conſtant Obſervance of theſe Solemnities*.

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* From the *Preface* to a *Collection* of *Meditations* and *Devotions*, in three Parts; written by Mrs. *Suſanna Hopton*; and publiſh'd by Mr. *Spinckes*, in *Octavo*, 1717.

[a] Pſal. cxix. 148.

And as her *Prayers*, ſo did her *Alms* likewiſe aſcend up *to Heaven*, *to* prepare her a Place there, that when her *Prayers* here ſhould ceaſe, ſhe might be admitted *to ſound forth eternal Hallelujahs*, with the *bleſſed Choir of Saints and Angels*. For ſhe was not ſparing in theſe ; but as ſhe had a Fortune to do it, ſo ſhe took Care to diſpenſe them bountifully, though ſometimes with affected Secrecy, whilſt ſhe lived, and was liberally munificent when ſhe died. It would have grieved one to hear the ſad *Lamentations* that were *amongſt her Neighbours* at *Kington*, not long before her Death, by Reaſon of her Removal from thence to *Hereford*, where ſometime after ſhe ended her Days, after ſhe had lived *to a good old Age*, being eighty one Years old and upwards. Which Time, ſhe had improved to the beſt Purpoſes, *in ſerving God, and doing Good in her Generation*. Nor was her *Bounty* confined to that *Neighbourhood*, tho' moſt remarkable there ; for it extended *to the Poor and Needy* in far diſtant Places, where ſhe ſaw *Occaſion* ; as appears from ſeveral Letters *of Thanks*, that were found amongſt her Papers after her Deceaſe.

Another *good Quality* obſervable in her, was, *that ſhe was of a very grateful Temper* ; inſomuch, that when ſhe had any Way received an *Obligation*, ſhe was obſerved to be uneaſy, till ſhe had expreſſed her Senſe of it, by a ſuitable Return, and uſually to the Advantage of ſuch as had *obliged her*.

And it is not to be wondered, that a Perſon thus *religiouſly diſpoſed*, *ſhould upon* all Occaſions be ready to expreſs a particular Reſpect for the Clergy, and love, as ſhe did, to converſe with ſuch of Note amongſt them, as ſhe could reaſonably hope to improve by, or be any Ways aſſiſted, in Order to the right Performance of her Duty.

She well remembered our bleſſed Saviour's *infinite Love*, not only in dying for us *miſerable Sinners*, but moreover, in inſtituting the *Holy Euchariſt*, in Memory of his Body *broken*, and his *Blood pour'd forth for our Redemption* ; and not only readily embraced all Opportunities of attending upon this *ſacred Ordinance*, but did it with the greateſt *Solemnity and Reverence*. And well knowing what eſpecial Advantages the devout Chriſtian receives from ſo near Approach to his bleſſed Saviour, ſhe looked upon it, and longed after it, as a *Foretaſte of that heavenly Banquet*, whereof ſhe promiſed herſelf to be made Partaker, when ſhe ſhould be admitted *to an immediate Enjoyment of him*. It was the Delight of *her Soul, to commemorate his Love*, and bleſs him *for his Goodneſs*, though in the humbleſt Manner as ſhe could.

And tho' not learnedly educated, yet by Converſe with the beſt Divines, and the beſt *Engliſh* Authors, ſhe had attained to a very conſiderable Knowledge in Divinity ; and has been a good Benefactreſs to the Age, by the religious and inſtructive Works ſhe has left behind her.

She was the firſt Reformer of the *Devotions in the antient Way of Offices*, ſent up to the ſingularly learned and truly Reverend Dr. *Hickes*, now with God, and by him reviewed, improved, and communicated to the Publick. Which ſhews her natural Genius, the Soundneſs of her Judgment, and the *divine Temper of her Soul*, that led her to make Choice of a Book, of ſuch unuſual Flights of Devotion, ſuch rapturous Fancy, and ſuch highly affecting Expreſſions, as are rarely, if ever, to be met with in any Work of meerly humane Compoſure. It was no little Time and Pains that ſhe laid out, in correcting theſe *ſeraphick Offices*, purging out what was offenſive in their original Draught, and fitting them for the Uſe of all well-diſpoſed Members of the *Church of England*, whereby *to elevate their Souls to God*, and bring them *as near to Heaven*, as can be, whilſt they remain on this Side of it. A Work that calls for our grateful Acknowledgments at preſent, and may deſervedly render her Memory precious to ſucceeding Generations.

Nor did Mrs. *Hopton* employ herſelf only in *Meditations and Devotions*, but in the argumentative Way too. A very remarkable Evidence *whereof*, ſhe has given in the Controverſy between the *Church of England*, and that of *Rome :* It was once her great Miſfortune, in her younger Years, to be won over to the *Romiſh* Communion. But upon farther Conſideration and Experience of the Doctrines and Worſhip of that corrupt Church, ſhe recovered herſelf, as Dr. *Reinolds*, Mr. *Chillingworth*, and others, had done before her ; and not only happily *remembred from whence ſhe had fallen, and repented and did her firſt Works*, but like one who underſtood well what ſhe did, gave her Reaſons for her Return, in a Letter to Father *Turbervill*, publiſhed a little after her Death, in the ſecond Collection of Dr. *Hickes*'s *Controverſial Letters*. This Letter ſhews, that ſhe had well conſidered what ſhe was about, and weighed *the Arguments on both Sides*, the only Way of making a wiſe and ſafe Retreat, *in a Matter of that vaſt Conſequence.* And the Reader will ſoon be ſatisfied, that ſhe had ſearched *narrowly into that Controverſy*, and has given ſuch Reaſons for her Return, as not only will juſtify it before all intelligent and impartial Perſons, but may be of very good Uſe to others, that in the like Circumſtances ſhall duly attend to, and make a right Uſe of them.

Nor are theſe all the Works of hers, that have been formerly publiſhed; though all that bear her Name. For there was a Piece of *Devotion*, that was printed in 1673, for *Jonathan Edwin*, entituled, *Daily Devotions, conſiſting of Thankſgivings, Confeſſions and Prayers, by an humble Penitent.* Of which the Beginning of the Preface tells us, *they were the Devotions of a learned and pious Chriſtian, humbly offered up in due Order.* This little Book met with ſuch Reception, that by the Year 1703, it had a fifth Edition, and there the Title runs thus; *The humble Penitent; or daily Devotions, conſiſting of Thankſgivings, Confeſſions and Prayers; with a Preparatory Exerciſe for a good Death: To which is added, the Sacrifice of a devout Chriſtian; or Preparations to the worthy receiving of the Bleſſed Sacrament. By a Reverend Divine of the Church of* England. Where the Preface to the Reader begins with theſe Words; *The following Meditations, Praiſes, Prayers, and Confeſſions were the Devotions of a moſt learned and pious Divine of the* Church of England, *humbly offered up in due Order to the Divine Majeſty, as their Nature, and the Time to which they are fitted*, required; and are ſaid to be then *offered, as being very rational, comprehenſive, and emphatical, to the moſt ſacred Conſideration and Practice of all thoſe holy and humble* Votaries, that *may in any Sort be aſſiſted by, or delighted in the ſame*; with more to the like Effect. But the late learned and pious Mr. Dean *Hickes* aſſures us, in his Preface to the Reader of his above-mention'd Book, that this venerable and excellent Gentlewoman was the true Author of theſe Devotions (but not of *The Sacrifice of a devout Chriſtian*, which was ſince added by another Hand) as ſhe herſelf owned to him; adding moreover, that *ſhe had communicated ſome few Copies of the Devotions* in MS. whence he conceives, that both the Publication of the Book, and the Miſtake about its Author, proceeded from *a MS. Copy out of a deceaſed Clergyman's Study, who was taken to be the Author thereof.*

She wrote likewiſe, an *Hexaemeron*, or *Meditations on the ſix Days of the Creation*; *Meditations and Devotions on the Life of Chriſt.* [b]

Concerning the Subject of the *Hexaemeron*, I ſhall beg Leave to obſerve, that as the noble Work of the ſix Days Creation, moſt glorioſly proclaims the Power, and Wiſdom, and Goodneſs of Almighty God, and ſo in a moſt wonderful Manner ſhews forth his Praiſe, ſo have many great Perſons applied themſelves to recommend the ſerious and thankful Meditation of it, to their religiouſly and devoutly diſpoſed Readers.

And here the ſame Argument is reſumed by this good Lady, not by Way of Commentary or Explication, but rather of Recital and Admiration, and ſuch a thankful Elevation of the Heart to God, as muſt leave all thoſe without Excuſe, who are not hereby excited to fear, love, honour, obey, and praiſe him for his unſpeakable Goodneſs from Day to Day. Here ſhe proceeds Step by Step, obſerving how all Things received their being from his Power, and are ſtill preſerved and ordered by his good Providence, that Mankind in Particular was not only made by him, but made after his own Likeneſs, not only endued with Senſe, like the Beaſts and Birds, and Fiſhes, but with Reaſon and Underſtanding, whereby to capacitate him for noble Undertakings, and brought into a World already prepared for him, furniſhed with all Things neceſſary for his Subſiſtence, and with abundant Comforts and Delights for his Entertainment, that by theſe meaner Enjoyments he might be led to the Meditation of ſuch as are infinitely more glorious, and might indefatigably Labour to ſerve and pleaſe God, and ſo to prepare himſelf for a perpetual Enjoyment of him in a better World. Here alſo we are put in Mind, of what ineſtimable Bleſſings our good and gracious God continually Showers down upon us, and what miſerable ungrateful Wretches we muſt all be, if we do not approve ourſelves ſincerely affected, with a thorow Senſe of ſuch unſpeakable Loving-kindneſs. And indeed, how is it poſſible attentively to peruſe what we meet with in theſe moſt devout Reflections, and not have our Souls highly raviſhed and tranſported at the Thoughts of that Divine Influence, by which we *live and move, and have our Being.* Let but the devout Chriſtian ſeriouſly obſerve how all the other Works of the Lord *praiſe him, and magnify him for ever*, how *the Heavens declare the Glory of God, and the Firmament ſhews his handy Work, the Earth alſo with all the Works that are therein*; and how theſe all conſtantly obey his Commands, and anſwer the Ends of their Creation, and he muſt inevitably bluſh; and be heartily aſhamed to think that Mankind, the Lord of all, ſhould be the only ungovernable Part of all this viſible World. Here he will find enough to humble himſelf, for all his Folly and Diſobedience, and to fill his Heart at the ſame Time with Gratitude, and his Mouth with Songs of Praiſe to his Almighty, and moſt gracious Creator.

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[b] *N. B.* Theſe *Pieces*, together with *The Daily Devotions* above mention'd, are contain'd in the *Collection* of *Meditations* and *Devotions*, to which the *Preface* is prefix'd, from whence this *Account* of Mrs. *Hopton* and her *Writings* is extracted.

The next Part treats of our Bleſſed Saviour's inexpreſſible Condeſcenſion, in order to the Redemption and Salvation of loſt Mankind; his Conception, his Birth, his Life, his Sermons, his Miracles, his Death and Paſſion, his Reſurrection, and the Deſcent of the Holy Ghoſt upon the Apoſtles, according to his Promiſe. Where the Chriſtian Reader will meet with Variety of devout Meditations and Ejaculations, fitted to raiſe the well diſpoſed Mind above all this World's Temptations, to fill it with the heartieſt Love of our bleſſed Lord, who has been thus infinitely tender to us, and has done ſo much, and debaſed himſelf to ſo vaſt a Degree, to make us for ever Happy. Here the devout Soul may entertain itſelf without Satiety, may mount to Heaven in holy Raptures and Deſires, and pleaſe itſelf in ſounding forth the Praiſes of Him, whom it will be our mighty Happineſs, as well as our perpetual Employment, to bleſs, and praiſe, and honour, and adore to all Eternity in the other State.

Some MEMORIALS *of the* LIFE *of the Moſt Rev^{d} Dr.* JOHN SHARP, *Lord Archbiſhop of* York, *together with his Grace's* CHARACTER, *by the Rev^{d} Mr.* JOHN BLOWER, *A. M. Rector of St.* Martin, *and Prebendary of* York.*

THIS moſt Reverend Prelate was born at *Bradford* in *Yorkſhire*, on the 16th of *February*, 1644, being the Son of Mr. *Thomas Sharp*, an eminent Tradeſman, deſcended from the *Sharps* of *Little-Norton*, a Family of great Antiquity in *Bradford-Dale*.

Anno 1660, *April* 26, he was admitted of *Chriſt*'s College in *Cambridge*, being then about fifteen Years of Age: And in 1663, *Decemb.* 26, he commenced Bachelor of Arts, having perform'd his Exerciſe and Examination with good Reputation, tho he had laboured under great Infirmities both of Body and Mind, moſt Part of the Time, having been afflicted with a *Quartan Ague*, which, by its long Continuance, had brought *on hypochondrial Melancholy*.

About 1664, he earneſtly deſired *a Fellowſhip of that College*; but his Country being full, he was expreſly *excluded by the Statutes*, tho' the Maſter, and all the Fellows, were equally deſirous he ſhould be ſo, as appears by their unanimouſly offering him a *Fellowſhip* ſome Time after.

Anno 1667, *July* 9, he commenced *Maſter of Arts*, and was this Year on the 12th of *Auguſt*, ordain'd *Deacon and Prieſt*, in the Church of St. *Margaret*, *Weſtminſter*, by Dr. *Fuller*, then Biſhop of *Limerick*, afterward of *Lincoln*; and in the ſame Year, in the Month of *October*, he became domeſtick Chaplain to Sir *Heneage Finch*, then *Attorney-General*, by the Recommendation of Dr. *Henry More*.

Anno 1669, *July* 13, he was incorporated *Maſter of Arts* at *Oxford*.

Having proſecuted his Studies for five Years, in the Family and Favour of his moſt excellent Patron Sir *Heneage Finch*, he was by him recommended to his Majeſty K. *Ch.* II. for the Archdeaconry of *Berkſhire*; and accordingly, he was *collated thereto*, *Feb.* 20, 1672.

Anno 1675, *March* 26, he was inſtalled Prebendary of the third Stall in the Cathedral of *Norwich*; and on the 18th of *April*, he preach'd at *Lambeth*, the Conſecration Sermon of *Ralph Brideoak Chicheſter*, and *William Lloyd Llandaff*; and on the 22d of the ſame Month, he was inſtituted to the Rectory of St. *Bartholomew-Exchange*, *London*. But here he ſtaid not long; for on the 3d of *January* following, he was inſtituted to the Rectory of St. *Giles*'s *in the Fields*, having ſupplied that Place conſtantly from the Death of Dr. *Robert Boreman*, which happen'd ſome Months before.

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* The MEMORIALS are taken from Mr. *Le Neve*'s Lives of the Proteſtant Biſhops; the CHARACTER from Mr. *Blower*'s Sermon preach'd at St. *Martins* in *York*, *Feb.* 14, 1713-14; and printed at *London*, with his Sermon on the Death of Queen *Anne*, in 1714, in *Octavo*.

Anno 1676, *May* 16, he married *Elizabeth Palmer*, youngeſt Daughter of *William Palmer* of *Winthorp*, in the County of *Lincoln*, Eſq;

Anno 1679, *March* 28, he accepted of the Lecture at St. *Lawrence-Jewry*, *London*, at the earneſt Deſire of Dr. *Benjamin Whichcot*, then Rector of the ſaid Pariſh, and held it (as he had before promiſed) as long as the Doctor lived (which was till 1683) and no longer; and on *July* 8, this Year, he commenc'd *Doctor in Divinity* at *Cambridge*.

Anno 1681, *June* 17, he was (by the Interceſſion of his Patron Sir *Heneage Finch*, then Lord High-Chancellor of *England)* made Dean of *Norwich*, into which he was inſtall'd *July* 8.

Anno 1686, *he was ſilenc'd, for taking Occaſion, in ſome of his Sermons, to vindicate the Doctrine of the Church of* England, *in Oppoſition to* Popery; but was ſoon after reſtor'd to the Exerciſe of his Function.

8 *Anno* 16~~6~~8, *April* 20, he was ſworn Chaplain to K. *James* II. at whoſe Coronation he attended as a Court-Chaplain, tho the Time of his being made ſo to K. *Ch.* II. is uncertain.

Anno 1689, *Sept.* 19, he was declared Dean of *Canterbury*, and inſtalled by the Vicar-General, *Nov.* 21.

Upon the Deprivation of the Biſhops, for refuſing the Oaths to King *William* and Queen *Mary*, he had an Offer made him, to ſucceed in ſome one of thoſe Vacancies, but could not by any Means be perſuaded to accept of it; whereupon, *Anno* 1691, *April* 24, his great, and dear Friend, Dr *Tillotſon*, came to him, and told him, That ſince he had ſo abſolutely refuſed to accept of any Biſhoprick vacant by Deprivation, he knew but one Expedient to avoid the King's Diſpleaſure, which was, to put his Refuſal upon his Deſire of ſtaying till the Death of Dr. *Lamplugh*, that he might be prefer'd in his own Country: To which he replied, *He would do any Thing he could, to avoid his Majeſty's Diſpleaſure, and accordingly, promis'd to accept the* Archbiſhoprick, *when vacant*, which happen'd on the 5th of *May* following, and on the 8th, the Lord *Nottingham* brought him his Mandate.

Accordingly, he was confirm'd *July* 2, and conſecrated in the Church of St. *Mary le Bow*, *London*, on the 5th of the ſame Month.

Anno 1702, *April* 23, he preach'd the Sermon at the Coronation of Queen *Anne*.

On the 20th of *March*, in the ſame Year, he was ſworn of her Majeſty's moſt honourable Privy-Council; and ſome Time this Year, he was made Lord-Almoner to her Majeſty, which Office, he held to his Death, which happen'd at the *Bath*, *Febr.* 2, 1713, in the ſixty-ninth Year of his Age; whence his Corpſe was removed to *York*, and interred in his own Cathedral, and ſoon after, a comely Monument was erected to his Memory, with an elegant Inſcription, [a] compos'd by his intimate Friend, the Right Reverend Dr. *George Smalridge*, then Lord Biſhop of *Briſtol*.

[a] Vide the APPENDIX.

On February 14, 1713-14, *the Reverend Mr.* Blower, *Rector of St.* Martin, *and Prebendary of* York, *preach'd a Sermon in his Pariſh-Church, upon his Grace's Death; from whence the following* CHARACTER *of him is extracted*, viz.

I HOPE it will not be thought improper, but very ſeaſonable at this Juncture, to entertain you with ſome ſhort Reflections on the very *valuable Qualities* of our late moſt Reverend *Dioceſan*; a Perſon, whoſe Example is *moſt worthy to* be imitated in many Inſtances of *Piety and Virtue*, for which he continued many Years reſpected and beloved amongſt us.

I am far from attempting a compleat CHARACTER of ſo great a Man; a Taſk which requires a more intimate Knowledge of him from his very firſt Entrance into the Service of the Church, than I can pretend to.

It is well known, how long he officiated in his earlier Years as a Parochial Miniſter, amongſt a *numerous Congregation*, with *ſignal Reputation and Succeſs in his Labours*, in a Place where he is yet ſpoken of by the ſurviving Part of his Auditory, with *great Honour and Applauſe*.

It is no leſs publickly remember'd, whilſt he remained in that *Station*, how much he became endeared to all the *Friends of our eſtabliſh'd Church and Conſtitution*, by his ſtanding in the Gap againſt *Popery*, and by his *courageous Defence of the Truth*, againſt the *Romiſh*

miſh Corruptions, at a Time, when that Party had got the Reins into their own Hands; and for which, as far as they durſt adventure in that Infancy of their Power, they expreſſed their Rage and Bitterneſs againſt him.

They knew him to be throughly verſed in *the Points controverted* between us, to have *a maſterly Talent of* perſwaſive Eloquence, and (which they dreaded *moſt of* all) a *true chriſtian Courage to* exert theſe Faculties, *when Religion*, and the *Purity of the Goſpel*, were apparently in Danger; and had they *not feared the Conſequence of ſo precipitate an Enterprize*, whilſt the Event of their Management was ſtill evidently dubious, *Silencing* would have been *thought too* gentle a Puniſhment, and the making him *a Sacrifice*, *reputed meritorious*; but God in Mercy to the Nation, *had doomed them to a* D*iſappointment of their raſh and violent Proceedings*, and reſerved him for a Bleſſing to his Church, and ſuch ſure we muſt have all the Gratitude to own him, *who* were long happy (and *longer could* have wiſh'd *to be ſo*, had it been *God's* Will) under his wiſe and vigilant Care *over the Flock of Chriſt*.

In his *more private Station*, he was juſtly *looked upon*, by all who knew him, as a great *Ornament to his Profeſſion*, and was eſteemed, and treated accordingly, by many Perſons of eminent Rank and Quality; and in his higheſt Advancement (that publick Part of his Life, when it fell *to our Lot to* live under the happy Influences of his *Epiſcopal Adminiſtration)* he inviolably preſerved the Dignity of his CHARACTER, and maintained the Reputation that had always accompanied him when he moved in a *lower Station*.

And therefore, I am ſure you will give me Leave to pay ſome ſmall Tribute to his Memory; nay, I dare promiſe myſelf, that it will be ſome Satisfaction to you, to bring freſh into your Thoughts, the Remembrance *of thoſe excellent Accompliſhments, for which he was valued when converſant among you*.

In the Government of his Dioceſs, we of the Clergy, had all the Demonſtrations we could wiſh for, not only *of paternal Affection*, but even of *brotherly Condeſcenſion*.

As our *Superiour*, upon all proper Occaſions, he laid before us, without any unbecoming Reſerve, *the Obligations of our ſacred Function*; which he might do with the greater Authority and Earneſtneſs, becauſe he was himſelf what he admoniſhed us to be.

As our *Fellow-labourer in the Work of the Miniſtry*, he behaved himſelf with as much *Meekneſs*, *Humanity*, and *Good-nature*, as if he had been *our Equal*; never looked ſupercilious or diſdainful upon the meaneſt of our Order, but kindly admitted them to diſcloſe their Grievances, and ſollicit his Aſſiſtance, when he was capable of doing them any Juſtice, or procuring them any reaſonable Favour, which their Circumſtances required.

Neither did he *confine his Benevolence to thoſe of his own Profeſſion*, but to all Sorts of People, who reſorted to him, either upon Buſineſs, or as reſpectful Viſitants, he was eaſy of Acceſs, affable, and courteous, never aſſuming, or moroſe, but ever pleaſed, and chearful, allowing and encouraging all innocent Communications in Diſcourſe, which might render Converſation agreeable and uſeful.

Should any one undervalue theſe Qualities, as Things of trivial Moment, I muſt own myſelf of a contrary Opinion; for, I think it ſufficiently manifeſt, from a Reflection on the Nature of Mankind, and from common Experience, *that no Man* can be *ſo uſeful a Member of Society*, let his Rank or Employment be what it will, as he *who firſt purchaſes Mens Loves*, and *ſecures their good Opinion*, by all lawful and prudent Ways of Endearment; and in a *Divine* eſpecially, of what Denomination ſoever, ſuch a Temper will be always an *admirable Preparative*, to the ſucceſsful Diſcharge of the more weighty Parts of his *Office*, if he be fitted, by other ſuitable Qualifications, for the *paſtoral Charge*, as the deceaſed *Prelate* I am ſpeaking of *confeſſedly* was in a *more than ordinary Meaſure*. For,

If we conſider him in the *Capacity of a Preacher*, few will be *found to* have come up *to his Pitch*, *ſcarce any to* have exceeded him in *that Talent*, which he frequently exerciſed in this City, and in other populous Aſſemblies of his *Dioceſe*, to the great Content, and much greater Improvement of thoſe who heard him: And indeed, he could not well fail of doing much Good, whenſoever he appeared in the Pulpit, conſidering *how excellently he acquitted himſelf there*. He judiciouſly choſe the *Uſefulleſt*, i. e. the moſt *practical Subjects*, and in the Management of them, had a ſtrict Regard to the true and general Ends of Preaching; not to amuſe the Fancies of Men, and the Curioſity of his Hearers, with nice *Speculations and unprofitable Theories*; but to convince their *Judgments*, inform their *Underſtandings*, and raiſe the *devout Paſſions of their Souls*.

His Stile was grave and manly, moving and pathetick; his Expreſſions very emphatical and ſignificant, and yet without Affectation; his Elocution diſtinct and graceful, warm and enlivening, and every Way fitted for exciting that Zeal in others, which was conſpicuous in himſelf, in the Delivery *of his Diſcourſes*, upon the *great Duties of Chriſtianity*, which he preſſed home with a *very affecting Fervour upon the Conſciences of Men*.

For *controverſial Points*, he ſeldom medled with them in his Sermons; not but that he was as well qualified for ſuch an *Undertaking*, as for any *other Branch of his Office*; and therefore hath been known *alſo to* exert himſelf that Way, when there hath been any *fair Proſpect of Advantage to Religion by it*.

Nay, that he could handle the niceſt *of all Subjects*, even *the Meaſures of Obedience to the Higher Powers*, with a due *Freedom*, and yet with ſuch *Caution*, as to give no Offence even to the moſt Captious; he gave *the moſt unexceptionable Proof* in a Performance before *the Houſe of Peers*, [b] which was afterwards appealed to in the Face of the Nation, upon *a very extraordinary Occaſion*, as the *Standard of Subjection*, by Perſons in other Points unfortunately enough divided in their Opinions.

He always paid, as all *good Chriſtians ought*, a due Reſpect and Obedience to *legal Authority*, and yet never *courted the Favour of Men in Power*, at the Expence of his Integrity: He had *a Soul too great to* be influenced in Tranſactions relating to the Publick, by any *other Conſiderations than thoſe of Honour and Conſcience*; and though he did not, upon *ſeveral Occaſions*, concur in his *Judgment*, *nor come into* the ſame Meaſures with ſome other eminent Perſons, *both in Church and State*; yet, he was never *diſunited from* them in Affection by a Contrariety of Sentiments, *nor took* the Liberty to ſpeak Evil of them for not thinking as he did in all *Points*: And if he did not meet with the ſame Treatment himſelf from ſome who had nothing elſe to object againſt him, *it was the greater Recommendation of his Candour and Charity to harbour favourable Thoughts of thoſe who did not make him a ſuitable Return*.

I believe I may truly aſſert, That he was as hearty a *Well-wiſher to the Peace and Proſperity both of the Church and Kingdom*, and to the *Happineſs of all Mankind*, as any one living, and as ready to promote theſe Bleſſings, according to his Power; but, did not imagine, that a Zeal even for the *beſt Things*, or the moſt laudable Averſion to all *erroneous Principles*, could ſanctify any *uncharitable Animoſity* againſt the Perſons of Men; and therefore, was never ſo ſoured with Rancour, or tranſported with Paſſion, as to hate or inſult any Man for his Miſtakes, though he apprehended him never ſo much in the Wrong; by which Benignity of Temper, and truly chriſtian Spirit, he had gained ſo univerſal a Reputation, that, though ſome might ſpeak coolly of him, becauſe he diſſented from them in ſome political Points; yet, perhaps, he had as many Friends, and as few profeſſed Enemies, as ever any Man who was placed in his Station.

None indeed could well be his declared Adverſaries, except thoſe who were ſo to his *whole Order*, or *to Religion itſelf*; and to be ill-ſpoken of by them, is rather an Honour than a Diſcredit, becauſe it is hard to purchaſe their Eſteem without being *treacherous to Chriſt*, and the *Intereſts of his Goſpel*; of which Intereſts he appeared a ſincere Promoter in all the publick Paſſages of his Life.

And, as the Behaviour of all holy Perſons is uniform in every Branch of their chriſtian Duty, ſo was his, who in his private and domeſtick Capacity was to thoſe about him a Pattern of Regularity and Devotion; a reverend Worſhipper of the eternal Majeſty in his own Chappel at the ſtated Hours of Prayer; and one who expreſſed ſuch ſavoury Reliſhes in Publick of a devout Intercourſe with Heaven, we may well conclude, in his Retirements, to have been an earneſt Suitor at the Throne of Grace, and to have offered up daily fervent Prayers, not only for himſelf and Family, but for the whole Church of God, and for ourſelves in Particular, who were placed by divine Providence under his more immediate Care and Inſpection.

And if the Prayer of a righteous Man availeth much, as to his own perſonal Happineſs, and that of the Community; it is probable, it is reaſonable to preſume, that we may, from his, have received no inconſiderable Share of Advantage.

I ſhall add but one Particular more in which he deſerves to be propoſed as a Pattern to all who are capable of Imitation, *viz. His Compaſſion, and uncommon Generoſity to the miſerable and afflicted*.

Never was any Man, as well by the Tenderneſs of his Nature, as by the Impulſes of Religion, better diſpoſed to ſuccour the diſtreſſed, and relieve the Neceſſities of the Poor; to which merciful Offices he had ſo ſtrong an Inclination, that no reaſonable Sollicitations were ever in Danger of meeting with a Repulſe.

Nay, He was more prone to ſeek out proper Objects of his Bounty, than to reject them when recommended; and ſo far was his Charity from any Suſpicion of being extorted by

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[b] His Sermon at the Coronation of Queen *Anne*, which was referr'd to at the Trial of Dr. *Sacheverell*.

Importunity, that it appeared rather a Delight, than Uneaſineſs to him, to extend his Liberality upon all proper Occaſions; ſo that he may truly be ſaid, in the Words, and according to the Rule of the Apoſtle, *to have ſhown Mercy with Chearfulneſs.*

Thus have I given you a true, though very imperfect Account, of a *great and good Man*, whom *Providence* hath thought fit to take from us; and yet, even theſe ſlender Hints cannot fail of being uſeful in ſome Meaſure *to thoſe*, who by *Imitation*, will endeavour the Improvement *of them to* their own ſpiritual Advantage.

The CHARACTER *of Sir* STEPHEN FOX, *Knt. by the Rev*^d^ *Mr.* RICHARD EYRE, *A. M. Canon-Reſidentiary of the Church of* Sarum *

THE Goodneſs of God, in the Methods of his Providence, to encourage *Piety and Virtue*, hath not in *this*, or perhaps in any *former Age*, appear'd more *ſignally* than in the happy Eſtate *of this eminent Perſon*, whoſe Remains are now before us. Nor are we likely ever to have any Man's CHARACTER, that ſhall better recommend to us that *Wiſdom* which is ſo recommended in the *Words* of the *Text*: [a] And therefore I know not how I can better improve a *Diſcourſe* upon them, than by making ſome Reflections on that *memorable Life*, which will beſt deſcribe this *Wiſdom*, with all the great *Rewards* of it.

And as we are now on the Place of his *Birth*, where the *Monuments* we ſee of it may be *Examples* to the World, in this, and all ſucceeding Ages, of *Piety* towards God, and of *Charity* to our poor Brethren (this *Structure* [b] will ever be a noble Teſtimony of his *Love of God*, and the *other* [c] is like unto it, in the Teſtimony it gives of his *Love to his Neighbour)* Should I paſs it over in Silence, that in this Place this *great Man* had his *Birth?* of *honeſt Parents*; of *good Report*; particularly, the great Care they were obſerv'd to take in well *educating and diſpoſing* of their *Children*, was remarkable in *their* Circumſtances, which, at that Time, were not great. I ſpeak this to *his* greater Honour, for (if I may, on this Occaſion be allow'd to ſay it) 'tis more to his real Honour, than if he had *found* his Family as *great* as he has *left* it. Other Notions, I know, have long obtain'd among us; and if they had not, the Perſon we are now ſpeaking of, had loſt an Opportunity he frequently took of exerciſing his *Humility*; as he often took Occaſion to mention his Condition, before his *Advancement*.

And if after ſuch mention of his *Birth*, we take no more Notice of his *private Condition* (tho' much of that might be very *Exemplary)* we ſhall paſs over but a ſmall Part of his Life: For when the great *Hiſtorian of our Age* [d] ſpeaks of him, as the moſt ſerviceable Perſon about the King, *Charles* the Second, when beyond Sea; at which Time, *the Charge of governing the Expences of the King's Family was committed to him*; he thinks fit to take expreſs Notice of his being a *young Man* for ſuch a Charge: He might be then about Seven and Twenty: An Age that's rarely qualified for governing the Affairs of an ordinary Family; yet at *that Age he* wanted no Qualification which ſuch a *Province* could require; as that *great Judge* bears him Witneſs; *he was then very well furniſh'd with Languages, Honeſty and Diſcretion, for the Diſcharge of ſuch a Truſt; and his great Induſtry, Modeſty and Prudence, did very much contribute to the bringing that Family, which for many Years had been under no Government, into very good Order; by which his Majeſty, in the pinching Streights of his Condition, enjoy'd very much Eaſe from that Time.*

Among the many CHARACTERS (which are the great Ornaments of that *noble Hiſtory)* we may juſtly queſtion whether there be any *one* more remarkable than *this*; wherein we ſee in ſo *young a Man*, not only thoſe excellent Qualities, which might be the Happineſs of a *good Temper*, or the Effect of a *good Education*; but ſo much *Prudence and Diſcretion*, that there ſeem'd to be nothing left for him to learn from the Experience of his riper Years. But all his *Life* after was ſo full of good Works of all Kinds; to the

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* From the Sermon preached at *Farly* in *Wilts*, *Nov.* 7, 1716; and printed at *London*, the ſame Year, in *Quarto*.

[a] Prov. iii. 16.

[b] A Church built at his Charge.

[c] An Hoſpital for ſix old Men, and ſix old Women: A neat Building, with a Chapel in it, and handſome Lodgings for a Chaplain, who reſides there, and hath the Title of Warden of the Hoſpital. It is endow'd with 188*l. per Annum*. There is likewiſe a Charity-School, wherein are taught ſix Boys, and ſix Girls, all at his ſole Charge.

[d] Lord *Clarendon*.

Glory of God, the *Honour of the Kingdom*, the *Benefit of the Publick*, and the *Relief of the Poor of all Sorts*; and many of them ſo very *Extraordinary* [e] in their Kind, as may make us look on all we ſee of him in that CHARACTER, but as the *Beginning* of his *Wiſdom*. Surely few have been known to begin with ſo great a Stock, and no *one* ever made greater Improvement of the Stock he began with.

We ſee at what Age *he* by his *Wiſdom* contributed more to the Relief of the King in his Exile, than the greateſt Subject in *England* could do out of his *Eſtate*; or than the greateſt *Prince* Abroad who gave him Aſſiſtance. For whatever they contributed to the Support of the King, it was owing to *his* prudent and faithful *Management* that it was *ſufficient*. Whatever were the Contributions they made to the King before, they were not enough to make him eaſy; but whatever they were afterwards, there was no Want to make the King uneaſy; for *his Method in the Managery* (ſays the ſame Hiſtorian, in another Place) *gave the King great Eaſe; contented and kept the Family in better Order than could reaſonably have been expected; and was the more Satisfactory, by the no Care and Order that had been obſerved all the Time before*. And it was but Juſt, that the precedent Irregularity, which made the Taſk more *difficult*, ſhould make his Performance the more *Satisfactory*.

And when the King returned, and had receiv'd his Kingdom; his *good and faithful Servant* was then to receive his *Reward*: And he had then as great Authority given him, as over *many Cities*. He was then ſet to govern the Expences of one of the greateſt Courts in *Europe*. But every *Reward* he receiv'd, entitled him to a *further Reward*: For diſcharging the firſt *Truſt*, his *Reward* was a greater *Truſt*; accordingly, he was made *Pay-Maſter of the Army*; and the faithful Diſcharge of that again, gave him a Title, and recommended him ſtill to a *further Truſt*. So he reſted in none, till he was advanc'd to be *one of the Lords of the Treaſury*; in which Place he was thought ſo very ſerviceable, that, when he could not have any Thing greater (unleſs he had been rais'd above the Degree of a *Commoner*, which he would never have yielded to) he was kept in it above twenty Years; which was more, perhaps, than could ever be ſaid *of any Man* but himſelf. And the longer he continued in theſe, or other Places of *great Truſt*; the more, and *greater Places* he went through, the more, and *greater Proofs* he ſtill gave, of a *Capacity* above them all; and of a *Mind* above all Corruption; ſo that *he* was allow'd to get a great Eſtate in Places at Court, without ever having his *Integrity* once call'd in Queſtion.

It was indeed, the *ſingular Happineſs* of Sir *Stephen Fox*, to have the univerſal *good Will*, and *good Word* of all Sides; of which a late Occaſion happened, to give a very full Teſtimony. When Mr. *Fox*, his beloved Son, died, who had been Repreſentative for the neighbouring City of *New-Sarum*, in many Parliaments; his Father, among the other Circumſtances of his Affliction, look'd upon himſelf to be depriv'd of the Satisfaction he had long had in ſerving, in his own Perſon, or his Son's, for that City; for which he ever retain'd a particular Kindneſs. But that his Kindneſs for the Place prevail'd on him to reſume the Thoughts of taking his Seat in Parliament again, and at *his Age* to take a Reſolution to offer his Service again. This was in the Height of our *Diviſions*, when it might have been thought impoſſible to have found a Man in whom the two contending Parties ſhould agree: But *he* was one, with whom *all were pleaſed*; and he was *unanimouſly* Choſen in the eighty-ſeventh Year of his Age; and ſat in Parliament, in the Reign of our preſent Sovereign King *GEORGE*; [f] and fill'd the ſame Place he had ſat in about the Middle of the *laſt Century*, when he was Member for the ſame City, immediately after the Reſtoration of King *Charles* the Second. And in that his *laſt Seſſion*, he was often ſeen to attend the Houſe, as if not his Life only, but his Youth had been extended to that Length. And now, after the Concluſion of ſo long a Life, we can't but obſerve, it was before he came to any of the *Infirmities of old Age*, which could make his Life burthenſome either to himſelf, his Friends, or his Servants.

It muſt be own'd, *Wiſdom* doth not beſtow all the ſame Happineſs on every one that findeth her; but diſtributes to them their Portion in a very different Meaſure, with more Reaſon than we are at preſent able to diſcern: Her Bounty to *him*, was as if ſhe *emptied both her Hands*, and held back nothing from him. He had the Bleſſing of her *Right-hand*, in the *Length* of his *Days*; Few, ſince the firſt Ages of the World, have ſeen more *good Days* than *he*. And he had thoſe of her *Left-hand*, in his *Riches and Honour*; very few have been known to abound more in Riches got by their own Induſtry; and we have known no Man get the like with ſo *clear a* CHARACTER, and carry a *good Name*, like *his*, to the Grave. Indeed, he wanted nothing that could contribute to ſo *ſingular a Happineſs*. He had many Virtues, that were a *Guard* to his CHARACTER; as the general *Civility* and *Courteſy* he us'd to all Men; which was the Effect, not of his *good Breeding* only, but of his *good Will* to all Men: And much of that was to be *ſeen* (it *ſhone forth*) in his *Countenance*, that Language in which Men *naturally* ſpeak Truth. There was a great deal of *Sincerity*, appeared in all his Profeſſions of Kindneſs to his Friends; and that was mightily confirm'd by the Readineſs that was ever found in him to anſwer thoſe Profeſſions by *real Services* to any who could have the leaſt Pretence to aſk a Favour of him: His Readineſs to ſerve them always, gave ſuch Satiſfaction, that it would be Injuſtice to deny *him* that CHARACTER, that hath been allow'd to one Man in Power in the World before, that *no Man ever came from him diſſatiſfied*.

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[e] He was the firſt Projector of the noble Deſign of *Chelſea*-Hoſpital, and contributed to the Expence of it, above 13000*l.* and his Motive to it, I know, from his own Words, he ſaid, *He could not bear to ſee the common Soldiers, who had ſpent their Strength in our Service, to beg at our Doors*; and therefore did what he could to remove ſuch a Scandal to the Kingdom.

[f] The Firſt.

But among his many Virtues, which in ſo peculiar a Manner endear'd *him* to all Men, and will endear his *Memory* to all Poſterity, the Principal was that which is the principal Grace in the *Chriſtian Religion*, his *Charity*, which was unconfin'd; it was ſeen to be as general as the Wants of the Poor, and that will be ſeen for ever in his ſettled Charities in the ſeveral Counties [g] where he had any Concern; and what is little leſs remarkable than his vaſt Expence in all his *good Works*, he had the Heart to do them all in his Life-time.

He ſhew'd a ſpecial Regard, and more generous Kindneſs to all that could claim the Benefit of *Relation* to him: That was ſuch, ſo Liberal, and in ſo many and various Inſtances, as may incline us to believe it might, for *his Time*, be of as great Advantage to his *Relations*, as the Priviledges that are enjoy'd by the *Kindred* of the moſt munificent Founder in either of our *Univerſities*.

And for his neareſt, or his domeſtick Relations, as he was a *Huſband*, a *Parent*, or a *Maſter*: They who were generally near him; they who ſaw him in *the* daily Exerciſe of many Virtues: Who ſaw his *religious and prudent Government in his Family*, his own *exemplary Piety*, his conſtant *Charity*, his ſtrict *Temperance* in *the* great *Abundance* of his *Fortune*, and of his *Hoſpitality*, the *Sweetneſs and Chearfulneſs of his Temper*, which he ever had like his Health, with little or no Interruption. They who ſaw moſt of his *Wiſdom*, and were moſt particularly intereſted in it, who were *all* Sharers in the Rewards of it (for he always lov'd to have even the meaneſt of his *Servants* thrive under him) they all knew his Value, and were ſo highly ſenſible of *their Happineſs* in him, that I believe I may ſay even *the Loſs of him*, will not be able to add *to the* Senſe they had of the Bleſſing whilſt they enjoy'd it.

And he was not leſs Happy in his *Family*. His *firſt Lady* [h] was in herſelf, no ſmall Addition *to the Felicity* of his Life, who *brought with her* many excellent Virtues, particularly the like *bountiful Diſpoſition* to join with *his*. She was often us'd to expreſs a very *great* Senſe of *the* Plenty of *Bleſſings* God had given *them*, and *with* reſpect *to the Riches* ſhe ſaw flowing in upon *them*, ſhe was often heard *to* ſay *to her* Huſband, *that it* obliged *them to do Good* in a Meaſure anſwerable: And not a few *of the great* Things *that* were done for *his Relations*, were known *to* be firſt mov'd by *her*; and none *of his* Deſigns, in Favour *of them*, ever wanted her Encouragement, but ſhe ſtill promoted *them*: She always further'd *them*, and many Times *improv'd them*. And *this*, after ſhe had brought him a *numerous Iſſue*, which, tho' it adds a Value *to a* Man's Riches, making what before was for *Life* only, become *Inheritance*, *yet it* often encloſes what would otherwiſe be of more common Benefit. And his Happineſs in his *Children*, by that Lady, was (like all *his Felicity*) more than common.

Now there is an *Affliction*, which commonly goes along *with the Bleſſing of long Life*, and which no Man can hope to eſcape, who *hath his* Life extended ſo far beyond what is common; So far beyond *the Age of Man* as to *ninety Years*: And that is to ſee moſt of our neareſt Relations, even our Children, go down *to the* Grave before us. And from this, *the Perſon* whoſe Length of Days we are now conſidering, was not exempt. He buried his *Lady*, and all *her Children* but one, [i] who ſurviv'd him, and *hath* many Deſcendants from her, in one *of the* nobleſt Families *of this* Nation. But I would rather look upon this in another Light, which may ſhew it among *the Bleſſings of his Life*. The *greateſt* Stranger *to the* Family, will ſuppoſe (if but from *their Education* only) *the*

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[g] In *Suffolk* he built an Hoſpital at *Brome*.
In *Northamptonſhire* an Hoſpital at *Aſhby*.
In *Somerſetſhire* a Charity-School at *Redlinch*, where nine Girls are taught to Read, and to Work; are Dieted, Lodg'd and Cloth'd, and a Fund is ſettled for the putting them out.
An Account hath been given of his Hoſpital and Charity-School in *Wiltſhire*.

[h] Mrs. *Elizabeth Whittle*, Daughter of Mr. *William Whittle*, of the County-Palatine of *Lancaſter*.

[i] The Counteſs of *Northampton*.

Death *of his* Children, to have been *the Death of the Righteous*. For, tho' we yield ſo far *to natural Affection*, as to ſuffer *it to* afflict us *with* Sorrow *at the* Death of our Friends, *yet* when we have recourſe to our *Faith*, and we truſt they are *Happy* in another Life, we ſhall find a *Hope*, and a *Joy*, *greater* than our Sorrow. And when God was pleas'd ſo to *make trial of his Faith and Obedience*, and he, *with great* Submiſſion *to the Will of God*, reſign'd *thoſe whom he eſteemed the chiefeſt of his* Bleſſings, to him *from whoſe Goodneſs he receiv'd them*; *this muſt* certainly give *him greater* Aſſurance than he could have before *of his Faith* and *Truſt in God*, and *of the Reſignation of his* Will *to the Divine Providence*. God had before made a very different Trial *of his* Faithfulneſs, by committing *to his* Charge, a great Treaſure, which he, like a faithful Steward, diſpens'd according *to the* Directions *of his* Lord.

Happy is that Man, whoſe Heart does not condemn him for any *immoderate Sorrow*, on the Death *of his* deareſt Friends or Relations; which, to a *good* Man, is of all others the ſharpeſt Trial, and in which, very few *good* Men are able *to hold faſt their Righteouſneſs*; *but that this* excellent Perſon *held his*, like *holy Job*, we have great Reaſon to believe, becauſe we have ſeen him rewarded like *him*, in that *God bleſſed his latter End*, *as he did his Beginning*; when God gave him, at ſo great an Age, *more Sons and Daughters*: And the great Felicity he was known to enjoy in his laſt *Lady*, [k] and his *Children* by her, is no ſmall Reaſon to induce us to look upon them, as *Rewards of his* Submiſſion to the Divine Providence, when he parted with his firſt Lady and her Children, with ſo much Reſignation *to his Will*, who before had given them to him, and then was pleas'd to take them to himſelf.

But as we have obſerv'd, in the few Reflections made on his *Life*, how he was remov'd from one Place of Honour and Profit to another, as the ſeveral *temporal Rewards* of his Wiſdom: Let us now turn our Reflections to his laſt Remove, to his *final and greateſt Reward* in the everlaſting Happineſs of the other Life.

Here he receiv'd Riches and Honour; and if a Man could be perfectly Happy in Riches and Honour, he might have been ſo; but the Soul of Man *hath Affections and Deſires*, which all the *Treaſure*, and all the *Glory* of this World are too little to ſatisfy; as *its Love to God*, and *its Deſire of enjoying him*. We have ſeen *his* Love of God, we have an Inſtance of it before our Eyes in the *Structure*, under whoſe Roof we now ſtand; and there are many other like Inſtances of his *Piety* to be ſeen. [l]

And now, if God was pleaſed to withhold from *this righteous Perſon*, *the Joy and Comfort* there may be in the Death of *the Righteous*; he being thought not to have been *ſenſible* at his Death, yet, no Doubt, he had before, in the Midſt of Life, often taſted of that Comfort in his uſual Meditations on Death; for, perhaps, no Man of the weakeſt, or moſt craſy Conſtitution, liv'd under a greater Senſe of his *Mortality* than he. And if God thought not fit to give him any Notice of Death's approaching towards him, we may believe he ſaw he wanted none: We may preſume ſo far on the ſame Goodneſs, which granted him ſuch a *Length of Days*, that he wou'd not have denied him a few more to *prepare for his Death*, if he had ſeen it needful for him. We have ſeen, that he had long before done what few Men do but when they *prepare for Death*: He had ſettled his Charities; and now, as we may further preſume, departed in Peace, and indeed, died the Death of *the Righteous*.

But to conclude: In what hath been ſaid of the *Wiſdom*, *the Religion and Virtue* of our deceaſed Friend (for ſuch he was to all who had the Honour to be known to him) it can't be imagin'd that any Thing hath been ſaid to flatter his *Memory*, when I have ſaid no more than the *World* knows of him: Much leſs can it be done to pleaſe any of his *ſurviving Relations*, who muſt needs know *more Good* of him than the *World* does, and a great deal more than I have touch'd on. To avoid all *Suſpicion* of ſo mean a Practice from the Pulpit, I have declin'd the CHARACTER, *the great* CHARACTER, I might juſtly have given, of the neareſt Relation he hath left behind him: *His ſurviving Lady*. I choſe rather barely to mention ſo remarkable a *Bleſſing to him*. It may be eſteem'd a *publick Bleſſing*, to have his Name continued to another Age, in an Heir to his Eſtate, and we may hope *to his Virtues.* He will have, in his *Name*, a *conſtant Monitor* to direct him to *that Wiſdom, which* made it ſo *beloved* and *reverenced* for an Age, down to the Time it was left to *him*.

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[k] Mrs. *Margaret Hope*, a Clergyman's Daughter at *Grantham* in *Lincolnſhire*.

[l] He built another Church at *Culford* in *Suffolk*. He pew'd the Body of the Cathedral-Church of *Sarum*, in a very neat Manner, ſuitable to the Neatneſs of that Church, to which he was many other Ways a great Benefactor.

In the North Part of *Wilts*, he built a Chancel intirely new, where he was not at all concerned in the Tithes, but the Rectors not being able to do it, mov'd him to build it.

There is another Chancel, in a Manner, new built by him, at *Redlinch* in *Somerſetſhire*, where he purchaſed the great Tithes of the Value of 90 *l. per Annum* lately, being induced to make that Purchaſe by the Meanneſs of the Vicarage, and the ill Condition in which he ſaw the Church and Chancel, which he repair'd immediately, and appropriated the Whole to ſeveral charitable Uſes.

And in the *little* I have ſaid of him, I wou'd not have it imagin'd, I could have any Thoughts of attempting a juſt CHARACTER of him, or that I could hope in ſo ſmall a Compaſs to deſcribe *ſo long and ſo good a Life:* A Life ſo uſeful to the *laſt Age*, and ſo Exemplary to *this*, *that* if I were capable of giving a juſt Deſcription of it, I ſhould judge it *the beſt* and moſt inſtructive *Sermon* I could preach.

But from the few Reflections I have made on the Life of this excellent Perſon, we may *partly* judge of *the Good he has* done in the World, and we may hope *the Example* of ſo *pious and uſeful a Life*, may yet do a great deal more Good. *His Life alone*, if we had a juſt Account of it, might of itſelf be enough (could we hope to have it ſo far conſider'd) to ſhame *the Church of Rome* out of *their* idle Way of cloiſtering up ſuch Numbers of Men, and many of them, it may be, of *the greateſt Abilities*, who, all put together, have not in an Age done the Good, *this one Man hath done by his Wiſdom, as he employ'd it with ſo much Diligence and Induſtry in the World.*

Died October 28, 1716; *and buried* November 7, *following, at* Farly *in* Wilts.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of* *Mrs.* LETICE PIGOTT, *late of* Dodderſhall, *in the Pariſh of* Quaynton, *near* Ailsbury, Bucks. *

MRS. *Pigott* was eldeſt Daughter, and Coheireſs to *Thomas Lovett* Eſq; of *Liſcomb*, in the County of *Buckingham*, and Relict of *Thomas Pigott* Eſq; deſcended from the antient Family of the *Pigotts* of *Whaddon*, in the ſame County.

This Lady was a Perſon, whoſe Life and Converſation were ſo ſuperior in Goodneſs to the ordinary Pitch, that it would require the Pen of a Genius as ſuperior in its Way, to do Juſtice to her CHARACTER. But, as ſhe has now been dead ſome conſiderable Time, and no Account of her, more than a ſhort one, inſerted in a *News-Paper*, has appear'd in Print; it was thought high Time to tranſmit to Poſterity, a plain Narrative, rather than none at all, of a few Particulars, which ſhone, with a conſpicuous Luſtre, in her CHARACTER, while ſhe was living. As theſe made her Life no ſmall publick Bleſſing, ſo, being now recited and ſav'd from Oblivion, for the Benefit of the ſerious Reader, they may ſtill be doing farther Good in the World, now ſhe is taken from it, and as a Copy preſerved, alleviate, ſome little Matter, the Loſs of the Original.

A true Spirit of rational *unaffected Piety* diffus'd itſelf through her *whole Conduct*, which yet was ſo temper'd with all the juſtifiable Modes of Civility, and humane Accompliſhments, *that ſhe gave the World an undeniable Proof, that a fine Gentlewoman, and good Chriſtian, are not inconſiſtent* CHARACTERS. Several Parts of the Day were allotted for her *private Devotions*, in which ſhe was habitual and regular, without any Thing of a ſtiff and monaſtick Formality. She went to her Cloſet, and return'd from it, with ſuch a placid, open Countenance, as beſt becomes a true Senſe of Devotion, and indeed is cauſed by it. And as her Employment there was more of a delightful than diſagreeable Kind; 'tis no Wonder it gave her none of that louring cenſorious Aſpect, which, however incident to People of a religious Complexion, is no genuine Effect *of Piety*, but, by a falſe Imputation, one great Hindrance and Diſcouragement of it.

She had a laudable Zeal for the publick Worſhip of the *Church of England*; and in her Attendance upon it, her Behaviour was juſt and exemplary; humble, not ſuperſtitious; fervent, but compoſed. It was unhappy for her, and what ſhe uſed to lament, as one of the Misfortunes of her Life, that ſhe was not able, eſpecially in her Decline, to frequent the publick Worſhip of God, during the three Winter-Months of the Year; her Houſe being in a deep Country, and near two Miles diſtant from her own Church, or indeed any other. But notwithſtanding this Inconvenience, 'tis not remembred, that ſhe ever failed of coming to *Quaynton* Church, and there receiving the Sacrament upon *Chriſtmas-Day*, tho' the Road for her Coach would have been deem'd impracticable to any of her Years, leſs piouſly diſpoſed. And now I have mention'd the Sacrament, I cannot but add, *that in her Manner of Receiving, one might always ſee, by her very earneſt and humble Deportment, what great Veneration ſhe bore for that holy Ordinance, and what bleſſed Effects ſhe expected from partaking in it.* The Miniſter who officiated, could not wiſh for a better Pattern to be ſet to his People, than they had then before them; or, devout as he could be himſelf, raiſe his own Devotion above that of his principal, and much honoured Pariſhioner. [a]

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* Tranſmitted to us by an unknown Hand, but vouched as authentick, and as ſuch, recommended to the Peruſal of our Readers.

This *true Zeal for the publick Worſhip of Almighty God*, naturally produced in her a proper Regard for the Decency and Suitableneſs of the Places ſet a-part for it. Towards a Chapel, erected by the Care of *Browne Willis* Eſq; ſhe was a bountiful Contributor. The Reverend Mr. *Stubbs* likewiſe, late Archdeacon of St. *Albans*, receiv'd an ample Benefaction of her, towards the Support of that Abbey-Church. To be ſure then, her own Pariſh-Church of *Quaynton* was not over-look'd by her. One noble Inſtance of her Bounty to this, was in the Year 1709, when, to ſupply the Loſs of an ordinary Pulpit-Cloth, which had been lately ſtole, ſhe gave one of crimſon Velvet, ſo ample, as to cover the Pulpit to the full Depth all-a-round, as alſo a Cuſhion of the ſame; both ſo richly adorn'd with gold Trimming, that the like is not to be ſeen in many Churches in the Nation; ſcarce better in the royal Chapels. In 1733, ſhe voluntarily join'd with the Rector of *Quaynton*, the Reverend Mr. *Ekins*, in repairing and beautifying the Chancel of the Church. At her Coſt, a Floor of *Portland*-Stone, intermix'd with black Marble, was laid twenty Feet Square, at the *Eaſt*-End, riſing by two Steps from the common Floor of the Chancel: This ſhe had railed in with a beautiful Baluſtrade of *Norway*-Oak, for the greater Eaſe and Decency of celebrating the Communion; adding withal, a large handſome Communion-Table.

One *ſo well-grounded in the Principles of Religion, and confirm'd in the Practice of it*, as ſhe was, muſt needs be expected to diſtinguiſh herſelf by a proper Regard to its Miniſters. And, in this Article *of Conduct*, 'tis much eaſier to remember than deſcribe, with what a *graceful Propriety* ſhe behav'd. So far was ſhe from thinking the Preſence of a *Clergyman* a Kind of Shade, or Damp to ſplendid and elegant Entertainments, that when ſhe made them (as to the *Honour of her Hoſpitality* ſhe frequently did) it was rather a ſtanding Rule with her, to expect the Miniſter of her own, or ſome neighbouring Pariſh, for one *of the Company*. This ſhe did, not by Way of State only, or to make the Clergyman a formal Cypher, but rather, that ſhe might let no Opportunity ſlip, of paying them *that Tribute of Reſpect*, which, for their *Work's Sake*, ſhe conſidered as *one of their Dues*; and that in her Parlour, they might *partake of ſuch Converſation*, as was both becoming and laudable *for a Clergyman* to join in. The affectionate Welcome ſhe gave them, the pertinent Enquiries ſhe made into the State of their Families and Pariſh, and the kind Expreſſions ſhe took her Leave of them with, had all ſomething in them inexpreſſibly winning. Upon the Whole, *ſuch was a Clergyman's Reception at* Dodderſhall, *that Viſiting there, was ſo far from endangering the Strictneſs and Gravity of his ſacred Function, that it was rather a Preſervative and Encouragement of them.*

It would hardly be here mention'd, that a Lady of her Figure and Beneficence, ſhould be often addreſs'd to be *Godmother* to the Children of Friends and Acquaintance; but that the *religious Regard* ſhe ſhew'd to that *ſolemn Engagement*, was exceeding remarkable. As thoſe ſhe had anſwered for at the Font, came to Years of Diſcretion, ſhe, from Time to Time, took proper Opportunities to remind them of the Promiſes ſhe made for them in their Infancy, and the Obligations they were now under, to a Performance of them in Perſon. She took Care, among other Gifts, (in which ſhe was remarkably frequent and bountiful) to preſent them with a Book of Inſtructions to fit them for *Confirmation*; and never thought ſhe had diſcharged her Duty, till after a good Preparation, they were actually confirmed. All this, 'tis true, is little more than plain Duty, and what every *Sponſor* ſtipulates with the Church at the publick Baptiſm of an Infant, to perform; but notwithſtanding that, this anſwering for Children, ſo generally paſſing as it has done of late

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[a] The Reverend Mr. *Archer*, B. D. was Rector of *Quaynton* from the Year 1692 to 1732, and during all the forty Years, there paſs'd between this Lady and him, ſuch an uninterrupted Series of all the good Offices, becoming the Relation of Paſtor and Pariſhioner, as render'd her Neighbourhood a Bleſſing he would often reckon among the greateſt of his Life: And upon his Death, which happen'd a Year or two before hers, his Friends conſider'd it as an alleviating Circumſtance, that he did not live to feel the Shock which the Death of that Perſon muſt needs have given him, whoſe Life he juſtly ſet ſuch a high Value on.

Years for Matter of Form and Civility only; makes it require no ſmall *Chriſtian Reſolution* to conſider it, as ſhe did, in its real Importance.

But 'tis Time now to introduce another MEMORIAL of this *excellent Perſon*; her *Conduct towards her Neighbour*. And here, 'tis hard to ſay, whether was moſt prevalent and intenſe, her *Piety to her Maker*, or *her Benevolence to her Fellow-Creatures*. Both ſeem'd to vie with each other, and yet both had a due Place in her Mind and Practice. To ſay ſhe was punctually juſt and honourable in her Dealings and Tranſactions with the World, goes but a little Way in her CHARACTER, tho' it may be proper to mention it, if but to ſhew ſhe took Care that her large Bounty in Gifts of Charity, was wholly out of her own; and that no one ſhould be a Sufferer by her, that others might be the greater Gainers. At the Deceaſe of her dear Huſband in 1704, having no Iſſue living, ſhe was left poſſeſs'd of an ample Jointure; and no ſooner was the Management of it devolv'd upon her, but her firſt Concern was how to make the beſt Uſe of it. This ſhe concluded would be effected, by laying out what remain'd out of the *neceſſary Expences of her Family, in Works of Bounty and Charity*. And that ſhe might have the more to ſpare for this *laudable Purpoſe*, ſhe confin'd herſelf to a *conſtant Reſidence* upon the Eſtate her Huſband left her in, tho' in the *Winter*, as has been hinted above, none of the pleaſanteſt Countries to live in. Here ſhe receiv'd *numerous Friends*, and Viſitants of all Ranks, with a *generous*, but *decent Hoſpitality*. To *proper Objects of Charity*, both her Houſe, her Purſe, and Heart were open. And 'tis *incredible* what Numbers of ſeemingly *wretched Objects* daily attended at her Gates, for her *conſtant Alms*, eſpecially about *Chriſtmas*, when *her Alms* exceeded their common Standard. It muſt be confeſs'd, that ſuch a *general Relief* of all that will *aſk for an Alms*, has had Objections made to it, and in ſome Degree, perhaps, juſtly, as it might be an Encouragement to idle Vagrants to infeſt the Neighbourhood. But to this Objection it may be anſwer'd, the *good Lady's* Deſign was *kind and generous*; but the beſt Things are liable to be perverted by wicked Perſons, and when ſo perverted, it may not be always in our Power to take away the Abuſe, without ſome Conſequence attending, worſe than the Abuſe itſelf. Beſides, upon the *Chriſtian Foot* eſpecially, more may be ſaid, and by *good Authors often* has been, to juſtify ſomething of an indiſcriminate *Diſpoſal of Alms* (ſo long as we are juſt to all, and reſerve our *larger Gifts* for *Objects* well-choſen) than is commonly admitted, or ſo much as imagin'd. However, be the foregoing ſome Failure, 'twas abundantly compenſated in Mrs. *Pigott*, by her many other *prudent Methods of doing Good:* For Inſtance; during the Space of above thirty Years, ſhe gave an *Alms weekly* to *ſix indigent Perſons* of her Pariſh: To each, as much *good* Bread and Beer, as was ſufficient for a Family ſeveral Days. On *New-Year's-Day*, annually, ſhe diſtributed to each of theſe, with her own Hands, a handſome *Preſent of Linnen-Cloth*, with an *Addition of Money*, to lay out as they pleas'd, receiving them at the ſame Time, with ſo much Tenderneſs and Benignity in her Countenance, as beautifully expreſs'd *the Goodneſs of her Heart*. To her *other poor Neighbours* recommended, nay, inquired after, ſhe was a *Friend and Comforter*, as their Occaſions requir'd: So that by *her Liberality* amongſt the *poorer Sort* of her own Pariſh, the Rates for their Maintenance were made leſs Burthenſome to the *Tenant* and *poor Farmer*. Beſides all this, ſhe frequently made *Preſents in Money*, or *Things of Uſe* and *Value*, to Perſons whoſe Circumſtances made ſuch *Gifts* ſeaſonable and refreſhing, and at the ſame Time, plac'd them above the Rank of known *Indigents*. Theſe *Preſents* ſhe managed in ſo *genteel a Manner*, as not to put *the Receiver* to the leaſt Pain or Bluſh; which, perhaps, is one of the niceſt, and moſt difficult Parts a *Perſon* has to act, in conferring a Favour. In ſhort, no one, of what Station ſoever, that was acquainted with Mrs. *Pigott*, was without receiving ſome Mark or other, *of her ſurprizing Benevolence*. Nor is the Reader to conclude, that her *Charity* was confin'd within the Limits of her own Neighbourhood and Acquaintance; it extended itſelf in a moſt ample and expeditious Manner, to the Diſtance of many Miles, when proper Occaſions call'd for it. To give Inſtances, would be in a Manner Endleſs: We ſhall only ſay, upon the Whole, that *her publick Charities*, whether *ſtated* or *occaſional*, were *without Oſtentation*; her *private ones*, *ſecret* and *extenſive*; both Kinds intirely free from any mean little Views, ſo apt to mix with better Principles, in the *Diſtribution of Kindneſſes*. Her deſire of *doing Good*, flow'd from noble and diſintereſted *Motives*, a Senſe of *her Duty to God*, the Proprietor of all ſhe was intruſted with, and an *overflowing Humanity*, hardly to be check'd by any Thing, but the utmoſt Extent of *her Ability*. In this Account of Mrs. *Pigott*'s *Charity*, this further Inſtance of *her humble Piety* ought not to be forgot, becauſe ſhe never omitted it; namely, *that ſhe never conferr'd any extraordinary Favour, or Bounty, without a particular Thankſgiving to God, both for the Will and Ability to do Good.*

Nor were *Piety* and *Liberality* the only diſtinguiſhing Qualities in Mrs. *Pigott*'s CHARACTER; ſhe was not leſs eminently diſtinguiſh'd by an *Humbleneſs of Mind*, and *Simplicity of Manners:* Qualities, which veiled many of *her good Actions* from the Eye of the World, and gave Luſtre to thoſe which could not be hid.

Thus liv'd Mrs. *Pigott*, in every Stage of Life, the Delight and Admiration of all who approach'd her; an *Example of the Beauty*, as well as *Power of Religion*; an *Ornament to Chriſtianity* in general, to the *Church of* England in particular. Now, when a Perſon has acted ſuch a noble Part in Life, and continued ſo long upon the Stage, as this *good Lady* did, we cannot but be ſolicitous to know how ſhe behav'd in the laſt and finiſhing Act, and whether ſhe appear'd uniform throughout. And nothing ſure could be more for the Honour of an early Piety, and a ſuitable Life form'd upon it, than the ſtrong and *lively Senſe of Religion* ſhe retain'd to the laſt. The Strength of her Body, and her Memory too, as to moſt ſecular Concerns, had gradually decay'd ſome Years before her Death; but her great and *virtuous Qualities*, her *Benevolence* and *Generoſity*, ſuffered no Diminution; and the Flame of Piety, lighted up in her younger Years, burnt bright and ſteady to the Hour of her Death. The Clergyman who duly attended her, in her laſt Sickneſs, relates this, with other Circumſtances, as would juſtify our concluding, that ſhe, who was ſo extraordinary in the *religious* CHARACTER while ſhe liv'd, was favour'd with as extraordinary Vouchſafements of *divine Bleſſing*, when ſhe came to die. Her Deceaſe was after three Weeks Illneſs, on *Tueſday* the 18th of *November*, 1735, in the eighty-fourth Year of her Age. Agreeably to her Deſire, ſhe was privately interr'd in the Family-Vault within the Chancel of *Quaynton*, where ſhe had erected ſome Time before, a ſumptuous Monument to the Memory of her Huſband, and an Anceſtor of his. By her Direction, a Space only for one Line, was left at the Bottom of the Marble, juſt to mention her Name, and Time of her Death; which have been ſince added.

'Tis not to be ſuppos'd, that one whoſe Life, for thirty Years, was like one continued *Action of Liberality*, could die Rich, except in *good Works*. Yet, out of the Remains of her perſonal Eſtate (of which only ſhe had the Diſpoſal) ſhe left ſeveral Legacies among her Friends and Acquaintance; not to the laſt *forgetting the Poor*, tho' ſhe had no Forgetfulneſs of that Kind to atone for, appointing them a farewel Gift of *twenty Pounds*, which, to the Honour of *her Executors*, was paid in, ſoon after her Death, and faithfully diſtributed among the proper Objects in her own Pariſh, as by her Will had been directed.

She is ſucceeded in her Eſtate of *Dodderſhall*, by *John Pigott* Eſq; late High-Sheriff for the County of *Buckingham*, and ſecond Son to *Robert Pigott* Eſq; one of the preſent worthy Repreſentatives in Parliament, for the County of *Huntingdon*.

The CHARACTER *of the Rev^{d} Mr.* JOSHUA SMITH, *Miniſter of St.* Mary-Aldermanbury, *and Lecturer of St.* Mary-le-Bow, London, *by* HENRY STEBBING, *D. D. Preacher to the Hon^{ble} Society of* Grays-Inn, *and Lecturer of the ſaid St.* Mary-le-Bow.[*]

A GREAT and eminent Example of Devotion we had in the late excellent Mr. *Joſhua Smith*, in whom *Faith had its perfect Work*, and was adorned with all *thoſe Graces*, which are proper to the CHARACTER of a *good Chriſtian*, and a *good Clergyman*. He was a Man of ſound Learning, and *uncommon Piety*; which he happily recommended, both in his Writings,[a] and in his Diſcourſes from the Pulpit; but much more ſtrongly enforced, by his *Life and Converſation*. He had a natural *Warmth* and *Livelineſs* in his Temper; which might have given ſome Check to his Virtues, if he had not perfectly well underſtood how to govern himſelf. But as *the Fear of God*, was, in him, the predominant Principle, every *Power of the Soul* came regularly in to its Support, and made *his Piety* break-forth and ſhine with the brighter Luſtre. He received, with great Veneration, the *Doctrines of Chriſtianity*, as profeſſed in the ancient Church; was zealouſly-affected towards our religious and civil Eſtabliſhment, in all its Branches, from which he never ſwerved: Yet *his Zeal* was conducted with ſo much *Diſcretion*; ſo ſweetened by *Modeſty*, *Humility*, and a *winning Benevolence*; that it is not eaſy to determine who loved him beſt, thoſe who *moſt*, or thoſe who *leaſt*, differed from him. His Sentiments were confin'd (as they ought) by ſolid Judgment, directed by an *extenſive Knowledge of the holy Scriptures*, and of primitive Antiquity; but his Charity would admit of no Bounds.

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[*] From the Sermon preached at St. *Mary-le-Bow*, on *Sunday*, *May* 16, 1731; and printed and publiſh'd at the Requeſt of many that heard it, in the ſame Year, in *Octavo*.

[a] 1. Elevations to *Jeſus Chriſt*; being Chriſtian Meditations on St. *Paul*'s Epiſtle to the *Hebrews*, by *Anthony Godeau*, Biſhop of *Graſſe* and *Vence*. Tranſlated from the *French*, by *Joſhua Smith*, A. M. in 12*mo*. Price 2*s*. 6*d*.

2. A Select Manual of Divine Meditations and Prayers, ſuited to the moſt neceſſary and ſolemn Occaſions. And fitted for Morning and Evening Service, for every Day in the Week. To which is added, a ſhort Office to be uſed Before, At, and After Receiving the Holy Sacrament. Being the laſt Work of the Reverend and Learned Mr. *Joſhua Smith*. The third Edition, reviſed and corrected by an eminent Hand, in 12*mo*. Price 2*s*.

Both Sold by *C. Rivington*, in St. *Paul*'s Church-Yard.

Such an Ornament, ſuch a Support, had *Religion*, in this good Man! Of whom I find it hard to ſay any Thing, that I can think equal to his Worth. His Virtues will live long in the Hearts of all who knew him (of thoſe, more eſpecially, who reaped the conſtant Fruits of his pious Labours) and ſo long as they are remember'd, will be beſt able to ſpeak for themſelves. But as I had the Happineſs of a long and intimate Friendſhip with him, I am willing to pay this ſmall Tribute to his Memory, as a proper Teſtimony of that Concern which I ſhare with all good Chriſtians, for the Loſs of ſo able, and ſo faithful a Miniſter of *Jeſus Chriſt*.

Died in May 1731; *and buried in the Church of St.* Mary-Aldermanbury, London.

Some MEMORIALS *of the Right Honble* HENRY *Earl of* HUNTINGTON, *by* RALPH THORESBY, *of* Leedes, *F. R. S.* *

THIS Right Honourable and religious Nobleman, was the eldeſt Son of *Francis* Lord *Haſtings*, ſecond Earl of *Huntington*, to whoſe many Children *Camden* gives this Commendation, That *they agreed together in brotherly Love, tho' not in Religion*, [a] ſome being *Proteſtants*, others *Papiſts*, all zealous in their Perſwaſion. This noble Earl was a *true Catholick*, that is, *a moſt cordial and devout* Proteſtant. The Eſteem that Queen *Elizabeth* had for his Lordſhip, is evident from the great *Truſt* ſhe repoſed in him, and the *Honour* ſhe conferred upon him. He was inſtalled Knight of the moſt Noble Order of the Garter, next after *Maximilian* the Emperor, [b] conſtituted Lord Lieutenant of the Counties of *Leiceſter* and *Rutland*, in the 12th Year of her Reign (as he was again in the 17th) and the ſame Year alſo, with *George* Earl of *Shrewſbury*, and *Walter* Viſcount *Hereford*, had the Charge of *Mary* Queen of *Scots*, then Priſoner in *England*. *Anno* 1574, he was made Lord Lieutenant of the Counties of *York*, *Northumberland*, *Cumberland*, *Weſtmorland*, and the Biſhoprick of *Durham*. He was alſo one of the Lords of her Majeſty's Privy-Council, and Preſident of her Council in the North *Anno* 1591, [c] as a certain Author tells us, but it was in the Year 1574, and upon a ſpecial Occaſion, wherein her Majeſty ſtood in Need of his Fidelity, and intruſted him with new and ſecret Inſtructions, as the celebrated Writer of that Queen's Hiſtory acquaints us. [d]

During his many Years Preſidency in thoſe Parts, he acted as became ſo wiſe a Stateſman, for the Honour of the Queen, and the publick Good of the State, as appears by ſeveral *original* Letters in my Collection of Autographs. In the Year 1586, was diſcovered a moſt dangerous Conſpiracy againſt the Queen, occaſioned by Pope *Pius Quintus*'s Bull, which many Zealots believed was dictated by the *Holy Ghoſt*; [e] and thereupon reſolved to diſpatch the Queen, or ſuffer as Martyrs in the Attempt. The Original and Progreſs of this Plot is delivered by Mr. *Camden* from the voluntary Confeſſion of the Conſpirators themſelves, amongſt whom were ſome young Gentlemen of ancient Families, *Edward Windſore*, Brother to the Lord *Windſore*, is firſt mentioned by the Hiſtorian as of moſt eminent Note; but he adds, that when others were ſeized, he could not be found; probably he fled into *Yorkſhire*, and was concealed in this Weſt-Riding, for I have the very Mandate of the Earl of *Huntington*, dated at *York Sept.* 19, 1586, directed to Sir *Tho. Fairfax*, and Sir *Richard Mauliverer*, to ſearch all the ſuſpected Places (particularly thoſe contained in an encloſed Schedule) in *Claro*, the *Wedneſday* after betwixt ten at Night and eight the next Morning, for Jeſuits, Seminaries, *&c.* eſpecially *Edward Windſore* alias *Digby*, *David Ingilby*, and *John Boſt* alias *Hartley*, with an Expreſs the very next Day to the ſaid Sir *Thomas* (Father to the firſt Lord *Fairfax)* wherein he adds, *I am wyllyd by all meanes I can to ſeeke to get* Edw. Wynſor *and ſum others*, &c. directing particularly to ſearch ſtrictly *Netherdale* and the Foreſt of *Knaſeburrow*. But all was ineffectual, tho' I find by Archbiſhop's *Matthew*'s MS. Diary, that one *Boſt* a Prieſt was eight Years after this executed at *Durham* Aſſizes, [f] whom I ſuppoſe to be the ſame with *Tho. Boaſt* Prieſt in the printed Catalogue of the Martyrs ſaid to be executed at *Newcaſtle* 1594.

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* From *Vicaria Leodienſis*: Or, The Hiſtory of the Church of *Leedes* in *Yorkſhire*; printed at *London*, in 1724, in *Octavo*. *N. B.* Mr. *Thoreſby* in his Introduction to this Account of the Earl of *Huntington*, obſerves, " That Archbiſhop *Matthew* " (whoſe CHARACTER, tho' not in Order, but for the Sake of Connexion, will immediately follow) much bewailed the Death " of this noble Perſon, who having been a Benefactor to the Town of *Leedes*, and particularly a happy Inſtrument in procuring " the Advowſon of the Pariſh-Church for the Parochians, has a juſt Right to have his Memoirs inſerted in a Treatiſe relating " to the ſaid Church, eſpecially becauſe ſet in a falſe Light by ſome Hiſtorians of no mean Figure. "

[a] *Camden*'s Eliz. p. 49. Anno 1560. [b] *Aſhmole* of the Garter, p. 715. [c] *Mill*'s Cat. of Honour, p. 932.
[d] *Camden*'s Annals, p. 1574, p. 60. [e] Idem, Anno 1586, p. 73.

In a valuable MS. lately beſtowed upon this *Muſæum* by Mr. *Robert Kitchingman* of *Leedes* Merchant, I find the Proportion of Six thouſand Foot for this Year 1586 (when the Plot was diſcovered) to be thus ordained by the Earl of *Huntington*; Weſt-Riding 2400, North-Riding 2000, Eaſt-Riding 1600; which muſt be ſeverally furniſhed thus:

Rydeinges.	Cullivers.	Pykes.	Bowes.	Billes.
Weſt-Rydeinge.	400.	1200.	400.	400.
North-Rydeinge.	800.	600.	500.	100.
Eaſt-Rydeinge.	800.	200.	100.	500.
The Some	2000.	2000.	1000.	1000.

In the memorable Year 88 his Lordſhip's Care was redoubled, Biſhop *Matthew* preached before him at *Newcaſtle*, upon the Expectation of the *Spaniards*, at that Time, from that of *Jehoſaphat*, *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed.* [g] He had the like Care the Year after, when the *Spaniards*, to repair their Credit, and divert the *Engliſh* from invading them, renewed their Deſign of infeſting *England* by Way of *Scotland*, of which the Queen having received Advertiſement, the Lords of her Council writ to the Earl of *Huntington*, who thereupon apply'd himſelf to take ſpecial Care of the five Northern Counties, to direct about Muſters and Arms; I have his Letter upon that Subject to Dr. *Tobie Matthew*, and alſo divers from *Hull* to his Lordſhip about two Ships and a Pinnace, fitted out for Her Majeſty's Service on that Occaſion.

By theſe ſo long continued publick Employments, which were moſt conducive to the Publick Good, and agreeable to Her Majeſty, he much impaired his own Eſtate, which is unkindly inſinuated to be the Effect of a mild Nature, influenced with Zeal for the purer Religion, wrought upon by the *Puritan* Party, and relieving, to his great Coſt, the *hotter Spirited* Miniſters. [h] But tho' he might be a Friend to all pious and induſtrious Miniſters, yet not to the hot Spirits, but was Doubtleſs a ſincere Member of the Church according to the publick Eſtabliſhment, as is evident from Archbiſhop *Matthew*'s Diary, by which it appeareth, that that Primitive Prelate not only preach'd frequently before him, but adminiſtred the Sacrament to him; particularly on the Queen's-Day, *Nov.* 17, 1586, he preach'd twice before him, before the Adminiſtration of that Solemnity. [i] How pleaſing are the very Thoughts of a Feſtival thus religiouſly celebrated with two Sermons and a Sacrament; yet even this may perhaps be enough to make ſome *hotter Spirits* ſuſpect him of the unpardonable Crime of Puritaniſm. The famous *Joſeph Hall* Biſhop of *Norwich* (whom none can ſuſpect of Partiality that hath read the Account of his *hard Meaſures* in the Civil Wars) ſtiles him, *The incomparably Religious and Noble Earl of* Huntington. [k] The noted Author [l] of the Memoirs of the firſt four *Proteſtant* Archbiſhops of *Canterbury* is of the ſame Opinion, [m] ſtiling him a *pious and ſincere Proteſtant*, and one of whoſe Coming to be Lord-Preſident 1572, the then Archbiſhop of *York* was very glad, that he might have one *heartily and affectionately to back his Labours in the Church*. And indeed, they cordially loved each other, and drew one Way. Archbiſhop *Grindall*, in one of his Letters to the Lord-Treaſurer *Burghley*, gave this Account of his Government: "My Lord-Preſident's good Government here among us, daily more and more "diſcovereth the rare Gifts and Virtues which afore were in him, but in private Life "were hid from the Eyes of a great Number; that the old Proverb was verified in him, *Magiſtratus probat Virum*." Then interceeding that Her Majeſty would appoint Lands, *&c.* for his neceſſary Proviſion as Lord-Preſident of her Council at *York*; elſe he could not ſee but that he ſhould far over-charge himſelf in ſo honourable and chargable wiſe as he did. And (as that excellent Hiſtorian adds) it proved too true in the End. [n]

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[f] Archbiſhop *Matthew*'s Diary MS. penes me.

[g] 2 Chron. xx. 20.

[h] *Dugdale*'s Baronage, Vol. I. p. 589. *Camden*'s Eliz. an. 96.

[i] Bis coram eodem comite ad cœnam Domini valde ſolemnem, Matth. xxvi. 26. 1 Pet. ii. 13, 14, 15, 16, poſt meridiem. Archbiſhop *Matthew*'s Diary.

[k] Biſhop *Hall*'s Life before his Remains, 4to. p. 10.

[l] The learned Biſhop *Andrews* was alſo in his younger Days much employed by this Nobleman in Conference with the Recuſants in the North, and he ſucceeded in the Converſion of ſome of them.

[m] *Stripe*'s Life of Archbiſhop *Grindall*, p. 181.

He died at *York* greatly lamented *Dec.* 14, 1595 (not 96 as *Camden* miſtakes) and was interred at *Aſhby de la Zouch* in *Leiceſterſhire* the 28th of *April* after: The Charges of the Funeral, which was ſolemnized at the Queen's Command, amounted to 1342 *l.* 19*s.* [o] which Expence, by a parcimonious Princeſs, was, no Doubt, becauſe ſhe was ſenſible of his Loſſes in her Service. Upon the Front of the School at *Leiceſter* is a Marble, which acquaints us, that he gave thereto 20 *l. per Annum*; [p] as a Table of Benefactors in the Chapel of *Wigſton*'s Hoſpital in the ſame Town, doth, that he gave to the Poor there 6 *l.* 13 *s.* 4 *d. per Annum*. [q] He alſo gave to *Queen's-College* in *Cambridge* an hundred Pounds to beſtow in Books; [r] and was a Benefactor to *Emanuel-College*; as was alſo his Brother Sir *Francis*. By the Church-wardens Accounts *Anno* 1589, it appears, that *my Lord Leyeſetenaint ſent certaine Boukes to the Schoulmaiſter, to be taught in the Schoule at Leedes*, [ſ] which gives us a further Title to his Lordſhip. His Brother *George* was ſucceeded by another *Henry* Earl of *Huntington*, whoſe Grandſon *Theophilus* late Earl of *Huntington*, left Iſſue by *Elizabeth* elder Daughter and Co-heir of Sir *John Lewys* of *Ledſton*, a moſt incomparable Lady, [t] of the ſame Chriſtian Name with her Mother; who was not only a ſingular Honour and Happineſs to all the Parts adjacent, to which ſhe was a noble Benefactor, but indeed the Glory of her Sex.

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[n] *Stripe*'s Life of Archbiſhop *Grindall*, p. 188.

[o] *Dugdale*'s Bar. p. 589.

[p] Collection of Inſcriptions in my Travels.

[q] Idem, Vol. II.

[r] *Willet*'s Cat. of Good Works, p. 1235.

[ſ] MS. N°. 39. in *Muſ. Thoreſbyan.* p. 540.

[t] Now deceas'd, with whoſe CHARACTER we hope to be oblig'd before the Cloſure of this WORK, which had the *Honour* of her *Encouragement* ſome Time before ſhe died.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Moſt Revd Dr.* TOBIE MATTHEW, *Lord Archbiſhop of* York *

THIS truly great Perſon, the Glory of his Age, was deſcended from an ancient Family of the *Williams* of *Flint* in the Principality of *North-Wales*, [a] being the 14th in a lineal Deſcent from *Roger Williams* Eſq; of which Family *John Williams* Eſq; Receiver of *Flintſhire* 10 *E.* IV. marrying the Daughter and Heir of *Edmund Matthew* Eſq; his Son Sir *George* aſſumed the Name of *Matthew*, and by ------ the Daughter of Sir *John Ardin* Knt. had Iſſue *Richard Matthew* of *Flint*, the Father of *John Matthew* of *Briſtol* Merchant, where this his Son *Tobie* was born *Anno* 1546, upon the Bridge in that Part of it which is in *Somerſetſhire*. [b] In his Childhood he had a marvellous Preſervation, for as if *Satan* had foreſeen that he ſhould be an Inſtrument *to bruiſe the Serpent's Head*, he forgot not his Part *inſidiari calcaneo*, by a Fall breaking his Foot, Ancle, and Small of his Leg, almoſt to Pieces; [c] but a ſtronger than he wrought a ſpeedy and effectual Cure. From the School at *Wells*, he was ſent to *Oxford*, at thirteen Years of Age. *Univerſity*-College and *Chriſt-Church* do both challenge him, it was as Member of the latter he took the Degree of Batchelor of Arts, *Febr.* 11, 1563; and three Years after, that of Maſter (*June* 25) and Holy Orders, at which Time he was much *reſpected*

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[*] From Mr. *Thoreſby*'s *Vicaria Leodienſis*, as quoted in the former CHARACTER, which thoſe Gentlemen, who are already poſſeſs'd of that Book, will excuſe, as the Deſign of inſerting ſome of the CHARACTERS therein contain'd, is to render them the more extenſive, and fix them in ſuch a Light, as to become more publick and uſeful to the World.

[a] From a curious Pedigree of the Family lent me by the pious and ingenious Mrs. *Dorcas Dyneley*, Great-Grand-daughter to Archbiſhop *Tobie Matthew*, an Abſtract whereof is printed in the *Ducatus Leod.* p. 253, 254.

[b] *Wood*'s Athen. Oxon. Vol. 1. p. 625.

[c] Sir *John Harrington*'s Additions to *Godwin*'s Cat. of Biſhops, p. 195.

for his great Learning, Eloquence, ſweet Converſation, friendly Diſpoſition, and for the Sharpneſs of his Wit. The third Year after this, *he was unanimouſly elected the publick Orator of the Univerſity*, which Office he executed with great Applauſe to himſelf, and Honour to the Publick, when he was but twenty-three. He took his Degrees ſo ripe in *Learning*, and young in *Years*, as was *half a Miracle*, ſaith an Author, [d] who is ſeldom too liberal in his Commendation of Biſhops. He was a moſt celebrated Preacher, even when *Oxford* ſeems to have been but indifferently ſtock'd with ſuch. Afterwards Preferments came thick upon him. In 1570, he was made Canon of *Chriſt's-Church*, and Archdeacon of *Bath*. In 72, Prebendary of *Sarum*, and Preſident of St. *John*'s College; when being famous for his *admirable Preaching*, he was made the *Queen's Chaplain*, and Dean of *Chriſt's-Church* in 76. In the Year 1579, he was Vice-Chancellor of *Oxford*, and afterwards Chantor in the Church of *Saliſbury*; the one a Place of the *greateſt Honour* the Univerſity could give, the other a Preferment of *conſiderable Profit*.

Aug. 31, 1583, he was inſtalled Dean of *Durham*. It may be wondered, why he ſhould leave the Univerſity, where he had ſo many *ingenious Friends and great Admirers*, relinquiſh Preferments that ſeem as conſiderable, if not more, as this ſingle Deanery, and go Northward farther from the Court, the Fountain of Preferment. But to me it ſeems evident, *there was ſome Chriſtian Act of Self-denial in the Caſe*, and his Diligence in preaching afterwards in Places that for the moſt Part wanted Inſtruction (whereas *Oxford* had now many excellent Preachers, Dr. *Rainolds*, Mr. *Bunny*, *&c.)* and his Apoſtolick Travelling from Town to Town to preach the Goſpel, *ſhews what he aimed at in coming to this Northern Hemiſphere.* By the Favour of the late excellent Archbiſhop *Sharp*, I had the Peruſal of *his Diary or Journal*, wherein he hath left a Catalouge of his own Handwriting, of the ſeveral Times and Places, when, and where he preached, to ſet down which, would be to tranſcribe the Villare of the *County-Palatine*; ſcarce any Town but had him in their Pulpit, and ſome Places very often. He frequently mentions the *Text*, and ſometimes the *Occaſion*, as before the *Lord-Preſident*, at the *Court*, at the *Aſſizes*, &c. His firſt Sermon was before the Council, from thoſe Words, *Seek firſt the Kingdom of God*; a Subject, that befits all to begin with. He held his Deanery eleven Years and a half, and accounts for 721 Sermons preached in that Time, in ſome Years 60, in others 70 or 80, we ſometimes find him preaching twice a Day (which he called not prating, as ſome affect to do) eſpecially when he found no preaching Miniſter there, but rarely omitted every *Sunday* and *Holiday*, except when Sickneſs, or ſome inevitable Cauſe hindred. Thus when any of the Prebendaries took their Courſes in the Cathedral, he rode Abroad *to carry the Meſſage of his great Maſter to the Country Towns and Villages*, and ſometimes three or four Days together, as *Holidays* and *Lectures* fell out. At *Chriſtmas* 1586, he preached in his Cathedral, *on the Nativity*, *St. Stephen*, *St. John*, *Innocents*, &c. and the next Year as often. He was wont to reflect upon his Performances, and obſerve with what Fervor and Spirit he had diſcharged his Duty, ſometimes *giving God Thanks*, other Times blaming himſelf, *frigide*, *Eheu!* or *Deo Gratias*.

He was, to the great Joy of all *good Men*, elected Biſhop of *Durham*, *March* 29, 1595 (not 1594, as a *good Author* miſtakes [e]) for himſelf notes, that he preach'd before Queen *Elizabeth* the *Fourth Sunday in Lent* 1595, and adds, *the Saterday before this I was elected Buſhop, when I was forty Years of Age.* [f] He preached at Court again *May* 11, which was the firſt Sermon after he was made Biſhop. And now, as ſoon as the Conſecration was over, he haſtens to his own Cathedral, and, as his Cuſtom was, perfumes almoſt every conſiderable Town in his Way, *with the ſweet Odour of the Goſpel*; as, *May* 14 *Northampton*, 15 *Leiceſter*, the *Sunday* after *Doncaſter*, *May* 19 *Holden*, 21 *Allerton*, and the *Lord's-Day* after at his own Cathedral at *Durham*, where *he continued ſo faithful and aſſiduous a Preacher, that the moſt ſevere Animadverters upon Biſhops, have not one Word to ſay againſt him*, not ſo much as his Name occurs in *Pryn againſt Prelates*. 'Tis eaſy to trace his Journies, by the Churches he preach'd at, and that not in *the Neighbourhood only*, but in his *Journey* in an Embaſſy to *Scotland*, 1596, when he preached every *Lord's-Day* in *Berwick*, except one in *Holy-Iſland*.

When at *London*, in Times of Parliament, he ſeldom omitted once a Week, during one ſhort Seſſion from *Octob*. 19 to *Dec*. 19, we find him nine Times at *his beloved Work*; this was *Anno* 1601. He had then, as at all other Times, one Turn at the Court. He remembers the long Diſcourſe her Majeſty had with him, it was the laſt Time he ſaw her, and therefore calls it his *laſt Farewel*. He takes Notice of an Earthquake at *London*, and eſpecially at *Whitehall* (which I remember not that any of our Hiſtorians mention) as an Omen of *a more terrible Shake by the Queen's Death*, which makes him double his *Eheu, Eheu!*

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[d] Sir *John Harrington*'s Additions to *Godwin*'s Cat. of Biſhops, p. 196.

[e] *Godwin*'s Cat. of Biſhops, p. 672.

[f] Archbiſhop *Matthew*'s Diary MS. apogr. penes me.

April 6, 1603, he preached before King *James* at *Berwick*, and again at *Newcaſtle*, whence he waited upon his Majeſty to his own Seat at *Durham*, where he entertained him; after this, *Stow* adds, *The King took Leave, gave him Thanks, and highly commended him for his Humanity, Learning, and Gravity, promiſing to reſtore divers Things taken from the Biſhoprick.* [g] Having preached before the King at *Greenwich*, he haſts back to meet the Queen, Prince, and Princeſs *Elizabeth* (afterwards Queen of *Bohemia*, and Grandmother to King *George* the Firſt) before whom he preached at *York* on *Whitſunday*, at *Worſop* on *Trinity-Sunday*, on *Midſummer-day* at *Leiceſter*, at *Althorpe* (ſtill attending on the Queen into the South) on the *Firſt Sunday after Trinity*, upon the *Second* at *Sherfield*, upon the *Third* and *Fourth* at *Hampſtede*, the *Fifth* at *Paddington*, the *Sixth* at *Wilſdon*, *Aug.* 5, before the King at *Hampton-Court*, the 7th at *Ware*, in his Return Home: Where he finds an additional Work on the *Faſt-Days*, obſerved Weekly for the Peſtilence raging in *England*. He was not content to hear one Sermon, but himſelf would preach a ſecond, and ſometimes, when two preceeded, a third, as at *Darton Sept.* 28, Mr. *Tomlinſon*, Mr. *Tonſtall*, and I, ſo *Octob.* 12, Mr. *Cradock*, Dr. *Barnes*, and myſelf.

The latter End of this Year, he was ſummoned to the *Hampton-Court Conference*, of the Tranſactions wherein he gave an Account in a remarkable Letter to Archbiſhop *Hutton*, the Original whereof (with other valuable Autographs) was preſented to me by the Right Honourable *Thomas* Lord *Fairfax*, a Copy of which, being tranſmitted to the Reverend Mr. *Strype*, may be ſeen in Archbiſhop *Whitgift*'s Life. By the King's ſpecial Appointment, he preached before his Majeſty at *Hampton-Court*, at the End of the Conference, as alſo at *Weſtminſter*, at the Opening of the Parliament; and as he concluded this, ſo he began the ſucceeding Year with a Sermon before the King, and not long after before Prince *Henry*, from that of the Royal Pſalmiſt, *Wherewithal ſhall a young Man*, &c. [h] and that Day-Fortnight before the King, Queen, Prince, the Council, Biſhops, *&c.* in *Whitehall* Gallery, becauſe the King's Leg being hurt, he could not go to the Chapel. Shortly after, he returned to his Dioceſe, where he preach'd at *Biſhop-Aukland* before Prince *Charles* the King's ſecond Son, whoſe coming by Way of *Biſhop-Aukland* might, I preſume, be becauſe of the Plague's being in the greater Towns, for the ſame Prince (afterwards King *Charles* I.) paſſed through *Leedes* [i] in the ſame Journey, becauſe the Sickneſs was then at *York*, for which Reaſon, the Aſſizes were kept at *Wakefield*.

When his great Gueſt was gone, he viſits his Dioceſe, and at *Darneton* earneſtly preſs'd the Renewal of the *Exerciſes*, as the *Lecture Sermons* were then called in theſe *Northern* Parts; theſe *this pious Biſhop* countenanced with his Preſence and Aſſiſtance, ſetting them up in ſome Places, and reſtoring them in others. 'Tis ſurprizing, to find what a Diſappointment even ſuch a Perſon ſometimes met with, as at *Acliffe*, where deſigning to preach, he found not three Men, or one Woman, tho' 'twas the *Lord's-Day*, and he had, by his Servant, *given Notice two Days before*; [k] but when he preached there the *Sunday* after, he found a full Congregation, *for which he praiſed God*. He was once balked thus at *Acham*, when he was Archbiſhop, *where*, ſaith he, *to my Sorrow, I found neither Prieſt nor People, altho' they had Warning over Night*. No Wonder then that he was ſo zealous, when he found ſo much *Ignorance and Remiſneſs*. That this proceeded not from a ſudden Pang of Devotion during the Plague, but was his mature Judgment, is evident from Matter of Fact; for when he was ſome Years paſt his grand Clymacterick, we find him preaching at the *Exerciſes* at *Manſfild*, *Nottingham*, and *Retford*, beſides other occaſional Sermons, eight in leſs than five Weeks. And that this was ſo far from being a Diſſervice to the Church of *England* (as ſome would intimate) that it did really advance it moſt effectually, I appeal to the original Book of the Miniſters Subſcriptions in the Regiſters Office at *York*, that, not to take the Advantage of that noted Time, when forty-five were ordained at one Time, there are *communibus annis* as many in one Year at the latter End, as in three at the Beginning. So attractive was this grand Exemplar of a *preaching Biſhop*.

The next Time we meet with Biſhop *Matthew* at Court, is preaching at *Whitehall*, before the King, and the Commiſſioners of *England* and *Scotland*, upon the deſign'd Union of the two Kingdoms, a Project King *James* purſued to the utmoſt, but the Completion of it was reſerved to the next Century, for the Honour of Queen *Anne*. The *Epiphany* after, he preached before his Majeſty at the Creation of Prince *Charles* Duke of *York*. The *Sunday* after, not preaching himſelf, *he heard three Sermons*. The next Time he preached before the King, *was upon a ſignal Occaſion*, being *the Lord's-Day* after the Deliverance from *the Gun-powder Treaſon*, *which* was diſcovered *the Tueſday* before, *viz. Nov.* 5, 1605. The Year after, *he* ſhuts up his Diary as Biſhop of *Durham*, with this *Memorandum*, *That in the Space of ſomewhat leſs than twelve Years, he preached* 550 *Sermons, often excuſing himſelf, that he preached no more, becauſe his Houſe was infected*, &c.

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[g] *Stow*'s Annals, p. 819. [h] Pſal. cxix. 9. [i] MS. of the Church-wardens Accounts, Fol. penes me.

[k] Ideo tacitus inde diſceſſi valde iratus (zelo Juſtitiæ non amore Vindictæ. Biſhop *Tobie Matthew*'s MS. Diary, Anno 1602.

On *Monday Aug.* 18, 1606, he was tranſlated to the Archbiſhoprick of *York*,[l] and *Sept.* 11, enthroned by Proxy; here he ſate with *great Honour and Reputation*, to the Time of his Death, and *had the uncommon Happineſs*, tho' then above ſixty Years of Age, to continue therein twenty-one Years and a half; but notwithſtanding his Age, and *the Care and Government of a whole Province, he doth not look upon himſelf as diſcharged from preaching, but is as diligent therein as ever*; *whence* that Challenge of *Alexander Cooke* Vicar of *Leedes*, "That *Tobie Matthew*, the Moſt Reverend Archbiſhop of *York*, tho' al-
" moſt eighty Years of Age, preacheth more Sermons in a Year, than you can prove,
" has been preached by all your Popes, from *Gregory the Great* his Days."[m]

Yet for all *his Pains in preaching*, he neglected not his proper *Epiſcopal Acts of* Viſitation, Confirmation, Ordination, *&c.* he confirmed ſometimes 500, ſometimes 1000 at a Time, yea, ſo many, *that he has been forced to betake himſelf to his Bed for Refreſhment*. At *Hartlepool* he was forced to confirm in the Church-yard. At ſuch Times he often preached *to inſtruct them more fully in the Duties of Chriſtianity*, *that they* were now more ſolemnly obliged to. He preached alſo ſometimes at *Marriages*, *Baptizings*, *Funerals*, *Aſſizes*, and other *Meetings* of the Gentlemen of the Country, about publick Affairs, as at *Ripon*, *Aug.* 16, 1607, to *ſolemnize* the new *Foundation of that Church*.

'Tis much *to be lamented*, *that thoſe Sermons*, *that were ſo paſſionately deſired by Perſons of the greateſt Quality*, *ſo acceptable to the Judicious*, *and ſo crouded after by Perſons of all Ranks*, *ſhould not have been publiſhed*, *ſuch eſpecially*, *as were upon extraordinary Occaſions*, *and made ſuch Impreſſions upon himſelf*, *as to give Thanks for Divine Aſſiſtance*. A Volume of ſuch, would have been a grateful Preſent to the intelligent and religious Part of the World. I know nothing of his that was publiſhed during his own Life, but his *Concio Apologetica contra Campianum*, *in Deutron.* xxxii. 7, firſt printed *Anno* 1581, and again 1638, at *Oxford*, 8*vo*. Dr. *Fuller* hath ſince exhibited a large Letter, which was elegantly pen'd by him in the Name of the *Convocation*, about Archbiſhop *Grindal*'s Suſpenſion,[n] and Dr. *Par* another to Mr. *Uſher*, afterwards Archbiſhop of *Armagh*.[o] Dr. *Smith* has alſo printed a Letter of his to Mr. *Camden*.[p] Theſe are all that are genuine (for that in *the Cabala* is of *George Abbot* Archbiſhop of *Canterbury*[q]) ſave that Mr. *Strype* has lately publiſhed a remarkable Letter of his concerning the memorable *Hampton-Court* Conference,[r] from the Original in his *Muſæum*. Dr. *Favour* mentions his Manuſcript Notes *upon all the ancient Fathers*, which he had not only read with a diligent Eye, but noted them with a judicious Pen, as mine own Eyes are Witneſſes.[ſ] Theſe I preſume are ſafely lodg'd in the Archives of his Cathedral Church at *York*, to which his Relict bequeathed his Library.

He was certainly one of the moſt eminent Divines of this Nation, conſidered either in the Schools, the Pulpit, or the Epiſcopal Chair, even *Campian* himſelf, his *Romiſh* Antagoniſt, confeſſing that *he rules in the Aſſemblies*[s] (to which Sir *Thomas Widdrington* adds, *who alone was wont to preſide there*,[t] adding, *whom we love*, *for Knowledge and Virtue*.[u] The learned *Camden*'s CHARACTER is more comprehenſive, *a moſt excellent Divine*, *in whom Piety and Learning*, *Art with Nature ſtrove*.[v] But moſt of all, that of the excellent Biſhop *Fell*, or ſuch as he employed in the Tranſlation or Emendation rather of the *Oxford* Hiſtorian, *a Man of infinite Reading*, *inſomuch*, *that ſcarce any Book*, *which either the Fame of its Author*, *or the Worth of its Subject*, *recommended*, *had eſcaped him*; *and withal*, *ſo happy a Memory*, *that few Things he read*, *but were ſo in his Power*, *as to be readily quoted*, *when Occaſion required*.[w]

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[l] Mr. *Torr*'s MS. penes *R. R.* D. D. Archiep. Ebor.

[m] *Cooke*'s Popiſh Braggs abated, p. 49.

[n] *Fuller*'s Church Hiſt. An. 1580.

[o] Letters annexed to Archbiſhop *Uſher*'s Life, p. 36.

[p] *Gul. Camd.* & illuſtr. virorum epiſtolæ, p. 53.

[q] *Ruſhworth*'s Hiſtorical Collections, Vol. 1. p. 85.

[r] Life of Archbiſhop *Whitgift.* Ap. p. 236, 237, 238.

[ſ] *Favour*'s Antiq. triumph. over Novelty, Epiſt. Ded.

[s] Dominatur in concionibus.

[t] Qui ſolum in concionibus dominari ſolet. Sir *Thomas Widdrington*'s Hiſt. of *York*, MS. penes *Tho. Fairfax* Arm.

[u] Quem propter bonas artes & Virtutum ſemina dileximus. Ibid.

[v] Theologum Præſtantiſſimum, in quo cum Pietate Doctrina, cum Naturâ ars certant. Britannia in Brigant.

[w] Infinitæ propemodum lecticnis Vir, librum pene nullum, quem vel Scriptoris fama, vel ipſum operis argumentum commendaret, intactum prætermiſit, memoriam quoq; tam tenacem habuit, ut legenti ſeſe pauciſſima obtulerint quæ non, ſi quando uſus flagitaret, confeſtim proferret. *Wood*'s Hiſt. & Antiq. Oxon. p. 255.

He died at *Cawood-Caſtle*, *March* 29, 1628. What remains, is to be learn'd from his *Epitaph*, x which I tranſcribed from the Monument in our Lady's Chapel at the *Eaſt-End* of the Cathedral at *York*; his Effigies is cumbent, and to the full Proportion, in his Epiſcopal Habit, ſquare Cap and Ruff, with Hands conjoined, and elevated in a praying Poſture, the Monument (which is of black and white Marble adorn'd with Gold) is encloſed with Iron Grates four Yards long.

x See the APPENDIX.

Near the Archbiſhop's Monument is one erected to the Memory of his Lady, with an Inſcription *in Letters of Gold above her Statue kneeling in a mourning Habit, with Veil, Ruff,* &c. *which was thought not improper to be here ſubjoin'd (as 'tis tranſcrib'd by* Mr. Thoreſby) *with the Account of her which follows, both as they contain a Part of the Archbiſhop's Hiſtory, and likewiſe in ſo diſtinct though ſhort a Manner ſet forth her own moſt exemplary* CHARACTER.

The CHARACTER, *together with ſome* MEMORIALS, *of the Lady* FRANCES MATTHEW, *Wife to the Moſt Rev^d^ Dr.* Tobie Matthew, *Lord Archbiſhop of* York.

F*RANCES MATTHEW*, firſt married to *Matthew Parker*, Son to *Matthew Parker* Archbiſhop of *Canterbury*, afterward to *Tobie Matthew*, that famous Archbiſhop of this See. She was a Woman of exemplary Wiſdom, Gravity, Piety, Beauty, and indeed, in all other Virtues, not only above her Sex, but the Times. One exemplary Act of hers, firſt deviſed upon this Church, and thro' it flowing upon the Country, deſerves to live as long as the Church itſelf. The Library of the deceaſed Archbiſhop, conſiſting of 3000 Books, ſhe gave entirely to the publick Uſe of this Church. A rare Example, that ſo great Care to advance Learning, ſhould lodge in a Woman's Breaſt. But it was the leſs Wonder in her, becauſe herſelf was of Kin to ſo much Learning. She was the Daughter of *William Barlow* Biſhop of *Chicheſter*, and in King *Henry* VIIIth's Time Ambaſſador into *Scotland*, of the ancient Family of the *Barlows* in *Wales*. She had four Siſters [a] married to four Biſhops, one to *William Wickham* Biſhop of *Wincheſter*, another to *Overton* Biſhop of *Coventry* and *Litchfield*, a third to *Weſtphaling* Biſhop of *Hereford*, and a fourth to *Day* that ſucceeded *Wickham* in *Wincheſter*. So that a Biſhop was her Father, an Archbiſhop her Father-in-Law, ſhe had four Biſhops her Brethren, and an Archbiſhop her Huſband. When ſhe had lived 78 Years, the 10th of *May*, ſhe changed this Life as full of Honour as of Days, *An. Dom.* 1629.

By her Will [b] made *Aug.* 9, 1628, and proved *May* 15, 1629, ſhe gave to *Peter-houſe* in *Cambridge*, where her beloved Son *Samuel* was a Scholar and died, two hundred Pounds to be employed *for the Behoof of two poor Scholars for ever.* She bequeathed many Legacies of Plate and Jewels to her Relations, particularly to her Niece Mrs. *Margaret Litleton*, a gold Ring with a Table Diamond and ten leſſer Diamonds about it; to Mrs. *Urſula Sheffield* her God-daughter, one Diamond Ring ſet Pendant-wiſe with a little Ruby at the End; both which were ſent her by Queen *Anne*; to her Son Sir *Tobie Matthew* Knt. a Gold Ring ſet with 11 Diamonds, which King *Charles* I. gave; the Archbiſhop had bequeathed him a Piece of Plate, with a Note, that he had in his Life-time given him above fourteen thouſand Pounds. Dr. *Fuller's* CHARACTER of him is, *That having all his Father's Name, and many of his natural Parts, he had few of his moral Virtues,*

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[a] The Chriſtian Names of her four Siſters, with thoſe of the four Biſhops who married them, may be ſeen in the Pedigree of the *Barlows* of *Barlow*, in *Ducat. Leod.* p. 253, and p. 627. wherein are ſeven Knights, and as many Eſquires, in a lineal Deſcent from Sir *Thomas*, to *William* the Biſhop and Ambaſſador, who was the Son of *John Barlow* Eſq; as is more fully expreſſed in the *Appendix* to that Author.

[b] Mr. *Torr's* MS. given by Archbiſhop *Sharp* to the Library in *York*-Minſter.

and fewer of his Spiritual Graces. [c] He was not born in *Oxford* (as *Ant. a Wood* twice affirms [d]) but at *Saleſbury*, *Octob.* 3, 1577, a little after Three of the Clock in the Afternoon, as I have it under the Hand of this memorable Lady, in an Account of the Births of all her Children, by which it appears, that the Archbiſhop and ſhe continued in the holy State of Matrimony above fifty Years. When I have acquainted the Reader, that ſome of the Needle-work of the Needle-work of the Lady *Margaret*, Mother to King *Henry* VII. and Founder of two Colleges in *Cambridge*, being preſerved at the Place of her Nativity, [e] was conſtantly called for by King *James* I. when paſſing thereby in his Progreſs, [f] 'twill be the leſs Surprize, that ſome of the Embroidery, and very curious Needlework of this exemplary Lady, is treaſured up in this *Muſæum*, which, with a Fragment of an Unicorn's Horn given her by Queen *Elizabeth*, was the Preſent of Mrs. *Dorcas Dyneley*, the pious and ingenuous Relict of *Robert Dyneley* of *Bramhope* Eſq; in Memory of this her Great-Grandmother.

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[c] *Fuller*'s Church Hiſt. An. 1628.

[d] Hiſt. & Antiq. Oxon. lib. ii. p. 276. and Athen. Oxon. Vol. II. p. 120.

[e] *Bletſho* in *Bedfordſhire.*

[f] *Fuller*'s Hiſt. of Cambr. p. 94.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Revd Mr.* JOSEPH MEDE, *B. D. Fellow of* Chriſt's-College *in* Cambridge. *

IT hath been the Practice of the beſt Hiſtorians, ſometimes in ſhort CHARACTERS, and ſometimes in larger Deſcriptions, to repreſent the *Nature*, *Sayings*, and *Manners* of thoſe Perſons whoſe Actions have rendred them illuſtrious, whether in Peace or War. And 'tis a Cuſtom very commendable: For by this Means a juſt Right is perform'd to the Glory of their Memories; their exemplary Virtues are preſerv'd in the World, by Monuments which Time cannot demoliſh; and ingenuous Readers are highly gratified, who are naturally deſirous to know as much as they can, of thoſe whom they have heard any Thing of, which is extraordinary.

We have therefore attempted to give a faithful, though imperfect Portrait of this excellent Perſon; that the Reader may know what he was, who in ſo high a Degree obliged not only the Age wherein he liv'd, but all ſucceeding Generations, *by his excellent Studies and exemplary Life.* The Hiſtory whereof is briefly as follows.

Joſeph Mede was born in *October* 1586, of Parents of honeſt Rank, at *Berden* [a] in *Eſſex*, and related (as the learned Mr. *Alſop* did particularly remark in his Funeral Sermon) to the Family of Sir *John Mede* of *Lofts-Hall* in the ſame County, who did much pleaſe himſelf in ſo worthy a Kinſman, to whom alſo (when Fellow of *Chriſt's-College*) he ſent his eldeſt Son to be his Pupil; accounting it a ſingular Felicity, to have him under the Care and Conduct of ſo worthy and accompliſh'd a Tutor.

When he was about ten Years old, both he and his Father fell ſick at the ſame Time of the *Small-Pox:* To the Father it prov'd mortal, to the Son very hazardous. But Almighty God, who deſign'd him for a great Bleſſing to the World, deliver'd him then out of that, and afterwards out of other Dangers: Of which merciful Preſervations, he had by him his thankful MEMORIALS, the better to excite himſelf to *a due Celebration of the Divine Goodneſs.*

His Mother afterwards married one Mr. *Gower* of *Naſing* in *Eſſex*, by whom he was ſent to School firſt to *Hodſden*, and after that to *Wethersfield* in *Eſſex*. In which Time going to *London* upon ſome Occaſion, he bought *Bellarmin*'s *Hebrew* Grammar. His Maſter, having no Skill in that Language, told him, *it was not a Book fit for him.* But he would not be diſcouraged from the Peruſal of it; and ſetting upon it induſtriouſly, attain'd no ſmall Skill in the *Hebrew* Tongue, before he left the School: By theſe fair Bloſſoms, giving an early Aſſurance to his Friends, of *thoſe excellent Fruits*, which he afterwards *brought forth*, being planted in a very fertile Soil, and one of the moſt delightful Seats of *the Muſes*, in the Univerſity.

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* From his Life prefix'd before the Edition of his Works, which were publiſh'd by Dr. *Worthington*; and printed at *London* in 1677, in *Folio.*

[a] A Country-Town not far from *Biſhops-Stortford.*

His Friends, being encouraged by the Pregnancy of his Parts, his aſſiduous Induſtry, and *Proficiency in Learning* (the beſt Grounds of Hope) ſent him, in the Year 1602, to *Chriſt's-College* in *Cambridge*, where he was admitted Pupil to Mr. *Daniel Rogers*, Fellow of that College. When he had been there three Years, Mr. *Rogers* leaving the College, Mr. *William Addiſon* became his Tutor, to whoſe Pupils, after he was Bachelour of Arts, he uſed to read; as afterward, when he was Maſter of Arts, he moderated at *Dis*'s [b] upon the Deſire of his Tutor, *one of the then Proctors of the Univerſity.*

The Improvements which he made in a ſhort Time, by his induſtrious Wit, were ſo conſpicuous, *that they drew upon him the Eyes not only of his own College, but of the whole Univerſity:* Which could not but be obſervable in him, becauſe he wanted *that Felicity of Utterance*, which uſeth to ſet off ſlight Parts; and had ſo *great an Heſitation in his Speech*, as rendred his Expreſſion painful *to himſelf*, and leſs pleaſing *to others.* Which made him decline (as much as he might) all *publick Diſputations*, and *other Exerciſes*, as not to be perform'd by him without *great Difficulty:* His Labour in them (as he was wont to tell his Familiars) being double to *that of others*, in Regard he was to ſtudy, not for *Matter* only, but for *Words*; not to *expreſs his Mind*, but for Words *that he could utter*; yea, and to take Care to *diſpoſe them too*, in that Order, that *the Contexture* might ſuit with his Ability. *Wherein, he* in Time became a *rare Example*, how much a *diſcreet* Obſervation of ſuch an *Imperfection* can work towards *the Cure* of it. For, by an *heedful Inſpection* into the Nature of his *Defect*, what Words he moſt ſtuck at, *either ſingle*, or *in Conjuncture*, and at what *Times he was more or leſs free*, he attained ſo great a Maſtery over that Infirmity, *that he was able to deliver a whole Sermon without any conſiderable Heſitation.*

That alſo of his own Relation, is not here unworthy the remembring, *that not long after his Entrance into Philoſophical Studies, he was for ſome Time diſquieted with* Scepticiſm, *that troubleſome and reſtleſs Diſeaſe of the* Pyrrhonian *School of old.* For, lighting upon a Book in a Neighbour-Scholar's Chamber (whether it were *Sextus Empiricus*, or ſome other upon the ſame Subject, is not now remembred) he began upon the Peruſal of it, to move ſtrange Queſtions *to himſelf, and even* to doubt whether the τὸ Πᾶν, *the whole Frame of Things, as it appears to us, were any more than a mere Phantaſm or Imagination.* The Improvement of this Conceit (as he would profeſs) rendred all Things ſo unpleaſant to him, *that his Life became uncomfortable.* He was then but young, and therefore the more capable of being abus'd by thoſe perplex'd Notions, by which *Pyrrho* had induſtriouſly ſtudied to repreſent the *Habitation of* Truth as inacceſſible: But by the Mercy of God, he quickly made his Way out of theſe *troubleſome Labyrinths*, and gave an early Proof, *that he was deſign'd for profound Contemplations, by falling ſo ſoon upon the Conſideration of Subjects ſo ſubtile and curious.*

By that Time he had taken the Degree of *Maſter of Arts*, [c] he had made ſo happy a Progreſs through all Kind of Academical Studies, that it was manifeſt to all, *that that Title was not (as with too many it is) any falſe Inſcription:* He was juſtly ſo ſtiled, and was univerſally eſteem'd as one who did well underſtand all thoſe *Arts* which made up the Accompliſhment of a Scholar. He was an acute *Logician*, an accurate *Philoſopher*, a ſkilful *Mathematician*, an excellent *Anatomiſt* (being uſually ſent for when they had any Anatomy in *Caius* College) a great *Philologer*, a Maſter of many *Languages*, and a good Proficient in the Studies of *Hiſtory* and *Chronology*; of which we ſhall give a more particular Account in the following Part of this ſhort Hiſtory.

His firſt ſhewing himſelf Abroad, was by an Addreſs he made to that great Patron and Example of Learning, Dr. *Andrews* (then Lord Biſhop of *Ely*, afterward of *Wincheſter*) in a *Latin* Tract, *De Sanctitate Relativa*, &c. [d] and this early *Specimen* of his Theological Studies, gain'd the Approbation of ſo great a Judgment as his was to whom it was preſented; inſomuch, that ſhortly after, he having Need of the King's Favour concerning his Election to a Fellowſhip, that worthy Biſhop ſtood his firm Friend, and not only maintain'd his Right then, but afterward deſired him for his Houſhold-Chaplain: Which Place, notwithſtanding, he civilly refuſed, as valuing the Liberty of his Studies above any Hopes of Preferment, and eſteeming that Freedom which he enjoy'd in his *Cell* (as he us'd chearfully to term it) as the Haven of all his Wiſhes.

And indeed, theſe Thoughts had poſſeſs'd him betimes. For, when he was a Schoolboy, being ſent to by his Uncle, Mr. *Richard Mede*, a Merchant, who, being at that Time without Children, offer'd to adopt him for his Son, if he would live with him; he accepted not the Proffer, but ſhew'd betimes, that no worldly Amuſement was ſufficient to entice him from his Studies. He *choſe the more ſolitary Way of Knowledge*, rather than the ſo-much beaten and frequented Way of Wealth; and made as much Haſt in his Study to become a more than ordinary knowing and learned Man, as others Abroad in the World do to be rich even to Abundance.

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[b] Diſputations. [c] Anno 1610.

[c] Which being written in his early Days, he did not permit to be printed, having afterward given the Subſtance of it, with Improvements, in another *Treatiſe* on 1 Cor. xi. 22. and in his *Concio ad Clerum* on Lev. xix. 30.

Wherefore, *Divine Providence* being favourable to his *Deſign*, that he might have a fair Opportunity to perfect his own Accompliſhments, and be the better enabled to *promote the Good of others*, and eminently approve himſelf the Servant of *CHRIST*, he was choſen Fellow of that College, upon which the Name of *CHRIST* is called, to whoſe Service he had ſeriouſly devoted his beſt Studies and Endeavours. The Fellowſhip into which he was elected, was that of King *Edward*'s Foundation, and therein he was Succeſſor to Mr. *Hugh Broughton*, and Mr. *Dillingham*, both of them Famous for *Hebrew* Learning. This Place was Supernumerary to the Inſtitution of the Foundreſs, the Lady *Margaret*: A Society of Divines ſhe intended it, and by a Maſter and twelve Fellows, alluded to *Chriſt* and his College of Apoſtles. Which Conceit (as ſome thought) was intentionally ſpoil'd by the Addition of that ſupernumerary Fellowſhip, but however, gave Occaſion of an ill-placed Jeſt againſt Mr. *Mede* at his Election; one oppoſite to his Admiſſion, venting this Piece of Wit, without either Civility or Judgment, *We are Twelve of the Foundation, and there* (ſaid he) pointing to Mr. *Mede*) *ſits the odd Fellow.* Which Conceit, could have no true Senſe as touching the Quality and CHARACTER of Mr. *Mede*, unleſs by *odd* had been meant *ſingular*, and that for Piety and Learning; which Eminencies could not make him leſs eligible according to the Statute.

Being thus choſen Fellow of the College, he was not long after made Reader of the *Greek* Lecture of Sir *Walter Mildmay*'s Foundation, and held it all his Life-time: Which rendred that Tongue, as alſo ſeveral others, very familiar to him. For his conſtant Readings upon *Homer*, did not only make him perfect in that Author; but he being a diligent Collator of the *Greek* with the *Hebrew*, *Chaldee* and *Syriack*, acquainted himſelf familiarly with the Idiotiſms of all thoſe Languages at once. He had beſides, made a Collection of ſuch *Greek*, *Latin* and *Engliſh* Words, as he had obſerved to have a near Senſe and like Sound with the *Hebrew*. By which Means, as he made the Language more familiar to him, ſo he conſulted the Pleaſure and Advantage of his Friends; being from this Store furniſhed with what might render his Converſe more acceptable to them, in whoſe Contentment he had a true Satisfaction.

He preſerved his Knowledge in Academical Learning, by the private Lectures which he read to his Pupils, to whom he was *an able and faithful Guide*. For, being a Fellow of a College, he eſteem'd it a Part of his Duty, to *further the Education of young Scholars*; which made him undertake *the careful Charge of a Tutor*: And this he managed *with great Prudence*, and *equal Diligence*. After he had, by daily Lectures, well grounded his Pupils in *Humanity*, *Logick*, and *Philoſophy*, and by frequent Converſe underſtood to what particular Studies their Parts might be moſt profitably applied, he gave them his Advice accordingly: And when they were able to go alone, he choſe rather to ſet every one his daily Taſk, than conſtantly to confine himſelf and them, *to preciſe Hours for Lectures*. In the Evening, they all came to his Chamber, to ſatisfy him, *that they had perform'd the Taſk he had ſet them*. The firſt Queſtion which he us'd to propound to every one in his Order, was, *Quid dubitas? What Doubts have you met with in your Studies to Day?* (For he ſuppoſed, that *to doubt nothing*, and *to underſtand nothing*, were verifiable alike.) Their Doubts being propounded, he reſolved their *Quære's*, and ſo ſet them upon clear Ground, to proceed more diſtinctly. And then, *having by Prayer*, *commended them and their Studies to God's Protection and Bleſſing*, he diſmiſs'd them to their Lodgings. Thus carefully did he diſcharge *the Truſt of a Tutor*; though he well knew, and was us'd to ſay, *That the Office of training-up young Scholars in the Univerſity*, *proved oftentimes but a thankleſs Buſineſs*. In ſhort, he was not for a ſoft and eaſy, *ſelf-pleaſing Courſe of Life*; but was moſt willing to ſpend himſelf in a laborious *endeavouring the beſt Improvement* (not of himſelf only, but) *of others*, *thoſe eſpecially committed to his Care*.

He did ſo *entirely devote himſelf* to the Study of all *excellent Knowledge*, *that he* made even the Time *which he ſpent in his Recreation*, ſerviceable to his Deſign. He allow'd *himſelf* little or no Exerciſe but *Walking*: And oftentimes, *when he and others* were walking in the Fields, or in the College-Garden, he would take Occaſion to ſpeak *of the Beauty*, *Signatures*, *uſeful Virtues and Properties of the Plants then in View*. For he was a curious *Floriſt*, an accurate *Herbaliſt*, thoroughly *verſed in the Book of Nature*, not unſeen in any Kind of *ingenuous Knowledge*, ſuch eſpecially as were both for Delight and Uſe. The chief Delight which he took in Company, was, *to diſcourſe with learned Friends*;

particularly, for ſeveral Years he ſet apart ſome of his Hours to ſpend them in the Converſation of his worthy Friend Mr. *William Chappell* (afterward Provoſt of *Trinity* College near *Dublin* in *Ireland*, and Lord Biſhop of *Cork* and *Roſs*) who was juſtly eſteem'd a rich Magazine of rational Learning, and who again did as highly Value the Intereſt he had in Mr. *Mede*, and the ſingular Advantage of his Converſe.

In his Retirement to his private Studies, he employed himſelf principally in a *curious Inquiry into the moſt abſtruſe Parts of Learning*; and endeavour'd for the *Knowledge of thoſe Things*, which were *more remote from the vulgar Track*.

Among other Things, *he ſpent no ſmall Pains* (in his younger Years) in Sounding *the Depths of Aſtrology*, and much Paper he blotted, in calculating the Nativities of his near Relations and Fellow-Students, having to this Art (as he would ſay) above all other Studies, a natural Propenſion. Yet did *not that Propenſion*, ſo far ſway *his Judgment*; as not to diſcover *the Vanity and Weakneſs of thoſe Grounds*, upon *which the Profeſſors of that pretended Art very often build their too-confident Predictions*. That which he thought himſelf to have found, by all his Search, was only this, *That the Celeſtial Luminaries, having an unqueſtionable Influence upon all ſublunary Bodies, in the like Poſition of the Heavens, may reaſonably be thought to have a Similitude in their Operation, and thereby to cauſe a Sympathy in Things produced under like Conſtellations, and an Antipathy under different. But this not extending farther than a natural Inclination, and being in Men alterable by Cuſtom, Education, and infinite external Impediments, he judged it not* (without extream Vanity) *to be preſumed upon as any infallible Ground of Prediction of future Actions; eſpecially in ſuch Things wherein Men, acting out of Choice, run counter many Times to their natural Inclinations.*

But leaving the hot Purſuit of *Aſtrological* Fancies, he applied himſelf to the more uſeful Study of *Hiſtory* and *Antiquities*, particularly to a *curious Inquiry into thoſe myſterious Sciences*, which made the antient *Chaldeans*, *Egyptians*, and other Nations ſo famous; tracing them, as far as he could have any Light to guide him, in their *Oriental* Schemes and Figurative Expreſſions, as likewiſe in their *Hieroglyphicks*; not forgetting to inquire alſo into the *Oneirocriticks* of the Ancients. Which he did the rather, becauſe of that Affinity he conceiv'd they might have with the Language of the *Prophets*, to the Underſtanding of whom he ſhew'd a moſt ardent Deſire. His *Humanity-Studies*, and *Mathematical* Labours, were but initial Things, which he made Attendants to the Myſteries of *Divinity*: And though they were Preparatives, as he could uſe them, yet were they but at a Diſtance off, and more remote to his Aim; for he had more Work to do, before he could be Maſter of his Deſign. A well-furniſh'd Divine is compounded of more Ingredients than ſo. For *Hiſtories* of all Sorts, but thoſe eſpecially which concern *the Church of God*, muſt be ſtudied and well known: And therefore he made his Way by the Knowledge of all Hiſtories, general, national, ancient and modern, ſacred and ſecular. He was a curious and laborious Searcher of Antiquities relating to Religion, *Ethnick*, *Jewiſh*, *Chriſtian* and *Mahometan*: The Fruits of which ſtudious Diligence appear viſibly in ſeveral of thoſe excellent Treatiſes which have paſs'd the Preſs.

Unto *Hiſtories*, he added thoſe neceſſary Attendants, which, to the Knowledge of the more difficult Scriptures, muſt never be wanting, *viz. An accurate Underſtanding of the* Ichnography *of the Tabernacle and Temple, the Order of the Service of God therein performed, as alſo of the City of* Jeruſalem, *together, with an exact* Topography *of the Holy Land; beſides other* Jewiſh *Antiquities, Scripture-Chronology, and the exact Calculation of Times, ſo far eſpecially, as made for the ſolving or clearing of thoſe Difficulties and obſcure Paſſages that occur in the Hiſtorical Part of Scripture, which the vulgar Chronologers have perplex'd, and the beſt not fully freed from Scruple.* And how great his Abilities were for the *ſacred Chronology*, may appear (to omit other Proofs) from that Clauſe in a Letter of the then Archbiſhop of *Armagh* [e] to him, *I have entred upon the Determination of the Controverſies which concern the Chronology of the ſacred Scripture, wherein I ſhall in many Places need your Help.*

By the Fruit of theſe Studies, particularly by his happy Labours upon the *Apocalyps* and *Prophetical* Scriptures, what Honour our Author purchas'd Abroad (beſides what he gain'd at Home) among Men ſtudious in this Way, and therefore capable of judging, is evident by the many Letters ſent him from learned Men in ſeveral Parts, expreſſing their own and others high Eſteem of his Writings: Inſomuch, that thoſe who have never ſeen him, gave him this high Elogy, *That for aſſoiling of Scripture-Difficulties, he was to be reckoned among the beſt in the World.* Which was agreeable to what the learned Mr. *Alſop* ſpake of him in his Funeral Commemoration before the Univerſity, *That if he had been encouraged to write upon the more difficult Places of Holy Writ, and that God in Mercy to the World, had been pleaſed to lengthen out his Days, aſſuredly he would have out-gone any Author then extant, and probably would have given Light to ſome hard Places of Scripture, which now remain in the Dark, and unaſſoiled till the laſt Day of Judgment.*

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[e] *Uſher*, when he was compiling his *Chronologia Sacra*.

As theſe various Perfections, and uſeful Accompliſhments, made his Company very deſirable to Scholars; ſo the Goodneſs of his Diſpoſition made him equally *Communicative*, and free to impart his Knowledge to thoſe who came to him, either out of the ſame Univerſity, or from Abroad. To theſe he uſed to impart himſelf with that Willingneſs, that it ſeem'd queſtionable, whether had *the greater Deſire, they to hear, or he to communicate his Studies to them:* Which made a familiar Friend of his once merrily ſay, to one that having been Partaker of his Diſcourſe, gave him Thanks, *That he might ſpare his Thanks; for that they were not ſo much beholden to him for delivering himſelf to them, as he was to them for hearing him.* For this great Advantage he made himſelf of the Civility which he ſhew'd to others, that by the Communication of his Notions to his Friends, they became ſo fixed in his Memory, that he was afterward able readily to deliver them in a well-form'd Diſcourſe, and was wont, as often as he had Occaſion to expreſs himſelf in Publick (eſpecially in thoſe College-Exerciſes which they call *Common-Places)* to make uſe of the (forementioned Diſcourſes, which, with a little Labour, he could put into an apt Form. Some of which are thoſe excellent *Diatribæ*, which, with the reſt of his Works, are publiſh'd for the common Benefit of the Church; which, though but few in Compariſon of that great Store wherewith ſo rich a Magazine was furniſh'd; yet even in thoſe Few, he hath diſcovered more rare Pieces of recondite Learning, than are to be found in ſome vaſt Volumes of many much admired Authors.

Concerning which *Diatribæ*, this is fit to be advertiſed, That though there are in ſome of them, ſeveral Things of a Strain that tranſcends the Capacities of common Readers; yet it would be a great Miſtake, for that Reaſon, to ſuſpect this worthy Perſon as guilty of *Oſtentation* or *Affectedneſs*. For as they were *Academical* Exerciſes, and not fitted for a vulgar Audience; ſo he himſelf was of all knowing Men the greateſt Hater of that Vanity. He always diſapprov'd the unneceſſary Quotations of Authors, and the Uſe of foreign Languages and Terms of Art, in popular Sermons; and expreſſing his Diſlike of ſuch Practices, would ſometimes ſay, *That they ſavoured of as much Inconſiderateneſs, as if Shoemakers ſhould bring Shoes to be drawn on with their Laſts in them:* Judging it a ſcarce pardonable Folly, for Men going about the Inſtruction of the Ignorant, to propound Things in ſuch Terms as themſelves underſtood not, till they had ſpent many Years at the School or Univerſity; and which, how ſignificant ſoever in themſelves, and to the learned, yet were but as ſo many Stumbling-blocks to common Auditors, or at beſt but as *Stiles*, which though ſome might probably leap over, yet they interrupted the Progreſs of their Attention.

Nay, to give this excellent Perſon his juſt Right, he was ſo far from the Vanity of *Oſtentation*, that it is hard to ſay, whether he was more eminent for his rare Knowledge, or for his ſingular *Humility* and *Modeſty* in valuing his own Abilities; inſomuch, as he could not without Trouble, hear of that great Opinion and Eſteem which ſome (deſervedly enough) had conceived of his great Learning: He owning only *ſome Diligence, Freedom from Prejudice and* ſtudium partium, *as his beſt Abilities*; as himſelf hath excellently expreſs'd in a Letter of his to his Friend Mr. *Hartlib*. To which may be added, That having received ſome Notices of the great Value which ſome learned Men both at Home, and in a foreign Univerſity, put upon his *Apocalyptick* Labours, he made only this modeſt Return to a Friend, who, perhaps, thought he might highly pleaſe him with that News, *That he ſaw no great Cauſe, for all that, why he ſhould think much better of himſelf*; adding withal, *that he had frequently obſerved it to be the Hap of many a Book, that had little or no Worth in it, to find Applauſe in the World, when in the mean while, a well-deſerving Book is ſcarce taken Notice of.* So far was this good Man from all proud Self-reflections, from glorying in his Wiſdom and Strength of Parts, or in any Performance of his own.

To omit many other Inſtances of his *Humility* (for his Life was full of them) we ſhall add the little Deſire which he had to *Academical* Honours, or to great Preferments and worldly Advantages. For the former, this may not unfitly be here remembred, That he was ſtudiouſly Regardleſs of *Academical* Degrees, as being unwilling to make any great Noiſe and Report in the World: And, but that he was over-power'd to do it by the then Maſter of the College, he had never ſo far proceeded as to have been *Bachelor in Divinity.* [f]

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[f] Anno 1618.

Thus he expreſs'd himſelf to ſome in Private. A *Maſter of Arts* he was, and a great Maſter too, before he was call'd; but more than ſo to be, he affected not. An Argument, *that that Grace was eminent in him, wherein others moſt commonly are too ſhort and defective.* And for the latter, how far he was from any ambitious and eager purſuing the Advantages and great Things of this World, appear'd, as by his refuſing the Offer made him by his Uncle, as that alſo by the then Biſhop of *Ely* (which we intimated before) ſo likewiſe by his modeſt Denial of the Provoſtſhip of *Trinity* College near *Dublin* in *Ireland*, to which he was elected upon the Recommendation of another great Prelate, the Lord Primate of *Armagh*, and by his Unwillingneſs the ſecond Time to accept of it, when he was in Danger to be put into that Preferment. The Heighth of his Ambition was, only to have had ſome ſmall Donative *ſine cura* made additional to his Fellowſhip, or to have been placed in ſome Collegiate Church or Rural College: Some ſuch Place of quiet Retirement from the Noiſe and Tumults of the World, with a Competency moderated by *Agur*'s Wiſh *(neither Poverty nor Riches)* was the Top and utmoſt of his Deſires. And yet, when he ſpake thus, he would add, *not that he ſhould be Reſtleſs, or diſcontented, till he could obtain ſome ſuch Thing; but to ſhew what Kind of Life he did affect, and in how low an Orb of this World's Preferments he would have been content to be placed.* This Senſe of his Mind, is clearly expreſs'd by himſelf in a Letter of his to a worthy Friend (written upon Occaſion of certain ungrounded Conjectures made by ſome, upon his being by the then Archbiſhop of *Canterbury* admitted into the Number of his Chaplains) in which he affirms, *That he lived, till the beſt of his Time was ſpent*, in Tranquility and Retirement: *And now, that there is but a little left, ſhould I* (ſaith he) *be ſo unwiſe (ſuppoſe there were nothing leſs) as to enter now into a tumultuous Life, where I ſhould not have Time to think my own Thoughts, and muſt of Neceſſity diſpleaſe others or myſelf? Thoſe who think ſo, know not my Diſpoſition in this Kind to be as averſe, as ſome perhaps would be ambitious.*

This inward Senſe of his Soul (which was his moſt deliberate Choice) did not ariſe from any ſad Melancholy, or ſour Diſcontent upon ſome great Diſappointment (for he that had no great Ambitions, could have no great Diſappointments) nor did it ſpring out of a fond and over-dear Affection to Privacy, or from an Unfitneſs for Buſineſs, and Converſe with the World (the Property of ſome who are ſtil'd *mere Scholars*) For his Collegues, and others, who had the Happineſs to be acquainted with him, knew him to be a Perſon of ſingular Prudence, and admirable Abilities, both for giving pertinent Directions, and Advice in any important Caſe, as a Friend, and for managing of College Affairs, as a Fellow, and for Diſcharge of his particular Truſt, as Tutor. He was wont indeed, to call his Study *his Cell*; but not as if he meant (according to the lazy and uſeleſs *monaſtick* Way of Life) to immure and ſhut up himſelf there from Converſe with others. He was far from affecting ſuch an unprofitable, unactive Solitude: For none was more free and open for Converſe, eſpecially with ingenuous and inquiring Scholars. Let who would repair to him, provided they were not captious and impertinent, he would give them their Fill of Diſcourſe, and enlarge to ample Satisfaction; yea, he would farther take the Pains, if ſo much were deſired, to give his full Mind in Writing; even himſelf would do it without the Help of an *Amanuenſis*.

There is one Thing more to this Purpoſe, which here offers itſelf to be conſider'd, *That though our Author loved a retired ſtudious Life, yet his Thoughts were not ſhut up within his Cell; but his Soul covered the whole Earth* (to borrow that Expreſſion of *Siracides*[g] concerning *Solomon*) *his Heart was as large and wide as the Univerſe.* He ſo lived, and was affected, as became a Citizen of the World: More eſpecially, as *became a Chriſtian and a Member of the Catholick Church*, his Thoughts and Cares were particularly concern'd in the *Affairs of Chriſtendom.* And accordingly, for the gaining of foreign Intelligence (beſides his Letters from *ſome knowing Friends*, with whom he kept Correſpondence) he was not unwilling to expend yearly ſomething out of his ſmall Incomes: And when he ſent to ſuch as were at Charge to furniſh him (weekly for the moſt Part) with Intelligence, he us'd in his Letters to them, to call it his *Tribute* (that was his Word, implying his Ingenuity, and withal his Reſpect; not *Wages*, or any the like Word of a mercenary or ſervile Signification) And to one of them, he was pleas'd once pleaſantly to ſay, *I am neither* Dean *nor* Biſhop; *but thus much I am willing to ſet apart, to know how the World goes:* Adding, *That if it were with him, as it is with ſome (whoſe Incomes were greater, and who wanted neither Riches nor Honour, but a good Heart, and the Power to do Good with them in the World) he ſhould do a great deal more than he did*; as numbering the *Affairs of Chriſtendom* amongſt his beſt Concernments, and the gaining a more particular

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[g] Chap. xlvii. 17.

Acquaintance therewith (by helping to maintain Correſpondencies among learned and wiſe Men in diſtant Countries) *amongſt the beſt Uſes he could make of that Eſtate which God had given him.*

But *that which* added no ſmall Luſtre to our Author's CHARACTER, was, *His prudent Moderation in the either Declaration or Defence of his private Opinions.* He was never forward in any Company to catch at Hints of Diſcourſe, or to take any other Occaſion *to reveal his particular Judgment:* So far was he from the *Temper of thoſe Men,* who, being puffed-up (it may be) with *a ſmall Knowledge,* account it nothing to know, unleſs others know that they do, who muſt talk or burſt; not ſo much for Benefit to others, as to diſperſe and publiſh their own Praiſe. He knew there was *a Time to ſpeak, and a Time to keep Silence;* [h] and he knew how to do both, with as much Eaſe as any Man living. *There is that keepeth Silence* (ſaith *Siracides* [i]) *knowing his Time:* So did he. It was a frequent proverbial Saying of our Author's, *He that cannot hold his Tongue, can hold nothing;* and he practis'd accordingly. Not that he was a Niggard of his Notions, or backward to impart to others, what himſelf knew (for he was moſt communicative, both of his Notes and Notions) but he prudently conſider'd the CHARACTER of the Perſons then in Preſence, and the Temper of the Times: Nor did he neglect to follow that other Maxim of the Son of *Sirach,* in a more improved Senſe, *Shew not forth Wiſdom out of Time.* [k] He was always more modeſt and ſober than to proſtitute his Thoughts to unworthy Perſons; which were *to caſt Pearls before Swine:* But if any were ſeriouſly deſirous to be informed, and did ſeem out of no ill Deſign to aſk his Opinion, to ſuch he was not unwilling to communicate his inward Sentiments privately. Otherwiſe, our Author was well content, and ſatisfied without even theſe private Communications, not caring to impart any of his peculiar Notions, but (as he would ſay) *where he found ſome Appetite;* nor would he *offer* them, and *try whether they had a Stomach,* but they themſelves muſt diſcover it; much leſs would he go about (as he ſaid) to *cram* them. So far was he from being obtruſive unto any, that even ſome of familiar Acquaintance with him (he profeſs'd) knew as little of his Notions, as any Stranger whatſoever.

Nor did his Modeſty and good Temper leſs appear in *the Defence of his private Opinions:* For he would not be offended with others who were not of his Mind, nor eagerly contend with thoſe who differ'd from him, having reſolved never to abandon *Love,* in the Proſecution of *Truth. I never found myſelf prone to change my hearty Affections to any one for mere Difference in Opinion,* was a worthy Return of his to one who oppoſed him with more Heat than needed. And therefore, only as Occaſion required, having fairly propounded his Judgment, and the Reaſons of it, he ingenuouſly left every Man to judge for himſelf, without expreſſing the leaſt ambitious Zeal to win others to his Opinion. To this Purpoſe, he expreſs'd himſelf to a tenacious Piece he had once to deal with, one that would be always replying, having found out ſome Shift or other that muſt go for an Anſwer; *It is ſufficient* (ſaid he) *for a Man to propound his Opinion with the ſtrongeſt Evidence and Arguments that he can, and ſo leave it: Truth will be juſtified of her Children.* He obſerved alſo, *that in moſt Points of Controverſy,* Mens Paſſions are vehemently engaged, and the Diſputants generally argue according to their Intereſts: And therefore when he ſaw Men impetuous in *the Aſſertion of their Opinions,* and *Peremptory in the Rejection of other Mens Judgments,* he commonly anſwer'd ſuch only with Silence; not caring to entertain Diſcourſe with them, who, inſtead *of a ſober and modeſt Inquiry into Truth,* were addicted to a diſingenuous Way *of Diſputacity;* that was his Term, which in his Senſe ſignified, *to be alway reſolved for the laſt Word;* for after he diſcover'd any to be ſuch, he would give them full Leave to have the *laſt Word,* either in Speaking, or Writing, becauſe he would ſpeak, or write no more, whatever he thought.

But not to dwell only in Generals; his *prudent Moderation,* particularly diſcover'd itſelf in an Inſtance of no ſmall Weight and Importance: In ſhort thus, when that unhappy Difference about the Point of *Predeſtination,* and its Appendants, was blown to ſo high a Flame in the *Low-Countries,* and began to kindle Strifes here at Home, he would often ſay, he wondred that Men would with ſo great Animoſity contend about thoſe obſcure Speculations, and condemn one another with ſuch Severity, conſidering that, as the wiſe Man [l] ſaith (to whoſe Words he would often allude) *We hardly gueſs aright at Things that are upon Earth, and with Labour do we find the Things that are before us: But the Things that are in Heaven, who hath ſearched out?* But if at any Time (as it was ſaid of St. *Paul* at *Athens* [m]) *his Spirit was ſtirred within him,* it was then he obſerv'd ſome to contend with an unmeaſurable Confidence, and bitter Zeal, for that black Doctrine of *ab-*

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[h] Eccleſ. iii.

[i] Chap. xx.

[k] Chap. xxxii.

[l] Wiſd. 9.

[m] Acts 15.

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ſolute Reprobation; upon which Occaſion, he could not forbear to tell ſome of his Friends, *That it was an Opinion that he could not digeſt*: Being herein much of Dr. *Jackſon*'s Mind, *That generally the Propugners of ſuch Tenets were Men reſolved in their Affections of Love and Hatred, both of which they exercis'd conſtantly, and violently, and according to their own Tempers, made a Judgment of God and his Decrees.* To the like Purpoſe he expreſs'd himſelf (about two Years before his Death) in a Letter to an antient Friend of his, formerly of the ſame College; *It ſeems harſh, that of thoſe whom God hath elected to the Means of Salvation,* and *calls by the Preaching of his Goſpel, any ſhould be abſolutely and peremptorily* ordain'd to Damnation. And afterwards, by Way of Reply to the objected Authority of St. *Auſtin*, as to ſome Part of the *Predeſtinarian* Controverſy, he added, *If thoſe were Hereticks which followed not St.* Auſtin, *the moſt Part of the Fathers before him were in Hereſy, and a Part of the Church after him. Zelots are wont to be over-liberal in ſuch Charges.* Thus would he ſome Times in Private reveal his Judgment; but in his publick Performances he was reſerved, and did purpoſely abſtain from meddling with theſe Matters. And accordingly, we have receiv'd this from ſome old Acquaintance with him, That in thoſe Days, when the Controverſies between the *Remonſtrants* and *Contra-Remonſtrants*, made ſo great a Noiſe in the World, he was wont to bring his *Common-Places* to an antient Friend and Collegue to be peruſed by him, with a Deſire that he would expunge whatſoever did but ſeem to countenance the Poſitions of either Party.

But beſides his *prudent Moderation*, there was alſo to be obſerved in him, that which by the Epigrammatiſt is made one main Ingredient of an Happy Life, *a prudent Simplicity*, a Mixture of what our Saviour Chriſt commends as imitable in the *wiſe* Serpent and in the *harmleſs* Dove. He was not ſo imprudent, as always *to utter his Mind*, or before any Company to reveal what new Notion or unvulgar Truth he had diſcover'd: But he was always ſo generouſly Honeſt, ſo apert and ſingle-hearted, as not *to ſpeak wickedly for God, or talk deceitfully for him*;[n] nor would he apply himſelf to any unwarrantable Policies for the promoting or commending of Truth to others. Such little Crafts, and undue Practices, were below the Nobleneſs and Integrity of his Spirit. To this Purpoſe, we may fitly take Occaſion here, to remember a ſerious and excellent Paſſage of his: *I cannot believe that Truth* can be prejudiced by the Diſcovery of Truth; but I fear, that the Maintenance *thereof by Fallacy or Falſhood may not End with a Bleſſing.* Thus did he upon Occaſion expreſs himſelf, with a juſt Reflection upon ſome, who, pretending to Policy, did (prudently, as they thought) adviſe, That for the better ſecuring and advancing ſome Doctrines, Men ſhould be borne in Hand that they were *Fundamental*, and accordingly, were to receive them as ſuch. But our Author (who was a great Lover of Truth, endeavouring to judge and ſpeak of every Thing according to the Truth of the Thing, and who always valued the *Jacob*-like Plainneſs and Simplicity of Spirit, a free Openneſs and Singleneſs of Heart, in any faithful Chriſtian as an high Perfection) look'd upon all ſuch Practices with the greateſt Diſguſt and Abhorrence.

We might alſo briefly obſerve another Inſtance of his *Prudence*; and that was as to the Choice of the fitteſt and moſt ſeaſonable Time for communicating Truth to others. And indeed, this was a Point of *Prudence*, which he would adviſe ſhould be moſt carefully conſider'd, as being in his Eſteem, *half* THE WORK: Otherwiſe ſome uſeful Notions might, becauſe they were uncommon, be raſhly condemned, before they were well conſider'd and underſtood: And there are none more ready to condemn, than the half-learned and half-witted (which are not the leſs numerous nor the leſs confident) Sort of Men, who ſteer not (as he obſerved) by Reaſon, but by another Compaſs, *viz. Faction*, or *Intereſt*, or *Affection*, &c.

And now having advanced thus far in the Deſcription of his Virtues, we may not ſilently, or ſlightly paſs over his *Charity*, a Grace that was very eminent and conſpicuous in him; and of this (not to inſiſt upon the many Particulars of it that might be given) we ſhall ſelect only two General Inſtances, wherein he expreſs'd his *Charity towards Men*. And they were, 1. *His careful concealing or leſſening of others Failings and Imperfections.* 2. *His relieving the Neceſſitous.*

He was ſo perfect in the firſt Inſtance, that he would *ſpeak Evil of* no Man; much leſs would he *watch for their* Halting,[o] as one that *rejoiced in Iniquity.*[p] Nay, at ſuch a Diſtance he was from that Evil, but Epidemical, Humour, that he choſe rather to ſpeak well of thoſe in whom he had only Hope for a Ground of Commendation. Nor did he only conceal and cover the Faults of others, even of his Enemies; but he would alſo avoid the Company of ſuch as he had obſerved to pleaſe themſelves, or thought to tickle ill-

[n] Job xiii. 7.

[o] Jer. xx.

[p] 1 Cor. xiii. 6.

minded Perſons, in paſſing unworthy Cenſures upon other Men. And thus ſometimes by Silence, ſometimes by Rebuke, and (when it was convenient) by withdrawing from the Place and Company, he declared he would have no Share in the Sin of thoſe who endeavour'd to ſhew their uncharitable Wit in either diſparaging the Parts or vilifying the Performances of others. As for himſelf, when his own Name was concern'd, he was ſignally patient; he knew how to bear perſonal Diſreſpects with an untroubled Spirit, nobly and meekly; and thus (according to that of *Siracides*[q]) *he glorified his Soul in Meekneſs.*

As he was thus Chriſtianly careful to conceal or leſſen the Failings and Imperfections of others; ſo he was no leſs diligent to expreſs his *Charity* in relieving thoſe Wants which could not be concealed. For as to his *Temper*, he was inwardly ſympathizing and affected with the tendereſt Compaſſions towards others in their Streights and Difficulties, as feeling in himſelf their Griefs, and reſenting their Calamities and Hardſhips as his own. And agreeable to this *Temper* was his *Practice:* For, as became him that was ſo Chriſtianly affected, he forgat not *to do good* and *to communicate*[r] upon all juſt Occaſions. And he was more exactly careful to obſerve all the due Seaſons and Objects of Beneficence, becauſe he look'd upon Charity and Almſgiving not as an arbitrary Thing, left to Mens Choice or Diſcretion to be done or omitted, but as a neceſſary and indiſpenſable Duty.

Nor would he be diſcouraged and taken-off from ſuch Acts of merciful Beneficence by the unworthy Returns he ſometimes met with from ſome diſobliging Perſons. Other *Charities* ſeem'd to him but low and eaſy and common, ſuch as even *Publicans* and *Sinners* (thoſe of the worſt Note in the World) do perform, who *love thoſe that love them,* and *do good to thoſe who do good to them.*[ſ] But the Charity which is extended to *All*, even to *Enemies*, to thoſe who are contrary to us in either Judgment or Affection, is the more noble, God-like, unordinary: And ſuch was our Author's; for were Men of different Perſuaſions from him, and at as great Diſtance from one another as from *Rome* to *Geneva* or *Amſterdam, &c.* yet even all theſe might more or leſs upon Occaſion be influenced upon by his Charity.

As his *Charity* was thus largely *extenſive* and *univerſal*, ſo it was likewiſe accompanied with the *greateſt* Chearfulneſs. He ſo ſhew'd Mercy as one that indeed *loved Mercy*,[s] and by giving *chearfully*, he made it appear, that he well remembred that of the Apoſtle, *God loveth the chearful Giver.*[t] He ſo gave, as one poſſeſs'd with the grand Importance of that noble Maxim of our Saviour, *It is more bleſſed to give than to receive.*[u] He gave with *a chearful Heart*, and *with a chearful Eye*,[v] as if he ſenſibly and feelingly knew the Deliciousneſs of that inward Joy and Satisfaction which ariſes from the Conſcience of doing Good, ſo as to reſcue others by a reaſonable Charity from Sorrow and Miſery.

His *Charity* was large, as well for the Meaſure and Proportion thereof, as for its Extenſiveneſs: It was not wrung or ſqueez'd out of him by ſlow and ſmall Drops (for he gave neither grudgingly nor ſparingly) but freely and bountifully flow'd from him. In his Account it was unworthy and diſhonourable for a Chriſtian to expreſs his Charity in a parſimonious and ſcant Meaſure; when as the promiſed Reward is ſet forth by our Lord ſo fully and ſignificantly under the Similitude of *good Meaſure*, preſſed down, ſhaken *together*, and running *over.*[w]

And therefore our Author, leaving *the* Men *of the World*,[a] ſuch as do only *reliſh* and mind *earthly Things*,[b] to their penurious Scantlings, their low and weak Degrees of Charity, beyond which their Niggardice will not ſuffer them to move; and leaving alſo the more common and ordinary Meaſure and Proportions of Beneficence, wherein the better Sort think to quit themſelves like Chriſtians, and come off fairly and creditably; he choſe the *more* excellent *Way*, and (to the Glory of God and the Honour of the Author's Memory be it remembred) *He devoted* unto *God*, and *ſet apart the* Tenth *of his yearly* Incomes, *for charitable and pious Uſes.* To this his vowing unto God ſo large a *Free-will-offering*, not any vain-glorious Humour, but the Love of *Chriſt* conſtrain'd him, and a deep Senſe of Gratitude to Almighty God for his many and undeſerved Favours. Nay, ſo far was he from that poor Deſign of gaining hereby a thin Reward of airy Applauſe from the World, that he ſtudied as much to keep it ſecret, as the Phariſaick Hypocrites contrived to do their Alms with Noiſe and all the Pomp and Obſervation imaginable.

There were not a Few that wonder'd at his *diffuſive Charity*, conſidering his Incomes were not great: For he had nothing but what his Place in the College afforded, no Dignity or advantageous Preferment Abroad. But their Wonder might have been leſſen'd, had they either ſeriouſly conſider'd the Promiſes of Plenty and outward Bleſſings in this

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[q] Chap. x.

[r] 1 Tim. vi.

[ſ] Luke vi. 32.

[s] Micah vi. 8.

[t] 2 Cor. ix.

[u] Acts xx.

[v] Ecclus. iii. 5.

[w] Luke vi.

[a] Pſal. xvii.

[b] Phil. iii.

Life made by God peculiarly to this Grace of *Charity*; or had they known how great a Sum the prudent charitable Man is able to lay up for the Poor by a *frugal* Management of a little Stock. But our Author knew it well by *Experience*, which is the Mother of Wiſdom, the ſureſt Way of knowing for ourſelves and convincing others. And

This his *honeſt Thrift* and *Frugality*, was the more able to adminiſter to his *Charity*, becauſe it was accompanied with a conſtant *Temperance*. His Feeding for the moſt Part was rather to ſuffice Nature, than to allow any Pleaſure to his Appetite, which, being uſually good, ſometimes (though very ſeldom) he would gratify with making a larger Meal; but his ordinary was his *College-Commons* (to which no Man was more conſtant) with the ſmaller Sort of *Beer* (the *Wine* which he drank at *the Communion*, being uſually more than he drank all the Year beſides) which made him merrily tell them who obſerv'd the thriving of his Body (which in his latter Days was very apparent) that *They might ſee what College-Commons could do*.

And now having ſpoken of his *Charity*, or *Love towards Men*, it aptly falls into this Place, that we ſhould obſerve ſomething of his *Love towards God:* Wherein yet we need not be ſo large as in the former Inſtances; for what we have already obſerv'd of his CHARACTER doth abundantly prove it. His *Meekneſs*, *Patience*, *Chriſtian Prudence*, and *Moderation*, and thoſe two bright Graces of the greateſt Magnitude, his *Humility* and *Charity*, are pregnant Evidences, and real Demonſtrations of the *Love of God* dwelling in him. Where theſe Fruits of the Spirit grow and flouriſh, its a ſure Sign that ſuch a Chriſtian is *rooted in Love*.[c] To be meek and patient, humble and lowly in Spirit, to have an Heart full of Charity, and melted into all compaſſionate Endeavours for the Good of others, even of Enemies, theſe are higher and harder Things than to talk of Religion, *to ſay, Lord, Lord, to ſhew much Love with the Mouth*,[d] to abound with the external Obſervances of Religion; for ſo did the *Phariſees*, who therefore by their outward ſpecious Profeſſion gain'd a great Reputation of Sanctity from the World, but yet of them our Saviour pronounceth freely and ſmartly, *I know you, that ye have not the Love of God in you:*[e] In Brief, he teſtified his *Love to God* in that which is the moſt eminent and genuine Expreſſion of it, *viz.* an entire, ſincere, uniform and conſtant Obedience to his Commandments; for, *This is the Love of God, that we keep his Commandments:*[f] Or (according to thoſe two main Characteriſticks of the *pure and undefiled Religion*[g]) in *Unſpottedneſs from the World*, and *Charity* to the Poor and deſolate.[h] And whereas he obſerved, that too many ſeem'd to make Conſcience of the Duties of the *Firſt Table*, but had little or no Care of the Duties of the *Second*; he had Reſpect unto both: For (ſaid he) *None can be truly Religious towards God, that is not truly Honeſt in his Converſation towards his Neighbour.* Thus he believ'd, and thus he practis'd.

Hitherto we have endeavour'd (though in a rude and imperfect Draught) to repreſent the rich *Endowments* of his *Mind*, together with thoſe *Virtues* and *Graces* that adorn'd and beautify'd his inward Man, and made his Soul a meet Habitation for the Divine *Schechinah*, who loves to reſt in ſuch Souls as are holy, humble, meek, full of Charity and Goodwill towards Men. It remains now, before we conclude this Narrative, that we add ſomething concerning the *Frame* and *Temper* of that *Body* wherein this excellent Soul dwelt, that Earthen Veſſel wherein theſe Heavenly Treaſures were depoſited, and which only of him was capable of Mortality; and thence paſs to the *laſt Scene* and *Epilogue* of his Life.

His Body was of a comely Proportion, rather of a tall than low Stature. In his younger Years (as he would ſay) he was but ſlender and ſpare of Body; but afterwards, when he was full grown, he became more fat and portly, yet not to any ſuch Exceſs as did diminiſh, but rather encreas'd, the Goodlineſs of his Preſence to a comely *Decorum*. His Eye was full, quick, and ſparkling. His whole Countenance compoſed to a ſedate Seriouſneſs and Gravity: *Majeſtas & Amor*, were well met here; an *awful Majeſty*, but withal, an *inviting Sweetneſs*. His Behaviour was friendly and affable, intermixed with a becoming Chearfulneſs and inoffenſive Pleaſantry. His Complexion was a little ſwarthy, as if ſomewhat overtinctur'd with *Melancholy*; which yet rather ſeem'd to ſerve the Deſign of his ſtudious Mind, than to clog it with thoſe Infirmities which commonly attend the Predominancy of that Humour. And as for the whole Conſtitution and Temperament of his Body, it could not be obſerv'd, but his Vitals were ſtrong; and yet it was noted of him, that there was an Aſymmetry and Diſproportion in the ſubſervient Faculties, as not all duly performing their particular Offices in ſo exact Time and Meaſure as ordinary; and yet Nature was ſo Faithful in her Compenſations, that there were no ſuch Irregularities in her Œconomy as made him fall ſhort of that chief Deſire of all wiſe Men, the having *mentem ſanam in corpore ſano*, a ſound Mind in a ſound Body.

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[c] Epheſ. iii. [d] Mat. vii. [e] Ezek. xxxiii. [f] John v. 42. [g] 1 John v. [h] Jam. i. 27.

He was patient of Cold, and well able to go through a Winter without much Fire: So that his Rule was, for divers Years together, to have no Fire made in his Chamber before *All-Saints* Day; and then after that, but ſome Times, now and then (and not conſtantly) as the Weather did require. But that Year in which he died he found no Alteration, being ſomewhat chill and indiſpoſed a Month or two before; ſo that he was forced to alter his Cuſtom, and could not ſtay for a Fire till *November*, becauſe he found himſelf indiſpoſed and not perfectly well. His Expectation was in the *Interim*, that Nature by ſome Way or other would have relieved herſelf; which encouraged him to go on in his attending upon thoſe Offices which were performable in his Place, and the rather, becauſe his *Aguiſh* Indiſpoſition was not conſtant.

Upon the 29th of *September*, 1638, the Day of the weekly Accounts when the Manciple after Dinner was to give up the Particulars of all the Expences of the whole College that Week, to the Maſter and Fellows then preſent (amongſt whom Mr. *Mede* never fail'd to be one, unleſs detain'd by ſome extraordinary Occaſion) he appear'd in the Hall at Dinner-Time as uſually. But before all was ended, he was forced to riſe-up and haſt to his Chamber, being Sick and ill at Eaſe. Thither when he was come, and ſet down in his Chair, he preſently fainted away, and ſunk down upon the Hearth; and the Poſture that he was found lying-in, was, not without ſome Danger to one of his Legs from the Fire. A Maſter of Arts of that College, a Friend to Mr. *Mede*, and who honour'd him very much, comes upon a particular Occaſion to his Chamber (ſo the good Providence of God did order it) who ſeeing him lie in that Poſture, at which he was ſurpriz'd with no little Aſtoniſhment, put to all his Strength to recover him to his Seat; and that he did indeed, but with very much ado. Being a little come to himſelf, he complain'd he was ill. And ill it proved to him (or rather for the ſurviving) that it happen'd to be ſo at a Time when the beſt-noted Phyſicians were from Home; the Univerſity being then the more thin, by Reaſon of the *Plague* which had been in *Cambridge* that Summer. An *Apothecary* being ſent for, he went to Dr. *N.* an antient, learned and judicious Phyſician, but leſs fit for Practice, being gouty and bed-rid. He preſcribed a Clyſter to be preſently adminiſtred him. But the *Apothecary*, unacquainted with the State of his Body (not having that ſpecial Regard to the Tenderneſs of thoſe Parts, which, had he been acquainted with Things before, he ſhould reaſonably have had) did ſo irritate his *Hæmorrhoid* Veins, that they ſwell'd up immediately; and ſo angry they grew, that they ſhut up the Paſſage. And now this good Man began to be in Extremity of Pain; for the Clyſter working inwardly (becauſe no Paſſage downward was to be found) tormented him exceedingly. But the next Day, being *Sunday*, and the laſt of *September*, the adventurous *Apothecary* (whether with the aforeſaid Doctor's Advice or not, it could not be clearly reſolved, adventur'd upon a farther Experiment, and ſo) gave him a ſtrong Purge; imagining (its likely) that this would force all downward. But, contrary to that Fancy, it wrought ſtill but within, and ſo procured more Torment and Sickneſs to the diſtreſſed Patient. All that Day he continued very ill and out of Order, worſe and worſe ſtill, as 'twas eaſy to obſerve. But to thoſe that were Eye-witneſſes of his Pain and great Affliction, it was eaſy to obſerve his *Chriſtian Patience* at this Time. We may eaſily conceive the Exquiſiteneſs of the Pain he endur'd, by Reaſon of the Phyſick tearing him within; but ſome then preſent have profeſs'd, *That they could not but admire his incomparable Patience under this ſore Trial; and that he lay under the Extremity of his Diſtemper with ſo much Meekneſs and quiet Submiſſion to the Hand of God, that they never knew the like.* Thus had *Patience her perfect Work* [i] in him; and as he *poſſeſs'd his Veſſel* (his Body) *in Sanctification and Honour*, [k] having lived a Life of Chaſtity and Purity; ſo he likewiſe *poſſeſs'd his Soul in Patience*, [l] while he poſſeſs'd it in this earthen and brittle Veſſel of the Body; and hereby gave an illuſtrious Proof, that he had learn'd that great Leſſon of Self-denial and Reſigning up himſelf to the Will of his Heavenly Father. It was, in the Time of his Health, his *Meat and Drink to do his Will*; and now to be enabled meerly to ſubmit to ſubmit to it, was his *Cordial*. Thus was he ſtill and ſilent before God, committing himſelf to him as unto a faithful Creator, [m] and unto *Jeſus Chriſt*, that *merciful and faithful High Prieſt, who ever liveth to make Interceſſion for us*; [n] the Glory and Prerogative of whoſe ſole *Mediation at the Right-hand of God*, he had always faithfully aſſerted in his Diſcourſes.

In the Night following his Spirits began to fail; yet being in perfect Memory, an Hour or two before Day-break, he deſired to have Mr. *John Alſop* ſent for (a moſt worthy *Con-*

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[i] Jam. i.

[k] 1 Theſ. iv.

[l] Luke xxi.

[m] 1 Pet. iv.

[n] Heb. ii. 7.

ſocius of that learned Society) Who being come, Mr. *Mede* told him, he hoped he ſhould do well, for that now he perceiv'd his Phyſick to work downward. But Mr. *Alſop*, by what he ſaw, was fearful of the worſt, ſuſpecting (as it proved true) that that purging downward proceeded not in that Caſe from any Activity or Strength of Nature, but rather from Debility and Weakneſs; thereupon, like a wiſe and good Man, he adviſed him, however it might pleaſe God to deal with him, to ſet his Houſe in Order, and to diſpoſe of by Will whatſoever God had given him. It was readily accorded to by Mr. *Mede*, and Mr. *Alſop* was by him conſtituted the Executor of his Will; whereby he gave to the Poor of the Town of *Cambridge* an hundred Pounds, and to the College whereof he was a Member, all the Remainder of his Eſtate (after ſome Legacies to his Kindred) amounting to three hundred Pounds (a large Legacy out of a Scholar's Purſe) for and towards the *new Building* then intended, as alſo for the adorning of the *Chapel*; nor was he unmindful of the *Library*, for he knew well the excellent Uſe of good Books. This he did in Way of a grateful Return for the Mercies he had ſo long enjoy'd in that College, the enlarging and Encreaſe of whoſe Proſperity, and good Eſtate, was his great Deſire and Endeavour, and that he *preferr'd above his chief Joy*.[o]

And now having finiſh'd the Care of his ſecular Affairs, he compoſed his Soul for its Addreſs into the Divine Preſence with holy Thoughts and humble Prayers; deſiring alſo to ſtrengthen his *Faith* and heighthen his *Love*, whilſt by the Participation of the *ſacred Euchariſt*, he made a thankful Commemoration of his Saviour's Death, by which he hoped for an Entrance into the Happineſs of an Eternal Life. But in this he was prevented (ſhall we ſay?) By the ſudden Approach of Death; or not rather, more ſuddenly, and in an higher Meaſure ſatisfied in his Deſire by the Love of his Saviour, who, inſtead of giving him a Taſt of the *Bread of Life* here on Earth by Faith, receiv'd him into the preſent Poſſeſſion and more full Participation of the ineffable Joys in Heaven?

Thus died this religious and learned Perſon, upon *Monday* Morning, about Break of Day, the Firſt of *October*, 1638, having lived Fifty-two Years, and ſpent above two Thirds of his Time in that College, to which, whilſt he lived, he was ſo great and illuſtrious an Ornament, and which, now he is dead, is his Monument.

The next Day in the Evening (being *October* 2.) he was decently carried to his Grave, by the Fellows of the Houſe, and there, in the inner Chapel of the College, about the Middle of the *Area*, on the South-ſide, cloſe to the Bachelors, or Sophiſters Seats, he lies interred; his Memory being embalm'd with his Virtues (of more Force to preſerve his Name, than the Spices which the *Hebrews* or *Egyptians* uſed for the embalming of Bodies) and having left his moſt learned Writings as the trueſt Picture and beſt Hiſtory.

The Executor ſome Time after, [p] preach'd his Funeral Sermon in a full Congregation of Regents and Non-Regents, at St. *Mary*'s, before the whole Univerſity, with high Approbation of all that heard it, upon that Text in *Gen.* v. 24. *And* Enoch *walked with God, and he was not, for God took him.* A thouſand Pities it is, that that excellent Sermon miſcarried in the late Troubles; had it ſurvived to have been printed, it would have been for its own Sake very acceptable to the World, being a Texture (as all his were) of an accurately-ſpun Thread: And that Part of it which particularly commemorated Mr. *Mede*, was ſo full and expreſſive to the Life, as might have made any after-Endeavours to repreſent this great Author leſs neceſſary.

We will only obſerve one Thing concerning the Time of his Death, That he was taken from the Evils that were then ready to come upon this Iſland: A Favour which God vouchſafes to many of the Righteous. So of good *Joſiah* it is ſaid, *He ſhould be gather'd to his Grave in Peace, and not ſee all the Evil which God ſhould bring upon* Jeruſalem.[q] So *Poſidonius*, in the Life of St. *Auſtin*, relates, That he was taken away by Death, when the *Goths* and *Vandals* had begun to beſiege *Hippo*, ſo that he ſaw not the direful Miſeries that were coming upon that Place. Thus that good God, who had favour'd our Author with a Life of Tranquility and Freedom from worldly Encumbrances, made his Death a Preſervative againſt thoſe approaching Evils, which then hover'd over this Kingdom, and cloſed his Eyes, that he ſaw not thoſe dreadful Calamities, which were ſo grievous and afflictive unto all meek and humble Chriſtians to behold.

'Tis true, he beheld them at a Diſtance, and by the Preſage of his own divining Spirit, he gueſſed at what afterwards came to paſs. For, about a Year or two before he died, he would ſometime mention an Obſervation of his upon that in *Jud.* iii. 30. *The Land had Reſt fourſcore Years* (the longeſt Period of Time (as he noted) that the People of *Iſrael* ever enjoy'd it, and than which ſcarcely any other Nation ever enjoy'd a longer) *Such a*

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[o] Pſal. cxxxvii.

[p] Upon *Feb.* 1, 1638-9.

[q] 2 Kings xxii.

Reſt (would he ſay) *from the Beginning of Bleſſed Queen* Elizabeth's *Reign, we of* England *have enjoy'd, and who knows whether our Period be not near at Hand? And whether it be ſo or not, whoſoever ſhall live but a Year or two, may know it certainly.*[r] It happened accordingly; and what Havock the devouring Sword made amongſt us, after God ſent it to revenge our Abuſe of his Mercies, is well known, and can never be remember'd without Horror.

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[r] The Preface to Mr. *Herbert's* Remains obſerves of theſe three pious Perſons, Dr. *Jackſon*, Mr. *Herbert*, Mr. *Ferrar*, that they ſpake Prophetically of the like Events.

The LIFE, DEATH, *and* CHARACTER *of the* R^t^ Hon^ble^ HENRY *Lord* STAFFORD, *by* ANTHONY STAFFORD, *Eſq;* *

To my much Honour'd Lord, Thomas *Lord* Howard, *Chief of the* Howards, *Earl of* Arundel *and* Surrey, *Earl-Marſhal of* England, *Knight of the Moſt Noble Order of the Garter, and one of His Majeſty's Moſt Honourable Privy-Council,* &c.

My very Good LORD,

THE Fame of your Lordſhip's Heroick Virtues, invites me to preſent to your gracicious Acceptance this Treatiſe, of which *Honour* is the Theme. Indeed, to whom more fitly can ſhe make her Addreſs, than to your Lordſhip, through whoſe Veins ſhe runs, from whoſe Boſom ſhe flows, in whoſe Actions ſhe ſhines, and by whoſe Protection ſhe is ſecured from the inſolent Affronts of the Vulgar? Being diſtreſſed, ſhe makes you her fair Sanctuary; being wounded, ſhe makes you her ſovereign Balm. Nay (which draweth near to a Wonder) many put their *Honour* into your Hands, eſteeming it more ſafe there, than in their own. This is the firſt Cauſe of my *Dedication*; the next is, that *the true Child of Honour* (the deplored Subject of this Book) was a Debtor to your Lordſhip for his Education, whoſe Advancement in *Virtue, Honour and Eſtate*, you made the greateſt Part of your Study. And, to ſay the Truth, where could ſuch a Guardian be found for him as your Lordſhip, ſince between the renowned Anceſtors of you both, Virtue and Blood hath long ſince engendred a ſtrict Friendſhip, and between whom there was a near Similitude of good and evil Deſtiny, both having amply ſhared of Infortunity and Glory? I may add, that there cannot be a more lovely Sight, than to behold an ancient, lofty Cedar, ſheltring with his Branches, from the Rage of Weather, a young one of the ſame Kind, aſpiring to the ſame Height; had not the Froſt of Death, immaturely nipt this noble Plant, it were an Hereſy to doubt, that he would have flouriſh'd under the Care of a *Lord*, whoſe Virtue is too immenſe for one Region to contain, and whoſe Perfections are ſo many, and ſo tranſcendent, that they are able, not only to adorn theſe more poliſh'd Parts of the World, but to civilize alſo the more barbarous, and to make an *Athens* of *Madagaſcar*. The Oblation of my Tears, and Supplications to God, not availing to keep him here, I have ſent my Vows after him, and have given him a Funeral Equipage, conſiſting of the Teſtimonies of brave, good, and knowing Men, which will eternize him on Earth, as his Goodneſs will in Heaven. I confeſs freely, I was unwilling to leave him to the Mercy of ſome groſly ignorant *Chronologer* of the Times, in whoſe Rubbiſh, Poſterity might unhappily have found him lying more ruin'd than his glorious *Predeceſſors* were by the Tyranny of Time, or the Cruelty of Princes. Now in the laſt Place, I muſt moſt humbly beſeech your Lordſhip to take Notice, that his whole Name have made an affectionate, but an imprudent Choice of me to be their weak Orator, to render your Lordſhip ſubmiſſive and due Thanks for the Good you did, or intended him,

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* From a Book in *Quarto*, printed in the Year 1640; entitled, *Honour and Virtue triumphing over the Grave. Exemplified in a fair devout Life, and Death, adorned with the ſurviving Perfections of* Henry *Lord* Stafford, *lately deceaſed; the laſt Baron of that Illuſtrious Family; by* Anthony Stafford, *his moſt humble Kinſman.* Dedicated to the Right Honourable the Earl and Counteſs of *Arundel*; which *Dedications* we are deſir'd to reprint, on Account of the Excellent CHARACTERS of thoſe *Noble Perſonages* therein contain'd; and as the Book from whence theſe CHARACTERS are taken, is very ſcarce and difficult to be met with.

and withal to make you a Religious Promiſe of their Prayers to God, and their Praiſes to Men; as in Particular, I do of the vowed faithful Service of,

Your Lordſhip's Moſt Humble, Loyal Servant,

ANTHONY STAFFORD.

To the Virtuous and Excellent Lady, the Counteſs of Arundel.

MADAM,

THE Cauſes why I make this Dedication apart to your Ladyſhip, are divers: The firſt is, that ſweet Lord (the lamented Subject of this Book) in whoſe Praiſe, my Muſe ending, will expire like a *Phœnix* in a Perfume. He was extreamly oblig'd to your Ladyſhip in Particular; and therefore you deſerve particular and infinite Thanks from all of his Blood and Name, of which I am one, who have ever had your Virtues in Admiration. The ſecond is, that you, Madam, are none of thoſe *Romance* Ladies, who make Fiction and Folly their Study and Diſcourſe, and appear Wiſe only to Fools, and Fools to the Wiſe. By reading nothing elſe but Vanity, they become nothing elſe themſelves. They make a more diligent Enquiry after the Deeds of Knights, and Ladies Errant, than after the Acts of Chriſt and his Apoſtles. The Loſs of their Time is their juſt Puniſhment, in that they ſpend a whole Life in Reading much, and yet is that much, nothing. But you, Madam, are capable of the moſt profound grave Myſteries of Religion, and daily peruſe and meditate Books of Devotion. You deſpiſe the bold Adventures of thoſe Female Follies, and piouſly ſurvey the Lives of the Female Saints. You have render'd yourſelf a moſt accompliſh'd Lady on Earth, by imitating our bleſſed Lady [a] which is in Heaven; who, as ſhe was here the firſt Saint of the Militant *Church*, ſo is ſhe there, the firſt of the *Church* Triumphant; having learn'd that ſhe ſpent all her Hours in Works of Charity, you trace her Steps, knowing that ſhe, and Virtue, trod but one Path. Hence it comes, that you are at no Time ſo angry, as with the Loſs of an Opportunity to ſuccour the diſtreſſed; and that you are as indefatigable in doing Good as Heaven in Motion. Hence it is, that the impetuous Force of a Torrent may be as well ſtopped, as the conſtant Flood of your Goodneſs; which never ſtays till it have water'd, and relieved all within its Ken, commendable either for Knowledge, or Virtue. My third, and laſt Scope, in placing your CHARACTER in the Front of this Treatiſe, is, that like a Star, it may ſtrike a Luſtre throughout this Book, and by its Light chaſe away the Darkneſs Oblivion would elſe caſt upon it. Queſtionleſs it will breed a holy Emulation in any of your Sex, who ſhall here learn that there is a Lady, whoſe Virtues are come to the Age of Conſiſtence, and can grow no further; and from whom, not only her Poſterity, but her Anceſtors, alſo receive Honour; they, in this, reſembling the Morn, who though ſhe precedes the Sun, receives her Splendor from him. Thus ſweet, thus excellent, Madam, I have received you from thoſe who have been truly Happy in being daily Witneſſes of all your Words and Actions. I conclude with this Proteſtation made in me by Truth itſelf, that I am ſo conſtant an Honourer (I had almoſt ſaid an Adorer) of Virtue wherever I find it, eſpecially when that ineſtimable Diamond is ſet in Honour (as it is in you, Madam) that ſhould I round the World in your Ladyſhip's Service, I ſhould eſteem it a Voyage far ſhort of your Merit, and my Duty: and that I ſhould not think the higheſt Title Imagination can rear, a greater Addition to me, than is the ſubmiſſive Stile of,

Your Ladyſhip's Moſt humble, Loyal Servant,

ANTHONY STAFFORD.

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[a] It may not be improper (in Order to remove any Offence that may here be taken) to obſerve, That this Author wrote a little Book, entitled, *The Female Glory*; or, *The Life of the Virgin* Mary, printed at *London*, in 1635, in *Octavo*; which Book was in another Impreſſion, entitled, *The Precedent of Female Perfection*; or, *The Life*, &c. But the ſaid Book became ſo offenſive to the *Puritans* at that Time, that *Henry Burton*, Miniſter of St. *Matthew*'s in *Friday-Street*, *London*, did pretend to diſcover in his Sermon, entitled, *For God and the King*, ſeveral extravagant and *Popiſh* Paſſages therein, and adviſed the People to beware of it. " For which, and nothing elſe (as *W. Prynne* tells us, in his *Canterbury*'s *Doom*, &c. p. 217.) he the ſaid " *Burton* was brought into the *Star-Chamber* and cenſured. " A Vindication of this Book was afterwards publiſh'd by Dr. *Heylin*, in his *Moderate Anſwer to Mr.* Burton, p. 123, 124; and by Mr. *Chriſtopher Dow*, in his *Innovations juſtly charged*, p. 51, 54. as likewiſe by the Author himſelf, in *a Juſt Apology or Vindication of a Book entitled, The Female Glory, from the falſe and malevolent Aſperſions caſt upon it by* Henry Burton, *of late deſervedly cenſur'd in the* Star-Chamber. See a further *Account* of this *Author* and his *Writings*, in the Second Volume of *Wood*'s *Athenæ Oxonienſes*.

BECAUSE in great Deſigns, even Attempts are laudable, and that by many, this *Teſtimony of my Duty* is look'd for at *my Hands*, I am content to take the Advantage, though of a moſt *unhappy*, and unwelcome Occaſion to ſeal up *my former Affection*, and publiſh to the World, the Damage I have received *by this* fatal Deprivation; nor I alone, *but all his Stock, and all the lovely Brood of Honour and Piety.* And I now opportunely *chooſe* to make this *Oblation to* the Memory of this noble Perſon: *When neither Flattery moveth me, nor Vain-glory aſſaileth him.* [a] Before I enter into *his Commendations*, I muſt entreat all *my* Readers, to conſider that *my* Pen is too ſtraightly confin'd, *the Bounds afforded her, not being large enough to make a Demonſtration of her Agility and Sufficiency*; for Obſtinacy herſelf cannot deny that *(Man's Life being but a Span)* ſhe had little more than an Inch allotted her to traverſe in, he *dying* at the *Age of Fourteen.* She muſt therefore be enforced only to draw in a ſmall Card the firſt Spring of his Youth, newly deliver'd of ſuch beautiful Iſſues, commendable both for their Ornament and Odour, as are able to ſend out a Perfume as far as Poſterity. Had he arriv'd at the Autumn of his Age, ſhe had then been Miſtreſs of a Field, large enough to exerciſe her Art in, and ſhe would have preſented the Surveyers of this Work, with as beautiful Fruit, as *the large, ſpreading Tree of Honour ever bore.* But to proceed;

This hopeful young Lord breath'd his firſt Air at *Stafford*, which Town and Country the Memory of him will for ever commend, enoble, and endear to all ſuch as profeſs themſelves Friends to him, or Goodneſs.

I am utterly void of all Inſight in *Heraldry*, and therefore can write nothing in this Kind, ſave what I have upon Truſt; but that little I ſhall deliver, ſhall be back'd with great Authorities. That his Anceſtors have been Dukes, I am confident, every Man hath heard; but how great in Authority, and Revenue, it may be all Men apprehend not. I am inform'd by a Knight, ſkilful and excellent, not only in our *Engliſh*, but foreign Heraldry alſo, *that the Dukes of* Buckingham *have been ſo great, that Earls have been Stewards of their Houſes, and that they have diſburſed eight hundred Pounds yearly in Penſions to Earls, Barons, Knights, and Gentlemen.* To this worthy Teſtator of their Greatneſs, I ſhall yet add a far greater; namely, the Right Honourable *Henry* Earl of *Northampton*, a Lord ſo omniſcient, that he ſeem'd to all learned Men in his Time, *a walking Athens.* In a Speech of his contain'd in a Book entituled, *The Arraignment of the Traitors*, his formal Words are theſe, *It was a Monk of* Henton, *that ſeduc'd the late Duke of* Buckingham, *to the Ruin of as great a Name as any Subject in* Europe *(excepting only the Sirname of a King) can demonſtrate, by which I receive a Blemiſh, and all thoſe that deſcend from him.* This is enough for me, in that I cannot blazon Coats, nor draw Pedigrees, and becauſe I am unwilling to diſparage ſome whoſe Names the *Staffords* bore in former Times, and afterwards forſook them as ſomewhat too obſcure, and low, for their lofty Deeds.

The firſt Care *of his excellent Parents*, was, *to let him know there was a God that made him*, and they taught him by Geſture, to acknowledge this Truth, ere he could by Speech. The *Erection of his Eyes, and Hands, ſpake for him, ere his Tongue could.* To learn the Arts, and Sciences, requires a convenient Ripeneſs of Age; *but it fares not ſo with Religion, which is to be ſuck'd in with the Mother's, or Nurſe's Milk.* A Veſſel retains long the Scent of that wherewith it is firſt ſeaſon'd, and therefore *he was taught to name, and know his heavenly Father, before his earthly.* When he came to the Uſe of Speech, *he was inſtructed every Morning with an humble Heart, and in a ſubmiſſive Phraſe, to crave the Conduct, and Safeguard of God for that Day, and in the ſame lowly Language, to implore his Almighty Protection for the enſuing Night.* Then was he carried into God's ſacred Temple, there to offer up Prayers, and Vows due to his Maker.

And *that he might judge of Religion and Goodneſs aright*, theſe his ſolicitous Parents, *gave him a learned Education*; and inceſſantly exhorted him to be careful, *rather of augmenting his Knowledge*, than of his Eſtate, whom he readily obeyed, his Ambition and their Will being like two Lines that meet in one Center. The *firſt ſhew of his Inclination to Virtue, was his Love to Science, and her Favourites, which I may properly call the Entry to that future Glory which Virtue intended him, and Time deprived him of.* Though he had Lands to till, he forgot *not to manure his Mind:* Some by Neceſſity *are conſtrained to ſtudy hard*, he by Delight *was invited to his Book.* He was none of thoſe *who imagine all that Time loſt which they loſe not*, accounting all thoſe Hours miſ-ſpent which they take from their Pleaſures, *and give to their Studies.* He would *praiſe every Man*, that *aſpir'd to Knowledge*, whether he were his *ſuperior*, his *inferior*, or his *equal* in Learning. His

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[a] Quando nec laudantem adulatio movet, nec laudatum tentat elatio.

Superior had his beſt Words as his due, becauſe he deſerved them. His Equal he would not deſpiſe, leſt he ſhould be thought to undervalue himſelf; and his Inferior he would not contemn or inſult over; for he held it no Glory to excel the inglorious. The very *Deſire of Learning*, he thought laudable *in any Man*, much more *the Acquiſition of it.* It was an infallible Maxim with him, *that except thoſe eternal Works of the Soul, we can properly call nothing ours, in that all other Things we leave behind us, find other Owners.* He therefore labour'd, that by a barbarous Ignorance, *he made not a Forfeit of an Inheritance, ſo ineſtimable as is a fair Fame, which was able to make all the Survivors of his Name happy Sharers in that Honour Poſterity ſhall pay him.* But what was the Scope of his Study? Was it acutely to ſcold and wrangle, after the Manner of the Times? No, *his Thoughts could not but be at Peace, whoſe Spirit was compoſed of nothing but Sweetneſs and Mildneſs.* Was it to pry into the unrevealed Myſteries of the Deity? Nothing leſs; *for he had found, that many Secrets in Nature, remain yet unexplicable, much more then are thoſe of God inſcrutable, and impenetrable by any Humane Eye.* He had perus'd the Fable of the Poets, which tells us, that *Minerva* ſtrook *Tyreſias* Blind, for beholding her naked. The Moral is full, and ſignificant, implying, *that the Deity muſt not be over-curiouſly ſearch'd into.* Was it for Vain-glory, and to learn Things more curious than profitable? No, *he could not be proud of Knowledge, who underſtood that Man was ignorant, and a Stranger to himſelf, till God reveal'd him to himſelf.* He learn'd nothing *being a Child*, that *would not prove advantageous to him being a Man.* He hated ſuperfluous Science, and made choice of ſuch Authors only as may inſtruct, *not diſtract his Mind.* He knew it fared with the Soul as with the Body, which is not nouriſh'd by the greedy devouring of much, but the good *Digeſtion of a little.* He made, according to the Proverb, *no more Haſte than good Speed*, finding, that *to come to the End of a long Journey, required not to run apace, but to be ever going.* Was it Language and Words he only hunted after? Neither of thoſe, *for he loved the Kirnel far better than the Shell.* If none of theſe, what then was the Aim of his Study? Surely nothing *but Virtue*, which he knew to be as one ſays, *a Thing, not a Word only.*[b] And underſtanding that the Poets feign her to have ſhort Arms, inferring, *that he who covets to be embrac'd by her, muſt make a near Approach to her, before he can come within her* Reach, *and attain to that ſupreme Happineſs*; he came ſo cloſe up to her, and converſed ſo frequently with her, that all his Actions ever after ſavour'd of her Sweetneſs. Her he made his Supporter, knowing that ingenious Antiquity repreſented her to us by an Hieroglyphick γ, whoſe Top part two Ways, and reſembles a Muſket-Reſt, to denote the Aid, and Support, ſhe affords thoſe that put their Truſt in her. And becauſe ſhe divides herſelf into many Branches, whereof ſome are divine, ſome moral, he reſolved ſeriouſly, *and intentively to practice, firſt the former, then the latter.* The three Theological he firſt choſe to exerciſe himſelf in, were *Humility*, *Obedience*, and *Charity*; and that Taſk ended, he purpoſed to make a ſtrong Eſſay, *to gain a Habit in all the cardinal, and leſſer moral Virtues.* In the Service of theſe, he made a Vow to ſpend the Remainder of his Days, ſetting apart the Virtues of *Italy*, where every *Painter*, *Dancer*, *Tooth-drawer*, and *Mountebank*, is call'd a *Vertuoſo.*

Here his *religious Parents* ſtepp'd in again to his Aid, who did not imitate the Images of *Mercury* ſet up in Times paſt in the common Roads, with the Fore-finger pointing-out the Way to Paſſengers, but ſtanding ſtill themſelves, not bearing them Company. This loving Couple (as happy in themſelves, as in him) were his Guides, not only by Advice, but Action.

The Reaſon why he began with *Humility*, was, *that it render'd him more apt and able to acquire the reſt*; and in this ſubmiſſive Virtue, this our ſweet Bud of Honour grew to ſuch a Height, that he had many noble Emulators, who aſpired to climb to the ſame Degree. He made Man's miſerable Condition the Mirrour wherein *his Humility beheld herſelf.* He rightly conceived, *that as the Tree that grows high, muſt take deep Root*; *ſo the Mind that aſcends to God, muſt firſt proſtrate itſelf before him.* His ſanctified Soul (if her Creator accepted of her poor Endeavours) was altogether Careleſs of the Applauſe of Men.

This Virtue prepar'd him to receive the *Yoke of Obedience*, which he readily put on, and never after diſobediently caſt off. He was conformable *in all Things to the Word of God, the Church, his Prince, Parents, Tutors, and Superiors.* That there was *a God*, he learn'd *from the Order, and Beauty of the Univerſe, which, to attribute to the Virtue, or Power of Things created, were to aſcribe the Motion of the Wheel to the Wheel itſelf, or the Excellency of an Image to the Penſil.* He ſaw nothing that put him not in Mind of God, but being admitted to be *a Member of his myſtical Body*, his Church, he there ſaw him more clearly, ſpake to him, and receiv'd from him his divine Beheſts, *of which he forthwith vowed himſelf a moſt obedient, and religious Obſerver.*

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[b] Res, non Verbum.

The Duty he owed his Parents, *Nature had ingrafted in him*, and Grace had aſſured him, *that he deſerves neither the Stile of Noble, nor of Man, who neglects to be dutiful to thoſe to whom he owes his Life and Being.*

His Tutors he honour'd and obey'd, not for Fear of Puniſhment, but Love of Diſcipline. He ſuffer'd not himſelf to be hail'd, and dragg'd to his Book, but was as ſedulous in Learning, as his Maſters in Teaching, who (no Doubt) had told him, *that the Muſes love a ſmiling Scholar, not one who lours on them, and beholds the School with the ſame Countenance Malefactors look on the Gibbet.* I cannot ſay, *whether his Alacrity in receiving, or his Care in executing his Tutors Commands*, were the greater.

The next that preſents itſelf to our View, *is Charity*, a Virtue that will uſher any Man to *God's Preſence*, who is *ambitious of that greateſt of Glories.*

In ſo few Years as Fourteen, a Man can expect only a Propenſion to this, and all other Virtues; yet he that looks for no ſmall Progreſs in this, and moſt of the other (for the Practice of ſome are not incident to that tender Age) ſhall not have his Expectation deceiv'd. For his *Charity*, I may truly aver, *that it was extenſive, not only to his Friends and Acqaintance, but to the Poor, to Strangers, and to Enemies alſo.* Some Friends he choſe both for Support and Ornament, as appears by his Love, and Imitation of his truly good, and great Guardian, the Earl of *Arundel*, Lord-Marſhal of *England*; for no ſooner had Age ripened his Judgment, but he elected him for the Object of his Affections, and the Model of his Actions. A Copy drawn from ſo fair an Original, you will ſay, *could not prove deform'd.* Others he choſe for Delight, *and all he lov'd with a Heart wherein Truth kept her Court.* Some he would to his Power ſo ſuddenly, ſecretly, and cunningly relieve, *that they often times found their Wants ſupplied, before they knew from whence the Benefit came:* Reſembling in this a Phyſician, who cures his Patient unawares, before he dreams of a Recovery. He approved that Speech of *Diogenes*, *That a cloſed Hand is not to be reached out to a Friend.* [c] Where he diſcovered a *compleat Worth*, he diſdained not *to be a Suitor*; and firſt, to make an Offer of his Service, in Imitation of a Huſbandman, who firſt tilleth, and ſoweth the Ground, and then expects the Fruit of his Labour. His *Word*, and the *Effect of it*, were as inſeparable as Heat and Fire. This true Property of a Gentleman, the Ancients decipher'd to us, when they painted a Tongue bound faſt to a Heart. He was *no importunate, or ſevere Exactor of the Return of a Love*, anſwerable in Greatneſs to his own; wiſely, and nobly conſidering, *that he is no true Friend, who is always no more a Friend, than his Friend is.*

Yet I muſt confeſs, he was exceedingly curious, and cautious in his Choice, following in that the Counſel of *Bias* the Philoſopher, *Follow ſuch Friends whom to have choſen ye need not be aſham'd.* [d] He applauded that of *Anacharſis*, *It is far better to enjoy one brave Friend, than many mean and vulgar.* [e] He knew, that they who in Haſte, and without mature Advice, *contract Friendſhip*, ſuffer the ſame Inconveniency, as they do, who greedily, and haſtily devour ſundry Meats, which they can neither quickly, with Eaſe and Safety caſt up, nor retain. He diſcreetly weighed, *that Friendſhip made with the Wicked, is as unſtable Vice, the Baſis whereon it is built:* As the Ocean with great Labour ſtrives to work all dead Bodies to the Shore; ſo a generous Friendſhip expels all ſuch as are loſt, and dead in Sin. It is not enough to be Wiſe and Good ourſelves, but we muſt not keep the Fooliſh and the Wicked Company, except we will incur the Cenſure of the World, and be ourſelves thought ſuch. *Vice, and the Vitious he ſought with, after the Manner of the* Parthians, *flying.* If his deareſt Friend had ſolicited him to join with him in any Act not warranted by Virtue, he would have anſwered him with *Pericles*, who, to an intimate Friend that wooed him to forſwear himſelf in his Behalf, replied, *I am my Friend's Friend as far as the Altars.* As if he ſhould have ſaid, *I will paſs for thee through all Miſeries, Dangers, and Shipwracks, ſave that of Conſcience, which, like a Maid of Honour, I muſt preſerve inviolated, and immaculate.*

As he was extreamly nice, and careful, not to entertain debauch'd Friends, ſo was he alſo reſolv'd not to admit of many. He was not ignorant, that a River, which hath many Arms, and Outlets, is always in Danger of being low, and dry. *Plutarch* maintains, *He cannot be faithful, and honeſt, who hath a Herd of Friends; becauſe many may want his Faith, and Aſſiſtance, at one and the ſame Time, to all which he cannot be ſerviceable.* But thoſe he had once judicially choſen, and on whom he had fixed his Affection, he ſtill regarded with the ſame Countenance; whether they were in a Flood, or an Ebb of Fortune; clean contrary to the Courſe of Flatterers, and Diſſemblers, who fawn on their Friends in Abundance, and forſake them in Penury: Not unlike in this *to Flies*, which come in Swarms to a Kitchen full of Fleſh, and *abandon* it empty.

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[c] Manus ad amicos non complicatis digitis extendi oportere.

[d] Amicos ſequere quos non pudeat elegiſſe.

[e] Multo melius eſt amicum unum egregium quam gregarios multos poſſidere.

His Affection to his Friends, took nothing from his Care, and *Love of the Poor*. It was not hidden from him, *that the chief Work of Mercy, is to have Pity on a Man's own Soul*; he therefore firſt endeavoured to mundify *his own Heart*, knowing *that God* more than Man reſpects the pure Mind of the Giver. True it is, he was in his Nonage, and had no great Store out of which his Liberality ſhould flow, *but all he could ſpare, Charity diſpos'd of*. He kept to himſelf only what was Neceſſary, *and the ſuperfluous he imparted to the Needy*. He piouſly meditated, *that Poverty is a conſecrated Field, that quickly returns the Sower a plentiful Harveſt*. It fares with ſpiritual, as with temporal Huſbandry, unleſs Seed be ſcattered, no Encreaſe can be expected. He laid up his Treaſure in his true eternal Country, *Heaven*: He thought continually, that he heard the Voice of his Saviour thus Saying, *I was thy Benefactor, now make me thy Debtor, become my Uſurer, and thou ſhalt centuply receive the Sum thou diſburſeſt*. In Obedience to his Command, he aſſiſted, as far as in him lay, all that wanted.

From his Proneneſs in giving, we now come to his Readineſs *in forgiving*, another Office of *Charity*, executed with far greater Difficulty than any of the former. To love Deſert in Friends, or ſupply the Wants of the Needy, Reaſon and Nature invite us; but to ſuffer Diſgraces, and intolerable Injuries from worthleſs Men, is a Thing they both abhor. But our now truly bleſſed one, the *beloved Theme* we now handle, had learn'd this holy humble Art of him, *whoſe Life was nothing but a continued Paſſion*. All Injuries intended, or acted againſt himſelf, he could freely pardon; but thoſe which were directed againſt the Majeſty and Dignity of his Maker, *he could not endure*. In ſuch a Caſe, *a holy Fury becomes the Child of God*. It ſavour'd in his Opinion, of more Piety and Wiſdom, *to overcome a ſlight Injury*, that reached not to his *Parentage*, or *Religion*, with Silence, than with a tart Reply; having found in Story, that ſmall Words have overthrown great Cities. No Wrong being equal to that which is done with *Reproach*, and contumely, in that to an Heroick Spirit, the Loſs of Blood is not ſo grievous as that of *Reputation*.

We will now deſcend from the *divine* to the *moral Virtues*; amongſt which *Valour* (according to the general vulgar Belief) is the firſt required in a Lord, or Cavalier.

This dear Gentleman, whoſe Loſs we condole, had not yet received Force and Vigour to make a Demonſtration of the external Valour, but the internal he had abundantly, as appeared by many Seeds of true Magnanimity, *which both by his Carriage and Speech, were eaſily diſcern'd in him*. Such Sparks as theſe, of a great Mind, the *Romans* diſcover'd in *Cato*, yet a Child, and by thoſe judg'd of his future Greatneſs.

From the vanquiſhing of outward Enemies, our Method leads us to the ſubduing of *inward*, which are *our Paſſions and Affections*. The Conqueror of theſe is *Temperance*, who is Nature's Minion, and ſtudies her Preſervation.

This our ſweetly diſpos'd Lord cloſely followed the Advice of the Philoſopher, [f] who in all his Actions did nothing without the Conſultation, and Approbation of *Sobriety and Modeſty*. He never was invited to a Feaſt, but he diligently call'd to mind that he had two Gueſts to entertain, *the Body*, and *the Soul*; and that whatever he beſtowed on the one, would be corrupted, and converted into Excrements; but what he conferred on the other, would enjoy the ſame Eternity with it. He obſerv'd ſuch a beautiful Order in all his Deſires, that they never ran before, nor lagg'd behind, but ever kept that Rank in which Reaſon had placed them. He lived by a Rule compoſed, and confirm'd by either Teſtament, and taught his Soul to affect nothing ſhe might not lawfully covet. Thus we ſee the admirable Fruit *Temperance* brought forth in his Mind, and will in all other, wherein ſhe is once planted.

Juſtice challengeth a Place here, and deſervedly, it being a *cardinal Virtue*, and of *Eminency*, not only amongſt the *moral*, but *divine Virtues* alſo.

In the diſtributive Part of Juſtice, no wiſe Man can look that this our Mirrour of the youthful Nobility, ſhould attain to the leaſt Degree of Perfection, ſince neither his few Years admitted, nor his Prince called him to ſit in the Seat of Juſtice. In the communicative Part, he was no Way defective, doing to all Men, as he would be done unto. In this he ſtrictly, in all Points, obeyed the Advice of *Seneca*, [g] *Whoſoever thou art that deſi-*

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[f] *Epictetus.*

[g] Quiſquis Juſtitiam ſectari deſideras prius Deum time, & ama, ut ameris a Deo. Amabis Deum ſi in hoc illum imitaberis, ut velis omnibus prodeſſe, nihil nocere. Ab alio expectes quod alteri feceris. Præſtabis parentibus pietatem, cognatis dilectionem, pacem cum hominibus habebis, bellum cum vitiis præſtabis, amicis fidem, omnibus æquitatem.

reſt to follow Juſtice, firſt fear, and love God, that thou mayſt be beloved of God. Thou ſhalt ſhew thou loveſt God, if in Imitation of him thou ſeekeſt to profit all, to hurt none. Expect from another what thou haſt done to him. Thou ſhalt make an Expreſſion of Piety towards thy Parents, love to thy Kindred, thou ſhalt have peace with all Men, War with Vices, thou ſhalt keep thy Faith unviolated to thy Friends, and obſerve the Laws of Equity towards all Men.

What ſhould have been placed in the Front, comes here in the Rear, and that is *Prudence*, a Virtue which ſerves, meaſures, graces, and crowns all other Virtues whatſoever.

This our incomparable Child of Honour, gave ſtrong Eſſays to climb the Summity of this Virtue, both by diligent Reading, and Obſervation of all the Writings and Actions of the Wiſe. In his Converſation, he ever applied himſelf to thoſe who had deſervedly gain'd a Fame in good Letters, or had acquir'd Wiſdom by Experience; whoſe ſage Precepts, and Admonitions, he as greedily drank in, as a thirſty Traveller doth Water from a clear Fountain. Theſe he made the Mirrour, wherein he daily dreſs'd, and compos'd his Mind, which was a Paradiſe into which the Serpent never enter'd, but he receiv'd a ſudden Repulſe. Two Times eſpecially he made choice of, to prepare and examine himſelf, the Morning, and the Evening. In the firſt he forecaſt what was that Day to be done, in the latter he call'd to mind what that Day he had done. To do Good was his fixed Reſolution, and when he had the Power to do Harm (like the true *Son of Prudence*) he never had the Will: Whereas, the Nature of a Fool is, when he hath not the Ability, then to have the Will to do Miſchief. This Virtue was diffuſed clean through all his Endeavours, nay through his very Habit, Geſture, and Diſcourſe; which were neither too minical, too antick, nor too grave, but ſuitable to the *Modeſty* required in ſo green an Age. *Impudence* (which Politicians prophanely call the Gift of God) he hated ſo in others, that he never gave it Countenance, nor Harbour himſelf. In his Diſcourſe, he warily proportion'd his Words to the Bigneſs of the Subject he ſpake of: In Imitation of a Mariner, that fits his Sails to the Smallneſs or Vaſtneſs of his Veſſel.

He was not haſty to ſpeak, or in Speaking, but in both *prudently obſerv'd a Decency*. He was very careful not only what he vented, but what he heard, that it reliſhed not of *Immodeſty*, *Levity*, or *Vice*; for he held that, whatever it was, a Villany to act, it was alſo a Villany to hearken to. He talked always opportunely, and appoſitively, never above his Knowledge. He derided thoſe who with a great Din utter'd nothing but high profound *Nonſenſe*, reſembling in that the Cypreſs-trees, which are great, and tall, but bear *no Fruit*.

His own Secrets, thoſe of his Friends, or of the State, he neither reveal'd, nor pried into; for he was ſure, he could at any Time ſpeak what he had conceal'd, but he could not conceal what he had once ſpoken. Not to be tedious, I may boldly, becauſe truly, aver, that *Prudence* was the general of his Demeanour, Speech and Actions, and gave to all of them a wiſe and ſafe Conduct.

You ſee, pious Reader, what Embelliſhment, what Ornaments his Life, like a ſparkling Jewel, was ſet with; and I imagine you cannot believe ſo fair a Beginning could have a foul End. You cannot ſurely be at once ſo ſtupid, and uncharitable: If you can, you ſhall quickly be convinc'd of your Error, and ſhall ſee this Sun ſet, with the ſame Glory in which he roſe. Firſt, in his Sickneſs that led to his Death, he made uſe of his *Patience*, a Virtue which miraculouſly overcomes by yielding. As he would not ſhun his Death, ſo he would not haſten it, but uſed all lawful, and poſſible Means to prevent it; no otherwiſe than the Maſter of a Ship, who when the Sails are rent aſunder, the Maſt cut down by the Board, and a Leak ſprung in the Ship, yet ſtill labours for Life, and leaves no Way unſought to preſerve it. But when he ſaw his inconſtant Miſtreſs, *Nature*, ready to abandon him, and that as well Neceſſity forced, as God call'd him hence: Then Self-love, the Life's Goaler, could no longer with-hold him from readily running into the Arms of Death, which, he knew, *would ſoon uſher him into the Embraces of his Saviour*. He beheld Death no otherwiſe than a Pilot does the Winds and the Sails, that will bring him to his deſired Haven. He endured the terrible Approach, and the furious Aſſaults of Death, with ſo undaunted a Reſolution of a Man, and ſo firm unmoved a Belief of a Chriſtian, that he became at once a pleaſing, and ſad Spectacle to his Friends, who believed he could not ſo patiently undergo ſuch Pain and Torments, without the extraordinary Aſſiſtance of ſome beatifical Viſion.

And now, having ſent his Deſires long before to caſt Anchor in Heaven, he longingly expected his own Paſſage with a calm, patient, and contented Mind, wherein no Diſtemper every ſtay'd, but as an unwelcome Stranger. At length, when he perceived all his Senſes were ready to forſake him, being innocently ambitious to retain to the laſt his

Knowledge of all Things, he ſuddenly, by a holy Art, drew the Vaſtneſs of his Memory into a *Compendium*, and remembred God only in whom are all Things, in whoſe fatherly eternal Protection we confident, and ſubmiſſively leave him.

N. B. At the End of this LIFE, there is an Addition of many elegant *Elegies* on the DEATH of this *noble Lord*, penn'd by the moſt acute *Wits* of thoſe Times; of which we ſhall preſent our Readers with the following one, as a Specimen of the reſt, *viz.*

Upon the DEATH of the moſt hopeful the Lord STAFFORD.

AS over-rich Men find it harder far
T' employ what they poſſeſs, than poor Men are;
Such is the State of thoſe who write of thee,
Whilſt in that larger Field diſplay'd they ſee
All Objects, which may help Invention in,
They know not where to End, where to begin.
And as into this Labyrinth they fall,
Loth to omit the leaſt Praiſe, loſe them all.
Then whilſt ſome ſtile thee with the glorious Name
Of lineal Heir to mighty Buckingham,
And tell the Greatneſs of thy Line that ſprings
From ſuch as could raiſe up, and throw down Kings:
I'll not look back; but with the Indians *run,*
To meet, and court thee, as my riſing Sun.
My Off'rings to thy Mem'ry ſhall be ſeen
In telling what thou wert, or would'ſt have been.
Why ſay I, would'ſt? When the moſt jealous Eye
Could find no Want, though in thine Infancy,
Which ſome ſay promis'd much, this I diſdain,
For where the Gifts are, Promiſes are vain;
Since in this noble Youth who did not ſee
The old Man's Wiſdom, young Man's Induſtry?
An humble Majeſty, that could tell how
To ſcorn a League with Pride; yet make it bow.
Whoſe Courage was not in Extreams, like ours,
With Ebbs and Flows, caus'd by the Paſſions Powers;
But was a conſtant, ever-grafted Love
To bleſſed Goodneſs, and the Powers above.
Who though he joyed in this frail mortal Life,
As one whoſe Soul had felt no ingor'd Strife:
Nor labour'd with impatient haſt like ſome,
To break their Priſon ere the Freedom come.
Yet when the ever ſeeing Power had found
So fair a Flower planted in barren Ground;
Whoſe glorious Beauties, which that Frame inſpir'd,
Were envied more than followed or admir'd:
Reſolv'd to take what he had only lent,
As giving him Reward, us Puniſhment;
Then Death was welcome, and he ſo reſign'd,
(Not feeling Grief to leave, nor Fear to find)
That ſuch his parting was as might be ſaid,
Whilſt he ſtaid here, he liv'd not, but obey'd
That happy Call, which all clear Souls expect,
Whoſe doubtful States are chang'd to be elect.
Let then ſuch Friends as mourn the ſad Decay
Of his great Houſe, in him the only Stay,
Lift up their wondring Eyes and for him look
In Angels Choirs, not in a Herald's Book.

Yet though the Root be taken hence to plant,
Where heavenly Moiſture it can never want;
There yet remains a Branch ſhall ever ſhine,
Engrafted in the noble Howards *Line.*

JOHN BEAUMOUNT.

The CHARACTER *of Mrs.* ANNE-MARY CHILD,[†] *by the Rev^d Mr.* GILES COLLIER, *M. A. Miniſter of* Blockley *in* Worceſterſhire.[*]

YOU have often heard, how unworthy and dangerous I account it for Miniſters in funeral Sermons, to *paint* and *perfume* the rotten Memory of Perſons, whoſe *Spirits* and *Lives* were deformed and unſavoury. What is this, but to encourage their Neighbours and Poſterity, to approve their Sayings, and imitate their Doings, though the *Word of God* hath judged them their Shame and Folly? It is not fit for *Chriſt's* Miniſters, to number ſuch among the Saints, or to take it for granted, that their Lot is amongſt the *Children of God*, who renounced the Way *of Truth*, and ſhut their Eyes againſt the Light of Righteouſneſs. Let their End be without Honour, whoſe Lives were (indeed) Madneſs: Who lived in *Sin*, and died without Repentance. I like not *painting* either the living or dead; and have here a Subject that needs it not.

I am called to ſpeak of one ſo eminently righteous, charitable and uſeful, whoſe Works ſo praiſe her in every Gate, that if I ſhould hold my Tongue, the Children and Babes would ſpeak. And having had the Happineſs of Acquaintance with her, and ſo, Opportunity frequently to obſerve her ſtrange *natural Parts*, *her Ornaments of Morality*, and (which is the Diamond in the Ring) her *gracious Qualifications*; remembring her prudent, humble, and every Way exemplary Behaviour in her general and particular Calling, her Carriage towards her Huſband, Children, Friends, Neighbours, Servants, and Enemies too, I profeſs I have ſo much to ſay, that I can ſay little. I wiſh ſome ſuch ſkilful Hand, and curious Penſil, had the drawing of this Line, that when he had done, you might all ſay (who knew her) *this is the lively Portraiture of that excellent Woman, which God hath taken from us.* I want ſuch a Tongue, and therefore will be ſhort, limiting myſelf by the Rule which the Father obſerved in the Praiſe of *Gordius* the Martyr, *viz.* That *the Church of Chriſt doth not imitate the Cuſtom of the World in praiſing any, commending their* Pedigree, Parts, Learning, *&c. But mindeth only thoſe Things which may glorify God in his Servants, and do Good to them who are left alive.* Accordingly I ſhall wave the ordinary Topicks of her Family and Deſcent, Education, her natural Accompliſhments and moral Endowments, and inſiſt only upon two Things; ſhe was *righteous* and *merciful.*

Firſt, She was *righteous*, which does not only ſignify *juſt* but *religious.* Religion muſt be accompanied with, and evidenced by *Righteouſneſs*; and *righteous Actions* muſt be done upon *religious Grounds, for God's Sake,* out of Love to God, and Fear of God. In this excellent Perſon, there was a remarkable, and lovely Conjunction of both theſe; as might be manifeſted largely; but the Time (you ſee) allows me only to mention ſome few Things of her *Piety and Mercifulneſs*, wherein I ſhall refer to God's Glory (by whoſe Grace ſhe was, what ſhe was) and to your Good, which I cannot but hope will be furthered much, by ſetting before you ſuch a Pattern.

She was one that had taken God in Chriſt for her Portion, valuing the Light of his Countenance, and Communion with him above all the World. The high Eſteem ſhe had of Communion with God, appeared by her great, and unwearied Diligence, in the Uſe of Means, appointed for the Maintenance, and Increaſe thereof, both *publick* and *private.* The Publick Worſhip of God, ſhe would by no Means neglect, but conſtantly waited for the Bleſſing of Heaven, at the Poſts of Wiſdom's Doors, watching daily at her Gates. She accounted the *Sacrament of the Lord's Supper*, a ſingular Advantage for *Grace* and *Comfort*; and therefore would never miſs, when ſhe could poſſibly come to it. One that ſpent a great deal of Time in Private, and ſecret Devotion, much in Prayer and reading good Books, the *Savoury*, ſound Writings of our practical, *Engliſh* Divines; but her chief Delight was in the *Law of the Lord, her God*, wherein ſhe meditated Day and Night; this was the *Glaſs* ſhe moſt look'd in, as prizing that *Dreſs*, and thoſe Ornaments moſt, that are of Price in the Sight of God. The Time that too many Ladies and Gentlewomen ſpend, and ſquander away at *Cards*, in reading *Play-books*, and *Romances*; in vain, trifling, and complemental Viſits, ſhe wiſely laid out on ſearching after the good Knowledge of God. Nor did ſhe pray, and read in vain: By theſe Means her vaſt, and large Parts were excellently furniſhed, ſhe was a *clear*, *judicious*, ſetled, and grounded Chriſtian, carefully practiſing what ſhe had heard, and learn'd. Careful ſhe was in obſerving *the Lord's-day*, profeſſing to me, the more ſhe look'd into that Point, the more ſhe ſaw, keeping holy the *Sabbath* neceſſary, both as a Duty commanded of God, and as a mean of keeping Religion alive.

[†] Wife of *Thomas Child*, Eſq; of *Northwich* in the Pariſh of *Blockley*.

[*] From the Sermon preached at *Blockley*; and printed at *Oxford*, in 1661, in *Quarto*.

Towards her latter End, her Growth and Improvement was more than ordinary. And ſhe was not willing to go to Heaven alone, but took great Care and Pains, that her Children, and Servants might know, *and ſerve the Lord*.

Secondly, She was *merciful*; merciful to the *Souls* and Bodies of the Poor: Careful to inſtruct, and admoniſh them, as well as to feed, and cloath them. One of a pitiful, tender Heart, and open Hand: taking Care of, and conſidering the Needy in Sickneſs, and Health, enquiring after their Neceſſities, nay, often going to ſee what they wanted. She was every Year at great Coſt, and Pains to provide *Medicines*, as well as Meat, for ſuch as were not able to pay Phyſicians their Fees, or diſcharge *Apothecaries* Bills.

I remember one Paſſage I cannot forbear mentioning: In a dear Year, when the Neceſſities of our many Poor were coſtly to her, ſhe told her Huſband pleaſantly (who was ever ready to encourage her Mercifulneſs) *I give a great deal away, but I will bate you a new Gown this Year, the Backs and Bellies of the Poor ſhall have it*; and ſo they had. She had rather want *Lace*, than the Poor want *Cloth*, and be without *Sauce*, than the Poor be without *Meat*. She was willing to ſave in other Things, that ſhe might *be able* to give here.

This *Mercifulneſs of hers, together* with *her Prudence, Humility, Meekneſs, Chearfulneſs*, and *Sweetneſs of Diſpoſition*, rendered her *exceeding lovely*.

And in the Time of her Sickneſs, the Effect of *Religion*, *Righteouſneſs*, and *Mercy*, was great Quietneſs to *her*: This was her Comfort, *even the Teſtimony of her Conſcience, that in godly Sincerity, ſhe had had her Converſation in the World*.

What *Eveneſs of Spirit* had *ſhe all* the Time of her Languiſhing? What *clear Evidence* of the *Love of God in Chriſt*? With what *grounded Confidence* did ſhe look *Death in the Face*? What *Willingneſs* to be at *God's Diſpoſe*? How troubled that *her Friends* were no more willing to *leave her to God's Diſpoſal*? How careful was ſhe *of the Soul of her Huſband*, and *Children and Friends* about her? What *prudent and Chriſtian Requeſts* did ſhe *leave with her Huſband*, touching the *Education of her Children*? How *ſweet, holy, and heavenly were her Counſels, Exhortations and Diſcourſes to all*?

In ſhort, by *her Faith* and *Exemplary Life*, ſhe *obtained a good Report*, and, though dead, ſhe *yet ſpeaketh by her Example*.

Died in 1661; *and buried in* Blockley *in* Worceſterſhire.

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The CHARACTER *of the* *Rt Revd* Dr. EDWARD REYNOLDS, *Lord Biſhop of* Norwich, *by the Revd* Mr. B. RIVELEY, *Preacher in the ſaid City.*[*]

CONCERNING this our deceaſed and juſtly to be *commemorated Lord and Father*, I ſhall dare to recommend thus much as true, to ſucceeding Generations, *viz. That he was a Perſon, in whom all was generally Good allowing for humane Frailties) and many Things were excellent, and exceeding remarkable.* Of which only Materials I ſhall compoſe his following CHARACTER.

First then, *He was univerſally Good.* That is, proportionably fitted and qualified to all his Capacities, both *as a Man*, *as a Chriſtian*, *as a Miniſter*, and *as a Biſhop*.

I. *He was a good Man.* Nature had before indu'd him much in his Conſtitution, he was of a *moſt ſweet and obliging Temper*, of great *Candor*, *Meekneſs and Ingenuity*; he had a comely *Countenance*, a gentle Diſpoſition, a Pleaſantneſs of Converſation; there was no Monſtroſity in his Body, nor Inverſion of Nature's Order in his Soul; Reaſon ſat as Queen there, and Paſſion and Appetite were as Handmaids in their natural Places and Meaſures. There were no brutiſh Luſts, no unreaſonable Deſires, no furious Tranſports to be found in him; he neither eagerly ſought any Dignity, nor declin'd any Capacity of doing Good. But

II. *He was a good Chriſtian.* Revelation was a great Miſtreſs with him, and he was a great Adorer, as well as Practiſer of the Will of God. Religion ſanctified his Reaſon, and Grace his Nature; and of all Accompliſhments, he counted it his Glory to be a Diſciple of Chriſt. The Fear of the Lord was to him the Top of his Wiſdom. He put on the Lord Jeſus Chriſt in all his integral Parts, and endeavoured that his Ways might be found perfect before God. He was careful to maintain good Works (I ſpeak it knowingly) as the neceſſary Fruits of Chriſtian Faith, and ſuch Works as are due to Men, as well as thoſe that have a more immediate Reſpect to God. To Honour his King, to ſpeak well of his Superiors, to be obedient to Laws in Church and State, to govern his Tongue, to love his Neighbours, and to take the worſt Enemies he had in the World into the Number; this was his Religion: 'Twas a Piece of his Conſcience to do theſe Things, as well as to preach, and to pray, and to frequent the Worſhip of God.

III. *He was a good Miniſter of the Goſpel.* For this he had a great Name, all his undignified Time, and when he came to the High-place, he did not make an End of Propheſying, as 'tis ſaid *Saul*[a] did. He was a true Labourer in the Word and Doctrine. He was not only the Light, but the Salt of all the Places he came in. He did much Good in that his Office: And receiv'd the Seal of his Miniſtry, in the ſober and grateful Acknowledgements of a great many. He was built and fram'd on Purpoſe (as it were) to be an Inſtructor and Curate of Souls, for he was ſober and wiſe, able to ſolve Difficulties, to determine Caſes, to quiet Conſciences. He was an Interpreter, one of a Thouſand. Another *Apollos*, *mighty in the Scripture.* He always ſought to find out acceptable Words, and upright, *even Words of Truth.* He was of a ſedate Mind, of a tender compaſſionate Spirit, heartily deſirous of Mens Eternal Good; and not only his Induſtry, but his Delights ran out that Way, *viz.* how to bring it about.

The Throne of Grace, his Study, and the Pulpit, had the moſt of his Time divided among them. In all Probability, he contracted his fatal Diſeaſes of the *Stone* and *Strangury*, with his ſedentary Studies, and vaſt Labours in the Prieſtly Function: Yet to his dying Day, Preaching was his deſirable Work. *Prælucendo peribat*, might be his Motto, *for he wore out with Uſe, and not with Ruſt.*

IV. *He was a good Biſhop.* And now I am come to that only Part of his Commendation, that ever was deny'd him. But if a ſtrict Adherence to St. *Paul*'s Canons, and the Church's Rules, may be any Argument in his Favour, the moſt inveterate of his Oppoſers, cannot (with any Juſtice) charge him with Deficiency therein: For what truer Indication can be had, of wiſe and good Government, than from its natural and proper Effects? And for that Matter, I dare appeal to your Obſervation, Whether in any other Dioceſe of the Kingdom *(cæteris paribus)* there be to be found a more ſober, regular, and loyal Clergy, a more conformable People, more decent, and well-repaired Churches, and a greater Alteration both of the Judgments and Manners of Men, ſince the late Times of Anarchy and Confuſion (which is eſpecially viſible in the Matter of the Sacrament) than in this Dioceſe.

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[*] From the Sermon preached in the Cathedral-Church of *Norwich*, in *July* 1676; and printed at *London* in 1676, in *Quarto.*

[a] 1 Sam. x. 13.

I have oft heard him expreſs his Deſires, that the Church's Rules might be ſtrictly obſerved by himſelf, and thoſe about him, and wherein there was a wilful Failure, none of us can tell: Unleſs you will pertinaciouſly inſiſt on the Inciſion of the Seaſons of Viſitation and Confirmation, which (yet you all know) are Offices he did diſcharge when he was able to travel, and when he was not, that ſhould (one would think) ſerve as a ſufficient Excuſe unto reaſonable Men. But what need I ſay more? The Length of his Government is the only Argument againſt it. To ſit ſixteen Years in the Chair, is a great Fault; and if it was true, which one ſaid of any Long-liver, That *it was half a Miracle, if ſuch a one ſhould live without Offence:* [b] How much more is it likely to be true of Men in High Places, eſpecially Churchmen, who have an inſeparable Envy attending upon them.

Paſs we now from his Goodneſs to his Excellencies, which may be thus reckoned, his *Learning*, *Writing*, *Preaching*, *Living*.

1. He was an excellent *Scholar*, he had *a great Stock of natural Parts*, and *Endowments*, to which he added *an indefatigable Induſtry*, and God gave *a plentiful Benediction*. What *Melancthon* was us'd to ſay, That himſelf was a *Logician*, *Pomeranius* a *Grammarian*, *Juſtin Jonas* an *Orator*, but *Luther* was all; might be in a fuller Way applied to this Perſon we are ſpeaking on. There are few Kinds of Literature, but he was a Maſter of them. His Skill in the *Greek* Tongue, got him his Fellowſhip in *Merton* College in *Oxford*, in Sir *Henry Savil*'s Time: And what a rare *Humaniſt* he was, and how well vers'd in the polite Parts of Learning, his *Juvenile* Piece upon the *Paſſions* abundantly teſtifies.

2. And indeed, he was an admirable *Writer*, for Wit, Judgment, and Fancy, of all which there ſeems to be a curious Mixture in his Books; maugre that Obſervation of a great *Virtuoſo*, that there is required a ſeveral Complexion for them.

3. Moreover, he was a *great Divine*, and in his Time, a moſt *celebrated Preacher*. For his Divinity, I need only to ſay, He was a true Continuer of the Name of *Reynolds*, in the Church of *England*; and for his Sermons, they have run the Gantlett through the Univerſities, Inns of Court, and City. They have met with the Approbation, both of the Prince, and his People, Scholars, Gentlemen, and Citizens: All Ranks of Men, have given their honourable Teſtimony to them;

In Sum, I may reckon him among thoſe happy Men, *Caius Plinius* ſpeaks of, *That either do Things worthy of Writing, or write Things worthy of Reading*, [c] for he has done both: He was a Man of God, throughly furniſhed to every good Word, and Work; he had the Art of ſaving Souls, and the Skill of making Sermons, if ever any had.

4. But above all, I muſt not forget the *Virtues*, and *Graces*, wherein he did excel; for he was as good a Liver, as he was either a Preacher or a Writer. All his other good Qualities were adorned: And both his greener and riper Years, were ſeaſon'd with the Piety of a Saint; his Youth was not obſerv'd to be ſtain'd with the Vices of that Age; and when the Church brought him her Mitre, God had crown'd his Head before, according to that of *Solomon*, *The hoary Head is a Crown of Glory, if it be found in the Way of Righteouſneſs*. [d]

But more particularly, his *Humility*, *Meekneſs*, *Patience*, *Charity*, are remarkable unto us.

1. He was *cloathed with Humility*, as the Apoſtle *Peter* [e] exhorts; yea, *'twas his upper Garment*, and *cover'd all the reſt of his Accompliſhments*. He had mean Thoughts of himſelf, and was content that others ſhould have ſo too; and *tho' his Face ſhone*, yet he would not know it. There was no Leaven of Pride, or ill Humour, or Surlineſs, or Ambition in him; no Difficulty of Acceſs, nor Affectation of Diſtance; if you had but the Face of a Gentleman, or the Habit of a Clergyman, all Ceremony muſt be laid aſide, in order to converſe. Doubtleſs, he was a great Judge of *Learning*, and yet the moſt candid Auditor of Sermons in the World. He was never heard to cenſure any body, though he himſelf has not been ſpared.

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[b] Miraculi inſtar vitæ iter ſi longum ſine offenſione percurrere.

[c] Quibus Deorum munere datum eſt aut facere ſcribenda aut ſcribere legenda.

[d] Prov. xvi. 31.

[e] 1 Pet. v. 5.

2. Neither was there wanting to him the Ornament of a meek and quiet Spirit, whereby he became a true Copy of the *grand Exemplar*, and Biſhop of our Souls, *Chriſt Jeſus*, whoſe Word is, *Learn of me, for I am meek and lowly.* [f] 'Tis an uſual Saying among ſome, *Such a Thing would vex a Saint:* But truly what would vex, or ruffle, or diſcompoſe this holy Man, *was a hard Matter to determine.* 'Tis ſcarce remembred, *that ever he was ſeen in a Paſſion.* For forty-nine Years together (wherein he *and his Conſort liv'd in marry'd State)* not *many* Words worthy of the *Denomination of Angry*, *have* been obſerv'd to drop from him.

And now, *that* this might not be put *purely* upon the Account of *natural Temper*, or Voidneſs of *Gall* (as ſome *late Inquirers* into his Body did *obſerve* from that *Part)* it would be conſider'd, *Whether he that underſtood the* Paſſions of the Soul *ſo well, as to write ſo learnedly on them as he did, could not alſo have practically thrown their Force and Vigour upon Occaſion, if there had not been a ſuperior Principle, and Sway of the Religion of Chriſt within him?* This I can aſſure you, he had his Share both of Injuries from Men, and of Afflictions from God, and he was ſenſible of them; but always with the Preſervation of his *religious Integrity*, and the *Exerciſe of Meekneſs* towards Men, and of *Patience* towards God.

3. And now I am fallen upon that Virtue too, I may truly ſay, that *in him Patience had her Work.* In this he ſeem'd to exceed the great Pattern of my Text; [g] though towards the Latter-end of his Life, his Days were like *Jobs*, Days of Pain; and his Nights like his too, Nights of Wearineſs, yet he never was heard to ſay to God, *O that it would pleaſe God to deſtroy me, that he would let looſe his Hand, and cut me off; My Soul chooſeth Strangling, and Death, rather than Life.* [h] He knew, that by Patience, he was as well to wait, as to endure; and that he was to Honour the Sovereign of his Life and Death, as well by tarrying his Leiſure, as by bearing his Hand. His repeated Prayer to Heaven, was, *that in his utmoſt Extremities, he might not be provoked to ſpeak diſhonourably of God*; and when through ſome fierce Exacerbation of his Diſeaſe, he was conſtrain'd to make ſome Noiſe and Outcry, he would preſently ſubjoin, *Though he did roar, yet he did not murmur.* Every Fit he was wont to call a Storm, and in the Intermiſſion, he would ſmile and diſcourſe, and pray, as if he were providing his Tackling againſt the next Aſſault. His Patience was of the right Stamp, not ſtoical, and ſullen, but purely Chriſtian, and grounded upon right Principles. By the Grace of the Goſpel, his Soul was ſet above the Miſeries his Fleſh lay under, and *Moſes* like, *he endured, as ſeeing him that is inviſible.* [i] He knew with holy *Job*, *That God would bring him to Death* at laſt, and ſo give him a Writ of Eaſe; and with the ſame holy Man, elſewhere he knew alſo, *that his Redeemer lived*, and would be his exceeding great Reward.

4. Furthermore, as the Complement of all the reſt, there was in this worthy Prelate, a generous and extenſive Love. He was come to the Top of St. *Peter*'s Climax, *Brotherly Kindneſs, and Charity.* [k] No Man could ſay his Prayers with a better Spirit, for he was full of Love, and empty of Wrath and Rancour. He could give and forgive, both at the ſame Rate, *Toties quoties*, that is, *as oft there was need.* He was not like that Biſhop I have ſomewhere read of, *That would Part with his Bleſſing, but not with his Money:* For his Pardon and his Peace paſs'd from him to thoſe that ſtood in Need, with equal Freedom and Chearfulneſs. His univerſal Charity, in Reference to the Perſons and Souls of Men, was ſo conſpicuous, that the World could not deny it, but was forc'd to miſcall it, *Compliance.* All the Doubt may be concerning his Charity to the Poor and Needy, with Reference to their outward Eſtates, becauſe the Excellency of this Virtue lies in the Secreſy of its Practice, according to the great Maſter's Rules, whereof (as near as he could) he was a ſtrict Obſerver. He was for *giving of Alms*, but *not with a Trumpet.* He was for *laying up his Treaſure in Heaven, with him that ſees in Secret; and Rewards openly,* [l] and not in the Eyes and Ears, and Tongues of Men; Cheſts that have neither Locks nor Keys to ſecure what is put into them. He was not for damming up his Waters quite, till Death ſhould break the Bank, and cauſe them run down at laſt with a greater Noiſe and Torrent of Oſtentation, but he was for their ſilent, pure, and uninterrupted Motion in a conſtant, though narrower Channel, into broken Pitchers, and empty Veſſels. Daily and hourly, were the Emanations of his Charity, while he lived, but moſt of them running like Streams under-Ground, till he was dead. Many were the Gifts he ſcatter'd to the bringing-up of poor Children to School; to the Maintenance of poor Scholars in the Univerſity; to the Supportation and Encouragement of ancient Foun-

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[f] Mat. xi. 29. [g] Job xxx. 23. [h] Job vi. 9. Chap. vii. 15. [i] Heb. xi. 27. [k] 2 Pet. i. 7.
[l] Mat. vi. 1. 2, 3, 4.

dations of Piety and Learning; to the Relief of viſited Places in his Dioceſe, in the Time of the great Plague; to the Supply of the Wants of poor Miniſters Widows; to the Augmentation of ſmall Vicarages in his Gift, not very much leſs than 300 *l. per Annum*, being upon the King's Letter by him ſettled to that Uſe. And if to theſe you add the ſeveral Shares that *Southampton*, the Place in which he entred the World; *Merton* College in *Oxford*, the Place of his firſt Preferment; *Northampton*, the Place of his firſt Miniſterial Employment; *Norwich*, the Place in which he departed the World: I ſay, if to the foregoing Accounts, you add the ſeveral Shares which theſe Places had of his Bounty, you cannot want a ſufficient Evidence of his being rich in good Works, and abundantly charitable; nor can any hereafter doubt of it, excepting ſuch as looked upon his Revenues with an ill Eye, and ſo could not look upon his Diſburſements with a good one.

Thus far it appears he was an extraordinary Perſon in his Life, and now that he might no leſs appear ſo in his Death, we may obſerve that therein God was pleaſed to do him an extraordinary Kindneſs, and make that which uſed to be to others a part of the Puniſhment of their Sin, to be to him a part of his excellent Reward. The great *Auguſtus*'s Wiſh was his Enjoyment, an Ἐυθανασια, *a civil and well-natur'd Death.* The laſt Sand in the Hour-Glaſs falls not with leſs Difficulty than he expired with. There were no Noiſes, Groans, Convulſions, Cramps, Diſtortion of the Looks, ſtaring with the Eyes, gnaſhing with the Teeth, in the laſt Scene of his Life. His paſſive Fortitude had been abundantly tried before, and his active Graces demonſtrated, and therefore the leſs need of either now. His meek Soul glided from him in a fine imperceptible Vehicle, and he died much after the rate of the *Rabbins* talk concerning *Moſes*, *Oſculo oris Dei*, as it were with a Kiſs of God's Mouth. In ſum, the Deſcription of old *Enoch*'s Life and Death fits him well, *He walked with God, and he was not: for God took him.*

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Right Worſhipful Sir* HUGH POLLARD, *Bart.* *with an excellent* LETTER *to him from the Right Honourable* JAMES *Earl of* Marlborough.*

SIR *Hugh Pollard*, deſcended from Sir *Lewis Pollard*, Knt. and one of the Judges of the Common Pleas, was a Gentleman of a noble Mind, that no way degenerated from his Anceſtors; being magnificently hoſpitable to all Perſons who came to his Houſe, either Occaſionally or by Invitation. In the time of our late unhappy Wars, he adhered (according to the Obligations of Honour and Conſcience) to the Intereſt of oppreſſed Royalty; and both by his Purſe and Perſon endeavoured to ſupport the toterring Cauſe of his dear Parents, his Mother the Church, and his Father the King: He was content to Hazard all for their ſakes, and to ſtand or fall with them. Though he could not effect what his Zeal and Loyalty prompted him to covet, yet his Endeavours towards it were not wanting to the utmoſt of his Power.

During the late Civil Wars, he ſerved his Majeſty in the Field, and became Governour of *Dartmouth* (a Port of great Importance) in his own County, when garriſoned for the King; and afterwards, in time of Peace, ſerved his Son King *Charles* the IId of Gracious Memory, in the Court; being made by him, Comptroller of the Houſhold. When the Garriſon of *Dartmouth* was attacked by the Parliamentarians, this Gentleman the Governour, with many other honourable Perſons of this Country then there, made at firſt a reſolute and vigorous Defence; and at length, the Place being not tenable, ſurrendered upon good Articles; when moſt of the Commanders returned to their own Homes.

Sometime after this, when the beſt Cauſe and the beſt King fell by the Sins of all, and the Hands of ſome; Sir *Hugh Pollard*, able to yield diſtreſſed Majeſty no farther Service, for the preſent, retired to his Houſe at *Nimton-Regis*, where he ſpent the remainder of his Fortunes in Hoſpitality among his Friends and Neighbours.

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* From the Reverend Mr *Prince*'s Worthies of *Devon*.

At laſt, after a tedious Expectation, the happy Reſtoration of *King* and *Church*, by a Wonder of Providence, wheeling about, Sir *Hugh Pollard*, in Recompence of his Loyal Services, was invited to Court, and preferred to that honourable Office and Truſt before-mentioned; at which time he was ſworn alſo one of his Majeſty King *Charles* the IId's Privy Council: In which Station he continued unto the time of his Death, *Anno Domini* 1667; of whom a certain Author hath given this good Character: [a] "That this Gentleman was very active and venturous for his Majeſty in the worſt of Times; and very Hoſpitable and Noble with him, in the beſt. He was wont, in keeping up the *Old Engliſh* Honour of a great Table, to obſerve that Rule, rather occaſionally to entertain than ſolemnly to invite his Gueſt; leſt he ſhould over-do his own Fortune, for fear of underdoing the Inviteds Expectation, to whom their Feaſt might be his ordinary Fare."

There was a great Acquaintance contracted between this Gentleman and a noble Peer, *James Ley*, then Earl of *Marlborough*; who, a little before his not then expected Death, [b] diſcharged the part of a faithful Friend, in minding Sir *Hugh Pollard* of the Obligations of Religion; and how nearly it concerned him, to ſecure the great Intereſts of the World to come; by a pious Letter which he ſent him, a Copy whereof, for the exceeding ſeriouſneſs of it, being fit to be peruſed by all Gentlemen and others, I ſhall crave Leave here to inſert.

SIR,

I Believe the Goodneſs of your Nature, and the Friendſhip you have always borne me, will receive with Kindneſs the laſt Office of your Friend. I am in Health enough of Body, and through the Mercy of God in Jeſus Chriſt, well *diſpoſed in Mind: This I premiſe, that you may be ſatisfied what I write proceeds not from any* phantaſtick Error *of Mind, but from a* ſober Reſolution *of what concerns my ſelf, and an earneſt deſire to do you more good after my Death, than mine Example (God of his Mercy pardon the badneſs of it) in my Life time may do you Harm. I will not ſpeak aught of the* Vanity *of the World, your own Age and Experience will ſave that Labour; but there is a certain thing which goeth up and down the World, called* Religion, *dreſſed and pretended* Phantaſtically, *and to purpoſes bad enough; which yet, by ſuch evil Dealing, loſeth not its* Being: *The great good God hath not left it without a Witneſs, more or leſs, ſooner or later, in every Man's Boſom, to direct us in the Purſuit of it, and for the avoiding of thoſe inextricable Diſquiſitions and Entanglements our own frail Reaſon would perplex us withal; God, in his infinite Mercy hath given us his* Holy Word, *in which as there are many things* hard to be underſtood, *ſo there is enough* plain *and* eaſy *to quiet our Minds, and direct us concerning our future Being. I confeſs to God and You, I have been a great Neglecter, and, I fear, Deſpiſer of it (God of his infinite Mercy pardon me the dreadful Fault;) But when I retired my ſelf from the Noiſe and deceitful Vanity of the World, I found no Comfort in any other Reſolution than what I had from thence: I commend, from the bottom of my Heart the ſame, to your (I hope) happy Uſe. Dear Sir* Hugh! *Let us be more generous than to believe we die as the* Beaſts that periſh; *but with a* Chriſtian, Manly, brave Reſolution, *look to what is* Eternal. *I will not trouble you farther: The only great and holy God,* Father, Son, *and* Holy Ghoſt, *direct you to an happy End of your Life, and ſend us a joyful Reſurrection. So Prays*

Your true Friend,

MARLBOROUGH.

P. S. *I beſeech you commend my Love to all my Acquaintance, particularly, I pray you that my Couſin* Glaſſcock *might have a ſight of this Letter, and as many Friends beſides as you will, or any elſe that deſire it. I pray grant this my Requeſt.*

From the *Old-James* (a Ship of the King's ſo called) near the Coaſt of *Holland*, *April* 24, 1665.

Sir *Hugh Pollard* married the Counteſs *Dowager* of *Berkſhire*, Siſter to the Right Honourable *Henry* Earl of *Oxford*; he left ſurviving Iſſue only one Daughter.

His Baronetſhip deſcended to his younger Brother Sir *Amias*, but little, if any, of the antient Eſtate; the Title is now extinct.

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[a] *Lloyd's* Mem. p. 648.

[b] He died in a Sea-Fight on the Coaſt of *Holland*, in 1665.

The CHARACTER *of the Right Honourable the Lady* MARY WHARTON, † *by the Reverend Mr* P. WATKINSON, *Rector of* Edlington *in the County of* York. *

THE Extraction of this excellent Lady was Noble and Honourable, ſhe being the eldeſt Daughter of the late Right Honourable *Henry* Earl of *Dover*, whoſe Grandfather was the Renowned *Henry* Lord *Hunſdon*, Couſin German, by the Mother's ſide, to that moſt excellent Queen of ever Bleſſed Memory, Queen *Elizabeth*. Her Mother was of the ancient and worthy Family of the *Pelhams*, of *Haland* in *Suſſex*, called Lady *Judick*, Daughter of Sir *Thomas Pelham*, whoſe Anceſtors were of great Note many hundred Years ago, meriting for Chivalry in the Service of their King and Country, an Acceſs of Honour, which is yet borne in their Arms.

She was born *November* 13, 1615, being the third Child (after two Sons) and the eldeſt Daughter of her Parents; who had beſides her, three Sons and three Daughters, all eminent for Piety, and all commendable for Endowments. Her Mother died, leaving them very young; yet ſhe having the Advantage of ſeven Years more than the eldeſt of her other Siſters, ſupplied a Mother's Care of them in their tender Years. And what Influence her Inſtructions, Advice, and gracious Example in all her Comportment had upon them was very evident, in their early Proficiency in all Virtue, and gracious Imitation of ſo fair a Copy.

It pleaſed God, who had made Choice of her for himſelf before all time, to work her to a ſerious Choice of his ways in the beſt time: *To remember her Creator in the Days of her Youth.* For even in thoſe frail times, which moſt others waſte and revel out in Folly and Vanity, ſhe received ſuch an happy Tincture of true Piety, and the fear of God, as never loſt, but ever increaſed it's Luſtre till her laſt Breath. This advanced her pious Soul above all carnal Priviledges of Nobility, Anceſtry, and all terrene Glories derived from her eminent Progenitors, to fix upon that which was only able to make her truly Noble and Glorious. She was indeed Noble in the account of the World; but not ſatisfied with that, her deſire was to be more Noble in the Sight of God.

Her Heaven-born Faith trampled under-foot all Conceit, or Conſideration of ſecular Advantage. It was no great matter to her, to iſſue from illuſtrious Progenitors; her greateſt Ambition was to become the Child of God by ſpiritual Birth. She eſteemed it but a ſmall thing to glitter with the Enſigns of a Noble Family, whoſe great Care was to be enrolled among the Saints, and Family of God. She forgot her ſelf to be Rich or Honourable; regarding it only ſo far, that the Holineſs of her Mind, might exceed the Splendor of her outward Man: For ſhe eſteemed that to be the greateſt, which is the trueſt Nobility, *viz.* to be the Child of God, and Co-heir with Chriſt. Being thus perſwaded, her conſtant Endeavour was to preſerve the Honour of her Nobility, by keeping it unſtained from thoſe Vices, which are not only a Blemiſh to it, but leave the Offenders (how Nobly ſo ever extracted) under the Ignominy of Degeneracy, and in the Rank of the vileſt of Men. She well knew, that no Man hath any Cauſe to boaſt of his Nobility, when his better part is enſlaved; it being much more ſhameful to enſlave the Mind than the Body. Her care therefore was to transfer all outward Advantages, to the inward adorning of the Soul; ſlighting all ſecular Pomp and Splendor, that ſhe might with more Freedom chooſe *that good part*, which could *not be taken away from her*.

Having ſo early received into her tender Heart the Heavenly-Dew of Divine Grace; natural Corruption (that common Diſeaſe of all Mankind) was thereby even nipt in the Bud, and received it's Death-Wound before it could get that Advantage, which it ordinarily obtaineth in miſerable Mortals.

How ſoon did ſhe begin to perform her Baptiſmal Vow and Covenant, renouncing the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the ſinful

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† Wife of the Honourable Sir *Thomas Wharton*, Knight of the *Bath*.

* From a Sermon preached at *Edlington June* 21, 1672; and printed at *London* in 1674, in Quarto.

Luſts of the Fleſh? Thoſe Vanities which were the carnal Delights and Darlings of her Equals, were her Burthen and Grievance.

Being grown up to Years of Diſcretion, when her towardlineſs was more Conſpicuous in her religious and gracious Comportment; how dear and precious was ſhe to all ſuch of her Acquaintance, as had devoted themſelves to the fear of God? She was ever beloved and honoured by them; and they of all others were moſt dear to her.

It was the thirtieth Year of her Age, before ſhe gave way to any motion of Marriage, (though ſhe had many from very conſiderable Perſons) but at that time it pleaſed God, who ordereth all the Concernments of his dear Children for their aſſured good, to preſent her with ſuch a Motion, as could not but be acceptable to her, *viz.* Sir *Thomas Wharton*, Knight of the *Bath*, and only Brother to the Right Honourable *Phillip* Lord *Wharton* of *Wharton*; who being well acquainted with that Family (to which his was nearly allied) took ſo much notice of her Virtues and gracious Converſation (the great Attractive of his Affections to her) that gave him occaſion to move her in order to Marriage. Which Motion (moſt happy to them both) ſhe upon ſerious Conſideration did embrace; yet with this Proviſo (ſuch due regard ſhe had to filial Duty) that her Father, and her Uncle Sir *Thomas Pelham*'s Conſent, (whom ſhe ever honoured as a Father, and he ever tenderly loved her as a Child) ſhould firſt be obtained. Sir *Thomas* was at hand, and therefore the firſt Addreſs was made to him, who readily and chearfully gave his Approbation. Her Father was then at *Oxford* with the King, and his whole Eſtate under Sequeſtration; nor had ſhe any further Expectation from him of any Augmentation of that Portion, which was long before in her own Hands, and Diſpoſal; yet would ſhe not marry, till his aſſured Conſent was gained to her full Satisfaction; which himſelf did ſignify to her by diverſe Letters (which I have ſeen) written from *Oxford*; wherein he declared, that he was aſſured, that Sir *Thomas* would prove both honeſt and kind; and farther aſſured her, that his Bleſſing ſhould accompany them in their Marriage, *&c.*

And now was the time, when that light of Divine Grace, long ſince kindled, muſt become more Conſpicuous, ſhining more and more unto that perfect Day. Now that precious Seed, which had taken ſuch firm Root in her Heart, and had already made a hopeful Progreſs in the Blade, ſhall produce the Ear, and after that the full Corn in the Ear, and yield the great Huſband-man an acceptable Harveſt.

To mention the particular Paſſages of her well ſpent Life, would rather be to write an Hiſtory, than (what is only intended) a ſhort Narrative. I can therefore here give only a general account of ſome few Paſſages, which yet may ſufficiently evidence the ſincerity of her Faith, working by Love, which is the whole of Chriſtianity.

What is intended may be referred to theſe two Heads; 1. Her Qualifications. 2. Her Converſation.

I. For the former of theſe: She was a careful obſerver of the Apoſtles earneſt Exhortation; adding to her *Faith, Virtue, and to Virtue, Knowledge*, &c.

The odious Aſperſion of Solifidianiſm, or Truſt in Faith alone, could not be faſtened on her; though in the point of Juſtification, ſhe depended only and wholly upon the righteouſneſs of Chriſt imputed to the Believer, and received by Faith; in this Caſe not at all looking at her own inherent Righteouſneſs. Her Faith was a lively and active Faith, manifeſting it's vigour and genuine Nature by it's proper Fruits. It provoked thoſe Virtues, wherewith ſhe was plentifully furniſhed, to exert their force and ſtrength (whence they are ſo called[a]) in the Production of every good Work as ſhe had Opportunity.

And becauſe ſhe was perſwaded it was as neceſſary to do well, as to do good; which cannot be without ſome good competency of Knowledge to direct each vertuous Action: Therefore ſhe gave all diligence to add to her Virtue Knowledge; not only ſpeculative, whereby ſhe knew what ſhe ought to do; but practical, in doing what ſhe knew; which produced the advantage of a further Degree, *viz.* experimental Knowledge; by which means ſhe reaped the ſweeteſt Comfort, which ariſeth from the Conſcience of well-doing. Her Knowledge was ſavoury, and her Judgment ſound in the things that concern Salvation. She was never tainted with novel Opinions and Fancies; but well acquainted with, and tenacious of the form of ſound Words contained in the Holy Scripture; and as they are taught in the Church of *England*, whereof ſhe was a true and dutiful Child. So well was ſhe grounded in the Principles and main points of Religion, that ſhe was out of the reach of the ſubtileſt Papiſt's Seduction; as ſhe ſometimes was not free from their Attempts, but ever from their Impreſſions.

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[a] Virtus, à viribus, quaſi viri vis. *Varro. de Ling. Lat.* lib. 4.

Moreover, knowing that whilſt we are in this Tabernacle, we bear in our Boſoms a Rebel to the Law of our Mind, the Fleſh luſting againſt the Spirit, that ſhe might ſubdue and mortify that Enemy, ſhe gave all diligence to add to her Knowledge, Temperance, that promptuary of Virtue, moſt remarkable.

I. In her eminent and exemplary Modeſty and Chaſtity. She never came within the reach of the moſt curious Suſpicion of Immodeſty, Virgin or Wife; being ever careful to abſtain from all Appearance of evil by any wanton Word or Geſture.

II. In her moderate uſe of thoſe Conveniences, which our Heavenly Father knows are needful for us, and therefore is pleaſed to allow us for the Comfort of our Life.

1. In her Apparel. She reſtrained her ſelf from the uſe of thoſe Faſhions, which though in themſelves they are unſeemly (to ſay no worſe) yet are too frequent and common in uſe amongſt ſuch as were her Equals: whereby the Practice is become incorrigible, and the contrary diſdained by the exorbitant. But in ſuch Attire would ſhe appear before God, as ſhe knew was beſt pleaſing to him.

2. Nor was her Temperance leſs remarkable in reference to her Diet; being nothing ſtudious or deſirous of dainty or coſtly Fare. Her ordinary Food was good and wholeſome; but plain, and ſuch as is moſt accommodate for the ends for which God hath ordained it, *viz.* Preſervation of Health, and Increaſe of Strength; not to pleaſe a dainty Palate, or gratify an exorbitant Appetite. But the ordering of family Proviſion by her appointment, was plentiful, as to ordinary Houſe-keeping; generous and free in her Entertainments, to the great Contentment of her Friends and Equals; whoſe Viſits were exceeding frequent and grateful.

But the Crown of all her Vertues was her Sincerity. They were not in Shew only, but in Reality and Truth; ſhe was what ſhe ſeemed; her Gold needed no Gilt. She was (as is ſaid of the King's Daughter) [c] glorious within, as well as without. Her hidden Man was richly furniſhed; though not ſo much expoſed to the Eye of Man, as of him who ſeeth in Secret, and ſearcheth the Heart and Reins. Nevertheleſs, though it be moſt difficult to determine of any Man's Sincerity, which is only known to him that is the diſcerner of the Thoughts and Intentions of the Heart; yet where there are ſuch clear Appearances and ſatisfactory Evidences, he muſt be leſs than a Chriſtian, that hath not ſo much Charity, as to conclude that ſuch a one as ſhe muſt needs be ſincere; who did ſo uniformly practiſe Godlineſs to the laſt period of her Life; never varying or abating in her godly Care and Watchfulneſs, but always proceeding in a conſtant Tenor of an holy Converſation. Her univerſal cloſing with all Good, and deteſtation of all Sin, abſtaining from the very appearance of Evil; hating Sin both in her ſelf and others; her fervent Zeal for God's Glory, her cordial Love, and vehement Affection too, and conſtant uſe of all his holy Ordinances; her ready Submiſſion to his Will in all things; her fear to offend him in any thing; her Grief frequently expreſſed, that ſhe was not more holy; her earneſt deſire of and longing for farther aſſurance of divine Favour; her exemplary Humility, ever having low Thoughts of her ſelf, and of any thing ſhe did, always acknowledging her great defects in each Duty, and her unworthineſs of the leaſt Mercy; eſteeming her ſelf the greateſt of Sinners, and the leaſt of all Saints (as St *Paul)* nothing eſteeming any thing ſhe was or did, no, not her greateſt Attainments in Grace and Holineſs (as to any Dependance upon them) much leſs her outward Priviledges of Nobility, and worldly Greatneſs, that ſhe might gain Chriſt.

II. As for her Converſation it was ſuitable to her Qualifications; ever ſtudying to walk according to the rule of Holineſs. Her great care was to prepare her Heart to ſeek the Lord; that ſhe might in all things order her Converſation aright, both towards God and Man.

I. In reſpect of God, what is ſaid in Scripture of *Enoch, Noah,* and other holy Perſons, that they walked with God, was alſo verified in her.

How ſhe did deport her ſelf in ſecret Duties, was known only to God, and her own Soul. Yet if we may meaſure her more retired Devotions, by what was evident in Church and Family Duties, nothing could be more affectionate. Her ſecret Prayers, as alſo her Meditations, and heavenly Raptures were more immediate exchanges between her pious Soul, and him whom her Soul loved. Some part whereof could not yet be ſo concealed, but that ſuch as were near her, could obſerve her conſtant Retirements, and by her Diſcourſes take notice (at leaſt in general) how her time was employed in her Cloſet.

Thus much, and much more, was known to her dear and indulgent Huſband (who himſelf was not only an Encourager, but alſo an excellent Example and Pattern of private Devotions) as followeth:

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[c] *Pſal.* 45. 13.

I. Her diligent and careful Reading of the holy Scriptures, which being a conſiderable part of her Retirements, brought her to a familiar Acquaintance with the revealed Will of God. She taſked her ſelf with reading a daily Portion; which was ſtudiouſly performed. And what good uſe ſhe made thereof, may be gathered from her Obſervations which were found among her Papers written with her own Hand, which I have ſeen and peruſed; wherein no leſs than three Hundred remarkable Paſſages were tranſcribed *verbatim*, to be the ſubject of her private Meditations, and that ſhe might more firmly imprint them in her Memory, according to that Injunction of *Solomon*, write them upon the Table of thy Heart. But ſhe was far from Oſtentation, nor was this pious Care of hers known till after her Death.

And as ſhe was thus diligent in reading the holy Scripture; ſo did ſhe alſo take great Pains and Delight in reading of ſuch Books as were written by thoſe worthy Perſons, who were of greateſt Eſteem among the moſt ſerious and religious Readers. For as her great deſign in reading was to underſtand the good, and acceptable, and perfect Will of God; ſo ſhe rationally conceived, that none could more likely acquaint her with the Mind of God, than thoſe who were deſigned to this Office, and who converſed moſt with him in their pious, exemplary, and conſtant Practice. When ſhe would recreate her Mind with any pleaſant Diſcourſe, beſides her reading of ſerious Hiſtory, ſhe took great delight in reading Mr *Herbert's* Verſes, moſt of which ſhe could repeat without Book. Theſe were her Recreation inſtead of Play-books and Romances.

II. Beſides her diligent and unwearied Reading (which was not only part of her Cloſet work, but uſually her Afternoons Employment, when not hindred by Company, or not exerciſed in Needle-work, for ſhe was never idle) ſhe conſtantly obſerved her deſigned and ſtated times for ſecret Prayer. In which if ſhe were at any time hindred by Entertainment of Friends, *&c.* yet would ſhe redeem time even from her Sleep, rather than ſhorten her accuſtomed Devotions.

And here though no other account can be expected, than of every pious Soul, whoſe Care is not to be ſeen or heard in thoſe Retirements by any but their heavenly Father; yet by Providence ſomething was found among her Papers, written with her own Hand upon a ſpecial occaſion, which may afford ſome Diſcovery of her godly and devout Frame of Spirit, even in that heavenly and ſecret Duty.

The occaſion was this: That Reverend and Holy Man of God, Mr *John Hudſon* (afterwards the Right Reverend Biſhop of *Elphin* in *Ireland*) Preaching upon that Text, 1 *Sam.* 1. 27. *For this Child I prayed*, &c. amongſt other ſavoury Paſſages obſerved; That Mercies and Bleſſings obtained by Prayer will be ſweet, and that we ſhould eſpecially record ſpecial Mercies, which Practice would both help our Memory (we being very apt to forget Mercies, *Pſal.* cvi. 7.) and alſo ſtrengthen our Faith, *Pſal.* lxxxv. 1, 2, 3, &c. ver. 8, 9. *I will hear what God the Lord will ſpeak*, &c. *Surely his Salvation is nigh them that fear him.* Her gracious Soul made ſuch good uſe of that Sermon, that ſhe from that time reſolved to keep a Record of ſuch ſpecial Mercies, as it ſhould pleaſe the Lord to vouchſafe her; more eſpecially ſuch as were given in upon Prayer. And in thoſe Papers wherein they were found Recorded, ſhe thus beſpeaks the Lord in her Prayers.

O my God, I deſire now to come before thee, humbled in my Soul for my own baſeneſs and filthineſs from Head to Foot: Every Member of my Body being ready and inclined to every Sin; every Faculty of my Soul being polluted and defiled with that foul and ugly Sin, wherein I was conceived and born. And to aggravate this; having received, and ſtill poſſeſſing more Mercies and gracious Diſpenſations from thee, than (*I think*) *ever any Creature had. But it is thy free Grace, who canſt as well give me a thankful Heart, as a receiving Hand: which I beg for his ſake, upon whoſe account only I come before thee, and have this Confidence to approach unto thee. And here, O Lord, through thine Aſſiſtance I deſire to recount, as I am able, ſome of thoſe innumerable Mercies that I daily receive.*

Then after an Enumeration of many general Mercies, ſhe thus proceeds.

Good God, give me thy Grace likewiſe, that all this thy goodneſs may not be in vain upon my poor Soul.———*I bleſs thy Name for the gracious preſence of thy bleſſed Spirit at all times, when I ſet my ſelf before thee in earneſt to ſeek thy Face and Favour in private; and eſpecially at a Faſt I kept, and Sacrament I received, when I was left all alone at* Wobourn, *when I received much Comfort*, &c.

Then again reckoning up many particular Mercies received at the Lord's Hand upon her Prayers to him, for her Huſband and her Son; amongſt which ſhe forgets not affectionately to mention the good means of Grace and Salvation, they had lived under, and the contented, peaceable, plentiful, chearful Condition they had enjoyed ever ſince they came together. *But theſe* (ſaith ſhe) *are but one of Thouſands, that I have and do enjoy. O give me to live in ſome meaſure anſwerable to this Goodneſs of thine*, &c.

After this manner hath ſhe Recorded the many ſpecial Mercies, Deliverances, Bleſſings, which ſhe, her Huſband, Son, and Family, hath received; noting the Day and Month of the Year. And the whole Contexture is in the ſame Tenour of Prayer and Praiſes; ever deſiring of the Lord, that he would give her to live the life of Faith and Thankſgiving, which was her frequent Expreſſion. But the particular Mercies conferred upon her ſelf and her Relations, were not the only Subject of her thankful Praiſes. So great was her Affection to the Church of God, and to her dear native Country, that publick Bleſſings (particularly that of the Reſtoration of his Royal Majeſty) were alſo found Recorded in her ſecret Devotions.

This may ſuffice to give ſome aim, whereby to meaſure her private Devotions, which could not otherwiſe be diſcovered, but by her own Papers, occaſioned as is before declared. But by this it may appear, how ſerious ſhe was in her Meditation of God's loving kindneſs to her, and her Relations in every Concernment; with which ſhe was ſo exceedingly affected, that ſhe could not forbear to ſpeak of it in her private Diſcourſes with her Friends. In the ſhort time of our Acquaintance, how frequently have I heard her, with Tears of Joy expreſs her deep Apprehenſions of God's gracious Providence in their outward Proſperity beyond her Hopes; admiring his Bleſſings, according to his holy promiſe, heaped upon them ſhe knew not how; owning his Hand, and diſowning all their own Care and Endeavour, as of no Signification in reference to the Greatneſs of (even outward) Mercies received.

This wrought her Soul to the higheſt Content with that Eſtate which it pleaſed God to place her in; which had it been much meaner, would yet no doubt, have been acceptable to her thankful Heart, which ever took it's meaſure from the conſideration of God's bountiful Providence, in adminiſtring Bleſſings ſuitable to her Condition; and not from any ambitious Emulation of others Grandeur.

Such as is ſaid was her more private converſe with God. What was more obvious to the Eyes of Men, was very exemplary; whether we conſider her Deportment in the publick Congregation, or in her Family Duties.

In her publick Prayers in the Church (as alſo in the Family) her Poſture, outward Geſture, and Voice was ever moſt decent, humble, and reverent with all Evidences of a broken, contrite, ſerious, and fervent Spirit; expreſſing the greateſt Affection, with ſuch diligent and undiſtracted attention, without the leaſt ſhew of Oſtentation, that whoſoever obſerved her Deportment, could not but conclude, that her Prayers (like *Hannah*'s) were more the work of the Heart, than of the Lips; or as it is ſaid of *Moſes*, that he cried to the Lord, even whilſt he kept ſilence, *Exod.* 14. 15.

And that ſhe might not loſe the Opportunity of enjoying any part of Divine Service, ſhe ever came to the Church before the beginning of Prayers, at the uſual Hour.

Nor had ſhe leſs regard to the Preaching of the Word. She would not miſs one Sermon, whilſt ſhe was able to go abroad. And ſhe conſtantly writ every Sermon, which every Morning ſhe peruſed in the following Week; that ſhe might both better digeſt in Meditation, what ſhe had heard, and that her Memory might better guide her in the Contexture with the next Diſcourſe upon the ſame Subject.

This Ordinance ſhe ever highly prized, eſteeming it one of the greateſt Bleſſings it pleaſed the divine Bounty to vouchſafe her. She was one of them that trembled at his Word, which ever had an awe upon her Spirit. Having her Senſes exerciſed by reaſon of uſe (or habit obtained by cuſtomary diligence) to diſcern between Good and Evil, ſo that ſhe was able to try the Spirits, whether they were of God, and to prove all things, that ſhe might hold faſt that which is good; when ſhe was ſatisfied concerning the ſoundneſs of the Doctrine, and Orthodoxy of the Preacher, ſhe would receive that which was ſo Preached, not as the word of Man, but as it is indeed the Word of God, which had therefore an effectual Operation on her believing Heart; which (like *Lydia*'s) was ever open to attend with all reverence to the things which were ſpoken. She conſidered that ſhe was at that place and time, eſpecially preſent before God, to hear what his Embaſſador had in Commiſſion to ſay to her; what ſhe was about, and to what end ſhe came thither, *viz.* to learn, not to carp at or deſpiſe what ſhe had heard. She was ſo judicious, as to diſcern the Preacher's Weakneſs (if he were ſuch) but yet had ſo much reverence to the Ordinance of God, and Charity to the Miniſter, as to pity, not deſpiſe his Weakneſs. Her humble Heart, like the low Valley, entertained thoſe refreſhing Streams, which were ſent forth from the Fountain of Life, that could find no place of Abode in a proud and cenſorious Heart.

Such was her pious regard to the Preaching of the Word. Nor had ſhe leſs reſpect to both thoſe holy Sacraments, which our Saviour ordained in his Church, in their reſpective uſe. Therefore when any Infant was to be Baptized, ſhe would ever attend with all Reverence to the whole Office; rejoycing to behold a new Member admitted with ſuch Solemnity into the Church; fervently and affectionately joining with the Congregation in Prayers to God for it.

As for the Sacrament of the Lord's Supper, ſhe ſo greatly hungred after that ſpiritual Food, that ſhe would not loſe the Opportunity of one Sacrament, when (at the Feaſt of *Eaſter*) it was more frequently adminiſtred. What care ſhe took that ſhe might be a fit Gueſt at that heavenly Feaſt, may appear by that Paſſage, which was before obſerved out of her Papers; humbling her ſelf in a private ſolemn Faſt, the Week before the Sacrament, that ſhe might by Self-examination become more ſenſible of her failings and wants; whereby ſhe might be prepared with more eager Appetite, and deſire to partake of thoſe Comforts, which are there repreſented, ratified, and exhibited to every true Believer. And it appears by her own careful Obſervation, that the Fruit was anſwerable; in theſe words, [d] *Wherein* (ſaith ſhe) *I received much Comfort.*

I have never obſerved in any Communicant greater Evidence of Humility, Reverence, and Devotion, than in her Reception of the holy Elements; which together with her eager Deſire, careful Preparation, and diligent Attendance upon that divine Ordinance, was a ſure Argument of that great Comfort which ſhe received in the uſe of it.

The laſt Sacrament which ſhe ever received, was upon *June* the 9th, 1672, being the occaſion of her coming abroad, after a long weakneſs, which had confined her to her Houſe, and was indeed the laſt time of her being abroad. She had a longing deſire to receive it in the publick Congregation (having once before received it in private, by reaſon of her great weakneſs) which was (as God was pleaſed to order it) to the great prejudice of her Health. That Morning, more than her Strength could bear, ſhe roſe two Hours earlier than of a long time before ſhe had done; the Day was very rugged, and the Air unmild; ſo that in all Probability her coming abroad was a great cauſe of increaſing her Diſtemper. But ſhe ardently deſired to eat with us this Paſſover before her approaching Death. Being therefore conducted by her tender Huſband to the Church, after Sermon ſhe received the Sacrament with more than ordinary Devotion; which was indeed to her a bleſſed *Viaticum* before her departure hence, into her heavenly Manſion (which was but the tenth Day after) where ſhe now enjoys him immediately (without the uſe of Ordinances) whom her Soul loved.

Beſides this conſcientious Attendance on, and careful Improvement of the Ordinances, and publick means of Salvation; her earneſt Deſire of Holineſs, and Increaſe of Grace was evident by the great Pleaſure ſhe took in godly Diſcourſe and Conference; wherein that part which ſhe uſually bore was propoſal of ſuch Queries, in which ſhe deſired further Satiſfaction, with ſome affectionate Expreſſions arguing Self-application, and that ſeldom (if ever) without contrite Tears. Her humble and broken Spirit, would ever judge her ſelf unworthy of offered Comfort; yet would earneſtly liſten to it, deſiring with *David*, to hear the Voice of Joy and Gladneſs, admiring it, and not willfully rejecting what ſhe was urged to receive; entertaining each Argument with joyful Tears, which might give her any Aſſurance or Hope of divine Favour through Chriſt, on whoſe alone Merits ſhe wholly relied, trampling under-foot all Conceit of any worth of her own Righteouſneſs.

And when there was any occaſion to ſpeak to her by way of Advice, Exhortation, or Admonition; with what Complacency would ſhe receive it? What ever was ſaid on ſuch occaſion to her (with any Evidence from the Word, that it was the Will of God and declared Duty) was ever readily admitted without the leaſt Reluctancy or Heſitancy. For the true fear of God, and his Love ſhed abroad in her Heart conſtrained her Obedience. Yea, ſo careful was ſhe, that ſhe might not in any thing offend; that ſhe would make requeſt (where ſhe was confident of Faithfulneſs) to be reproved; of which I had this Experiment. Upon our firſt acquaintance, when I was but newly ſettled in the Rectory, having a fit opportunity, none being preſent, ſhe thus beſpoke me: *Sir*, (ſaid ſhe) *God hath ſent you hither to take care of our Souls*; *therefore I intreat you, that you would not ſpare faithfully to reprove whatever you ſhall ſee amiſs in me.* For ſhe eſteemed faithful reproof to be a requiſite and neceſſary Duty both of a Miniſter and of a Friend. Accordingly having ſuch Encouragement, I reſolved upon that ground, to deal freely with her, as I ſhould have occaſion. But I ever obſerved ſuch an uniform regard of Duty, and

[d] Herein ſhe imitated that gracious Queen *Anna Bullen*, who was her great Grandfather's Aunt. *Vid.* Book of Martyrs, *Vol.* 2. *p.* 371.

Care of her Deportment at all times, and towards all Perſons; that during the reſidue of her Life, nothing offered it ſelf, which any ordinary Diſcretion could think worthy of a reproof; ſo careful ſhe was to practice the Apoſtle's Preſcript, *That ye may be blameleſs, and harmleſs*, &c.[e]

Such was her Converſation towards God: Therefore,

II. She could not miſs to order her Converſation aright towards all ſorts of Men; which indeed was moſt lovely and exemplary, her Light ſhining forth, to the Glory of her heavenly Father, and the great Refreſhment of ſuch pious Souls as had the Happineſs to know her. For,

1. She was of a lovely and amiable Comportment towards all with whom ſhe did converſe; being altogether unaccuſtomed to any Moroſity or Diſdain, even towards Inferiours, though of loweſt Rank. In her Entertainments ſhe was always chearful (which was indeed her conſtant Temper) and even her Mirths were not only innocent, but alſo grateful.

As her good Nature inclined her to love all Mankind; Grace directed her more eſpecially to affect thoſe that were (in her Judgment) beloved of God. She had learned *David's* Leſſon, to honour them that fear the Lord; and alſo followed his Example, in placing all her Delight in the Saints that are in the Earth, whom ſhe eſteemed of all Men the moſt excellent. Theſe were ever dear to her, though differing in Judgment from her in ſuch things wherein we ought to bear with one another. For ſhe loved Religion, not Diviſion. When ſhe admitted any into the number of her nearer Friends; as ſhe was exactly judicious to guide her Choice (wherein ſhe was ſeldom, if ever, miſtaken) ſo ſhe was faithful, and conſtant, to continue her Affection without Change, or Suſpicion of Change; imitating therein her Saviour, in loving them unto the End.

2. Nor was ſhe only courteous, but alſo innocent, and harmleſs in all her Deportment; being of a meek, quiet, peaceable Spirit, ſhe became an abſolute Miſtreſs of her Paſſions. I cannot remember, that I ever ſaw her diſcompoſed by any prevalent Paſſion. Her conſtant Frame was interwoven with Chearfulneſs and Seriouſneſs; uſually chearful and pleaſant in human Concerns, ſerious in divine. But never (that upon Enquiry I could hear of) either tranſported with Anger, clouded with Sullenneſs, ſwallowed up with over-much Sorrow, or exorbitant in her Joys; though ſhe hath not wanted occaſions enough, no doubt (ſince none can be free) to excite and provoke Paſſion. None could better know how to bear and digeſt an Injury; nor could any be more fearful to do one. None more loth to take Offence, and none more careful of giving any. Though ſhe could ſee as ſoon as another any indecent and provocative Miſdemeanor of an Inferiour; yet ſhe knew how to connive, without any Malice towards the Offender; for that Monſter had no place in her calm Heart. If at any time ſhe found herſelf miſtaken in blaming another (though a Servant) ſhe would be really ſorry for it; and I have heard her ſay, that in ſuch Caſe, ſhe would not grudge to aſk them Forgiveneſs.

3. Her Charity and Bounty in giving, was beyond her Eſtate, which yet was plentiful to her own Content, and in which ſhe found no Want, but to ſatisfy her eager Deſire to communicate, and do more good. Though a leſs Eſtate than ſhe had, would have pleaſed her thankful and humble Heart; yet the greateſt would have been little enough to have ſupplied her Beneficence; being ſo devoted to practiſe that Apoſtolical Injunction, *viz.* to be careful to maintain good Works for neceſſary Uſes, that ſhe might not be unfruitful. Having been planted in the Houſe of the Lord, by that River of the Sanctuary, whoſe Streams make glad the City of God, ſhe flouriſhed in his Courts, bringing forth her Fruit in it's due Seaſon, yea, even in old Age ſtill flouriſhing.

As to her Carriage in all things towards her Huſband, and his reciprocally towards her: I have never obſerved in any married Pair a greater mutual Complacency, than betwixt them two. They lived together as if they had but one Heart, and one Will in all things; that which was pleaſing to either, was ever moſt eligible to the other. Yea, who ever obſerved any difference of Opinion in them, or the leaſt Diſcontent, or ever heard any Conteſt between them; whoſe only Strife was, whether of them ſhould more pleaſe and gratify the other?

But inſtead of larger Reports of her gracious and loving reſpects to her neareſt Relations, theſe few Notes following may ſuffice to declare her Affection to them, and Care for them; which I have tranſcribed out of her own Papers, prepared five Years ago (ſhe having long laboured under an Hectick Diſtemper) and which ſhe delivered with her own Hands, one to her Huſband, and the other to her only Son the Day before her Death.

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[e] Phil. 2. 15.

Some part of the Paper to her Huſband being dated *February* the 20th 1667, is as followeth,

My dear Heart Sir **Thomas Wharton**,

OUR good and gracious God will be thy great Support and Comfort in all Conditions, and will make up all Relations, without whom none could have given any Contentment. We have by his Mercies lived more happy Days, than almoſt any; but changes muſt come to us, as well as to all others. Therefore let us be thankful for all our good we have enjoyed; and be willing and ready to give up what is deareſt to us, when he calls, who will do nothing to hurt us, being our moſt loving Father in Chriſt, who has bought us with his precious Blood. This I believe, Lord help my unbelief, and give me to live the life of Faith and Thankſgiving, and prepare me for his Will, whether Life or Death. I am very infirm, but Heart-whole, &c.

Then making mention of her only Son.

Of whom (ſaith ſhe) *I need not deſire your taking care, for he is yours as much as mine, and I know you love him,* &c. *I would fain have him much in your Company, or under your Eye. Though I know, his Youth and your Gravity will not altogether ſuit; yet I hope you will allow him Grains, and he yield you all obedience of Love, as well as Fear. I ſhall need to ſay nothing of his Marriage; for I think we both agree, in deſiring he may meet in the firſt place with Piety, Virtue, and a good Extraction. And if any Wealth or Beauty attend upon theſe, let it come; they are not ill Servants, though unfit to be uppermoſt in our Deſires or Eſteem. If God give his Bleſſing, a little will be enough; if not, enough will be too little to ſatisfy the covetous Deſire; from which God deliver him. I had rather his Education might inſtruct him to uſe that little he will have well, than to covet more, to ſpend ill.*

The Paper to her Son followeth *verbatim*.

My dear **Philip**,

I Pray God to bleſs you; and he who has raiſed you from many Illneſſes and Weakneſſes, raiſe your Heart and Life to ſome degree anſwerable to theſe great Mercies, and all other which I am not able to reckon up. I am at this time, I praiſe God, well, and have no Illneſs on me; but grown Old, and often infirm; which makes me deſire to leave ſomething in charge with you, which you may read, and remember your old Mother by.

In the firſt place, love and fear God; and preſs and ſtrive every Day to increaſe more and more in the Love and Service of him, in whom you live, move, and have your Being. There is no Wiſdom or Policy like it. And the more you converſe with God's Word and his People, the more you will find it, and the better you will like it. For in his Service is perfect Freedom. Let me conjure you to let no Day go without reading the holy Scripture, and other good Books, as you have leiſure; you will find them excellent Company. And do not only read, but conſider what you read, to remember it. I ſhould be very glad, you would early fit, and prepare for the Communion of the bleſſed Body and Blood of Chriſt; not raſhly becauſe others do it, but adviſedly; finding the want of it, and the Preciouſneſs of it; which may give you a true Hunger and Thirſt after it, and all other Ordinances of God; upon which, I pray, attend very diligently. Next, Honour and Love your King, and look upon Rebellion as the Sin of Witchcraft. Laſtly, Reverence, Honour, Obey, and Love your Father. Obey his Commands, obſerve his Inſtructions, mark his Reproofs to prevent the need of them any more. And let them not make you love his Company leſs, for it is his kindneſs. When he is angry, be you very mild, and diſcreet in your Replies; and do not expoſtulate with him, but own your Fault, which will quickly obtain Pardon; for he loves you dearly, and ſo would I fain have you do him. Be careful of him in Age or Sickneſs; love to be in his Company. And always chooſe the beſt Company, for there is no good got in ill mean Company. And avoid, as much as you can, all Debauchery, and thoſe that follow it. Let the Fear of God firſt prevail with you; then the pleaſing of your Father, and your dead Mother's Injunctions, when ſhe was alive. And conſider well your Vow made in Baptiſm, which though it were then promiſed by others, yet you are bound to perform now, as your Catechiſm teacheth you. To which end conſider the Church Catechiſm well, and there you will find your Obligation; which I beſeech God to enable you to ſtrive to perform in *reſiſting the World, the Fleſh, and the Devil; and loving our good God, and our Neighbours. I would give you warning of two ſorts of People; the Flatterer, and the Backbiter, and of being either your ſelf. And when any flatters you to your Face, be not pleaſed with it, but have a more ſtrict guard upon your Behaviour and Actions, and examine whether it belong to you or no; if it do, give God the Glory; if not, take that occaſion to endeavour after being what you would be thought to be. And if you hear any ſpeak ill of others, who do not deſerve it, look to your ſelf, for you are like to have the ſame, when your Back is turn'd. My dear Child, be careful of your ways, and let not theſe things I ſay, be ſlighted by you; for they come from one that loves you, and wiſheth your Welfare, I aſſure you; by Name your old Mother,*

Feb. 26. 1667.

MARY WHARTON.

By this it may appear, what pious and loving Regard ſhe had to her deareſt and neareſt Relations; that after her Death they might have this (as her laſt Legacy) to put them in mind of her dear Affection to them, and of her moſt godly Deſire of their ſpiritual Welfare after her Departure. She had reſerved theſe Papers by her in her Cabinet, till ſhe apprehended her approaching Diſſolution. And then though exceedingly faint, yet with a chearful Countenance (which had ever been her ordinary Aſpect, an Argument of a ſerene Mind) ſhe with her own Hands tranſmitted them to theirs.

And ſince we are in Hand with Paper-evidences of her pious Virtues, it ſhall not be amiſs in this place, to inſert the Teſtimony of the Right Reverend Biſhop of *Elphin* in *Ireland*, (formerly mentioned) who had ſpent much of the time with them, during the Troubles in *Ireland*, whereby he had the Opportunity of intimate Acquaintance with the Family; and therefore moſt able to give a good account of their Converſation. Having received Intelligence of her Death, he writes this conſolatory Epiſtle to her ſorrowful Huſband, from *Elphin*.

HONOURED SIR,

ALTHOUGH *the Deceaſe of your pious Conſort, and Senſe of your Loſs muſt needs work an exceeding great Grief: Yet the Conſideration of her holy Life, religious End, and the hope of receiving her again, cannot but revive and comfort you. I need not tell you, that her publick Carriage was an exact Commentary upon that Deſcription which* Solomon's *Mother gives of a virtuous Woman. Her gentle, diſcreet, well-temper'd Demeanour, all that ever knew her, or had the happineſs to converſe with her, will without bluſhing be witneſſed by them. But that which ſets her beyond all verbal Praiſes: As ſhe was of a virtuous, ſo of a gracious Diſpoſition. I ſpeak it unfainedly: The fear of God was planted in her Heart; ſhe had not an outward Semblance or ſhew of Piety, but the Power of Godlineſs; which ſhe manifeſted in her conſcionable frequenting of the publick Miniſtry; with* Mary *treaſuring up the Word in her Heart, and bringing it forth into Action. What Hours were ſpent in her Cloſet, in Prayer, Reading, Meditation, which was a great means of her ſpiritual Progreſs in Knowledge and Grace, and the ſureſt Evidence and Seal of Sincerity, is beſt known to your ſelf. It pleaſed God by a long and lingring Sickneſs, to wean her from the Delights of this World, to carry her Thoughts and Deſires Heaven-ward, living fruitfully, and dying comfortably. The Lord ſhewed in her, that it is not in vain to ſerve him; and that a conſtant Courſe of a religious Life, will miniſter abundance of ſweet Conſolations at the Hour of Death,* &c.

And in another Letter of a much later Date, having occaſion to make mention of her, he hath theſe Words, *Little is nothing, and much not enough to be recorded of her Piety, Loyalty, Charity, and Devotion. Her own Works will praiſe her in the Gates.*

Thus much I thought good to tranſcribe from the Letters of that Holy and Reverend Prelate, as an unqueſtionable Confirmation of what I have declared in this Narrative.

Hitherto we have had a general account of ſome Remarks in her exemplary Life: And even as ſhe lived ſo ſhe died. Indeed a great part of her Life was but as it were a lingering Death. For many Years before her Death, ſhe was afflicted with an Aſthmatical Diſtemper, which cauſed (as I conceive) an Hectick, under which ſhe laboured till ſhe left this troubleſome World. No means were left unaſſayed by her loving and careful Huſband; but Nature was by degrees ſo far ſpent and weakened, that the continual uſe of Cordials preſcribed by the moſt expert Phyſicians could not repair, much leſs reſtore it, but only a little prolong, and draw out the infirm Thread of her Daily-dying-life. She that had ſpent the Days of her Youth, and her more healthful Years ſo ſtudiouſly in the Service of

God, muſt needs make the greateſt Improvement of this Diſpenſation to the Advantage of her inward Man, which was daily renewed, as her outward Man daily decayed; whilſt ſhe lived in a continual Expectation of her Diſſolution.

This gradual Decay of natural Vigour, together with her waſted Spirits, and extream ſhortneſs of Breath conſidered; we could not expect, that when ever it ſhould pleaſe God to viſit her with any extraordinary Diſtemper, threatning Death, ſhe ſhould ſpeak much, though ſhe much deſired to do it. Hence it came to paſs, that we want the verbal Evidences of her dying Conſolations, as alſo the Benefit of her laſt Advice, and dying Admonitions to us, who are left behind to bewail our Loſs of ſo great a Treaſure. She ſeemed to fore-ſee thus much divers Years before her Death, having had ſo frequent Experience of her Inability, to ſpeak after any more than uſual motion of her Body, when the Humours were ſtirring. This might be one Cauſe (beſides thoſe other which we ſpoke of) that ſhe prepared thoſe Papers to her Huſband and Son, to ſupply the want of Words, in caſe of ſuch feared Inability. Accordingly (as was moſt probable) it came to paſs: For that very Day, after ſhe had received the Sacrament, ſhe retired to her Chamber, which ſhe never afterwards left, till her earthly Part was carried forth to Burial. From which time her Speech ſo failed her by degrees, that at laſt ſhe did rather whiſper than ſpeak (and very difficultly even that) which likewiſe failed ſome ſhort while before her Death.

With what remarkable Patience and Chearfulneſs did ſhe entertain theſe laſt Aſſaults of her accuſtomed Diſtempers, ſmiling even in the Face of Death, as being confident of the Conqueſt, though ſhe muſt die in the Conflict? What ever Pain or Faintings ſhe endured, you ſhould hear *no* Complaint, or obſerve any Evidence of Diſcontent, but of chearful and patient Submiſſion to the Will of her heavenly Father. And as ſhe lived in Prayer, with it ſhe took leave of the World to go to her Saviour.

Some Memorials *of the* Life *and* Character *of the Right Reverend Doctor* JOHN HACKET, *Lord Biſhop of* Litchfield *and* Coventry, *by the Reverend* Thomas Plume, *D. D.**

IT is not my Intent to write an abſolute Life of this excellent Prelate, or recollect all his Actions praiſe-worthy, but only for Satisfaction of ſome importunate Friends, to repreſent ſome few Memoirs and Paſſages of his Life, which I have received from his Lordſhip's moſt intimate Acquaintance, and for the moſt part from his own Reports. And in them am reſolved *to ſacrifice to Truth, and not to Affection; to the Glory of God, and not to human Fame:* [a] to write nothing falſe or fictitious, nor things true in an hyperbolical and flaunting manner, as in a Panegyrick; but only a Breviary of his moſt active and induſtrious Life, where the Truth ſhall be recited without falſe Ideas and Repreſentations, and his Lordſhip made to appear what really he was, both in his divine Virtues and human Paſſions. And though I am likely to do all this with very ſmall *Acumen* and Judgment, yet I hope with true Zeal, and ſincere Affection to the Glory of God, and Honour of the Church of *England*.

John Hacket was born in the Pariſh of St *Martin*'s in the *Strand*, near *Exeter-Houſe*, upon *September* the 1ſt, *Anno Domini* 1592, in the happy Reign of Queen *Elizabeth*, of honeſt and virtuous Parents, and of good Reputation in that place, his Father being then a Senior Burgeſs of *Weſtminſter*, and afterwards belonged to the Robes of Prince *Henry*; deſcended from an antient Family in *Scotland*, which retains the Name to this Day.

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* From the Account of the Life and Death of Biſhop *Hacket*, prefix'd to a Century of his Sermons upon ſeveral remarkable Subjects, publiſhed by Dr *Plume*; and printed at *London* in 1675, in Folio.

[a] S. Bern. in vita S. Malachiæ.

In his Education and Breeding they were extream careful of him, for he was the only Son and Staff of both their Ages, in whom all their Hopes were repoſed. And having received him in their old Age from God, they were reſolved in his early Youth to devote him to God again; and therefore never ſuffered him to loſe any time, but being very ſmall and young, entered him into the King's School at *Weſtminſter*; where from his tender Years he acquired an Habit of riſing betimes, and conſtant Study; all the Day long he was attended with the Eye of a diligent Maſter, and at Night ſufficiently taſqued when he went Home, and never permitted to know what Idleneſs or Vanity was by his own Leiſure or Experience.

His Maſter obſerving his great Propenſity to Learning, would often foretel that there would be nothing inſuperable to his good Parts, and great Diligence withal, and that with thoſe two Wings, as *John*, Patriarch of *Conſtantinople*, ſaid of *Damaſcen*, [b] the young Eagles would in time ſoar very high.

In this School he firſt became known to the incomparable Biſhop *Andrews*, who, being then Dean of *Weſtminſter*, in the neceſſary Abſence of the Maſter, would ſometimes come into the School and teach the Boys. There that learned and pious Biſhop firſt took notice of this young Scholar for his great Diligence, Modeſty, Pregnancy of Parts, ſtrong Inclinations to Learning and Virtue, which he afterwards conſtantly cheriſhed both at School and Univerſity to his Death: On the other ſide our young Scholar ever rever'd this great Perſon *in loco Parentum*, often retired to him for Advice in his Studies, and ever honoured him as St *Cyprian* did *Tertullian*, *Tanquam Magiſtrum*.

To tell how well he paſſed the Circuit of that School, I need ſay no more but what his Maſter *Ireland* ſaid, at parting, to him and *George Herbert*, who went from thence to *Trinity College* in *Cambridge* by Election together, that he expected to have Credit by them two at the Univerſity, or would never hope for it afterwards by any while he lived: And added withal, that he need give them no Counſel to follow their Books, but rather to Study moderately, and uſe Exerciſe; their Parts being ſo good, that if they were careful not to impair their Health with too much Study, they would not fail to arrive to the top of Learning in any Art or Science.

The Courteſie of his Election he ever would acknowledge to Doctor *Nevil*, the moſt Magnificent Maſter of *Trinity College*, and Dean of *Canterbury*, to whom when his Father (though unacquainted) preſumed to Addreſs in behalf of his Son, he preſently bid him ſpare further ſpeaking to any one, for that Boy ſhould go to *Cambridge*, or he would carry him upon his own Back. So he was removed to *Trinity College*, Anno 1608.

Here our young Scholar was quickly taken notice of by the Seniors for his many ſingular parts of Wit, Memory, Skill in Philoſophy, Subtilty in Diſputation, excellent Knowledge in the *Greek* and *Latin* Tongues eſpecially, great Sobriety of Life, Integrity of Manners, conſtant Diligence at his Book, no Day nor Hour paſſing without turning over ſome *Hiſtorian*, *Orator*, or *Poet*, ſo that his Tutor was forced rather to reſtrain than to incite him to his Study, and would adviſe him every Morning to walk ſo many turns; yet he would confeſs ſometimes he felt the ſleepy Humour upon himſelf; but then his conſtant rule was, when ever he found himſelf *doubtful*, *whether to Study or Loyter*, in that Indiſpoſition to chuſe the *better part*.

The firſt Proof he gave of his Ability in Logick, Philoſophy, and Oratory, were ſo much above the common ſort, that his Preferment was ſoon preſaged in that Society, which he obtained by his own Merits, without the interceſſion of Friends to hoiſt or heave him up. He was choſen *Fellow* of the *College* as ſoon as he became capable by virtue of his firſt Degree, and afterwards grew into that Credit, that he had many Pupils, and of many of the beſt Families of Gentry in *England*.

One Month in the long Vacation, retiring with his Pupil, afterwards Lord *Byron*, into *Nottinghamſhire* for freſh Air, there, in Abſence from all Books, and having no other more ſerious Studies, he made *Loyola*, which needs no other Commendation than to remember that it was twice acted before King *James*, and what an ingenious Pen ſays in a Prologue,

You muſt not here expect to Day
Leander, Labyrinth, *or* Loyola.

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[b] In vitâ.

After his return to the Colledge from this Diverſion, he began to ſet himſelf wholly to the ſtudy of Divinity, being egregiouſly ſkilled in the preparatory learning of Logick, Phyſick, Metaphyſicks, and Ethicks, with which he had moſt largely informed his Mind, and adorned his Soul; and then as *Dyers* having dipt their Silks in Colours of leſs Value, do afterwards give them the laſt Tincture of *Crimſon in Grain*: So our young Scholar having given his Mind a large dip of ſecular Arts and Sciences, became more fit for divine Speculations; therefore though but a very young Man, his firſt Sermon at St *Maries*, and at the Vicarage of *Trumpington* (which he held with his Fellowſhip) were ſo ſingular and like himſelf, that (as the learned Biſhop *Creighton* told me) the Eyes of the whole Univerſity were caſt upon him as a Star that would be as bright as any in the Conſtellation beſide.

He received his Holy Orders by the Hands of *John King*, Biſhop of *London*, in *December*, *Anno* 1618. This good Biſhop had a ſingular Affection and Kindneſs for him, which he expreſſed upon all Occaſions; once by accident his Lordſhip paſſed through St *Paul's* Cathedral, where old Mr *Hacket* was walking (as the Cuſtom then was) his Gentleman who attended him, whiſpered to his Lordſhip, that the goodly old Man, who was walking there, was young Mr *Hacket's* Father of *Trinity Colledge* in *Cambridge*. The Biſhop thereupon beckoned him to come to him, and gave him Joy of his hopeful Son at *Trinity Colledge*, and bid him when he wrote commend him likewiſe to him, and let him know in due time he would be a means to bring them two together again. So the matchleſs *Andrews*, that great Rewarder of all Learning and Worth, would oftentimes ſend him Commendations, and Counſel, and Money to buy Books, ſometimes ten Pieces at a time. But above all others he was taken notice of by that Renowned Prelate *John Williams*, Dean of *Weſtminſter*, and Lord Keeper of the Great Seal of *England*, *Anno* 1621, a Prelate of incomparable Learning and Knowledge, not only in Divinity and the Tongues, but in all Laws, Civil, Canon, and Common, who preſently, upon his receiving the Seal, ſent for Mr *Hacket* of *Trinity Colledge*, and admitted him to be his Chaplain, whom of all his Chaplains he ever moſt loved and eſteemed. And on the other ſide our Biſhop would to his laſt Breath acknowledge the Biſhop of *Lincoln* to be the moſt happy Inſtrument of Divine Providence that made him known to the World, and to his Death bore a moſt grateful Memory to his great Deſerts and Dignity, notwithſtanding all his Eclipſes and Slanders caſt upon him.

When Mr *Hacket* was now a great Tutor, and the very Darling of the Colledge, generally beloved, and ſo contented, as like to have long there continued, my Lord Keeper would have him to his Service, ſaying withal, As his Majeſty King *James* had been blamed by many for making ſo young a Keeper; ſo he expected to be Cenſured for chuſing ſo young a Chaplain; but his Lordſhip knew his Abilities very well, and would truſt no Body with the choice of his Servants but himſelf.

Two Years he ſpent in the Keeper's Service before his time was come to Commence Batchelor in Divinity, but then begged leave to go down to *Cambridge*, to keep the publick Act,[c] *Anno* 1623.

After his return to the Keeper's Service he preferred him to the Court to be Chaplain to King *James*, before whom he Preached ſeveral times, to the great good liking of that moſt learned King.

Anno 24, he was preferred by the Lord Keeper to be Parſon of St *Andrews Holbourn*. About twelve at Night the Keeper ſent to ſpeak with him; when he came, his Lordſhip told him, he was not then watching for his own Study, but for his. The Living of St *Andrews Holbourn* was fallen, and in the King's Diſpoſal, by reaſon of the Minority of *Thomas* Earl of *Southampton*, to which upon the Mediation of the Biſhop he was preſented the next Morning by King *James*.

The ſame Year his Lordſhip procured for him the Parſonage of *Cheam* in *Surrey*, fallen likewiſe into the King's Gift by the Promotion of Dr *Senhouſe* to the Biſhoprick of *Carliſle*; the Keeper telling him, that he intended him *Holbourn* for Wealth, and *Cheam* for Health.

At *Holbourn* he generally reſided till the end of *Trinity-Term*, and Preached in Perſon upon all the great Feaſts of the Church, and all *Sundays* in *Term*, when the Judges and Lawyers were in Town, without admitting any ſupply, and then commonly retired in the long Vacation for Health and Privacy till *Michaelmas-Term*. Sometimes indeed he would ſteal out of Town for one Month in the Spring, which he believed no Man did ſo much Epicurize as himſelf, who ever found a moſt luſcious Sweetneſs in the Month of *April*, and nothing elſe ſo pleaſant in this Life, as with a Book in his Hand to walk and view the Fields and Flowers, and to obſerve every Bloſſom how it grew in that delicious ſeaſon of the Year.

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[c] Upon the two following Queſtions. Judicio Romanæ Eccleſiæ in Sanctis canonizandis non eſt ſtandum. Vota Monaſticæ perfectionis (quæ dicuntur) ſunt illicita.

In the laſt Year of King *James*, he was named by the King himſelf to attend an Embaſſador into *Germany*, at which he was very glad, being moſt deſirous to Travel and be acquainted with learned Men abroad, ſaying, only low Souls loved to dwell always at Home, but more knowing and Divine (like the Heavens above) delighted in Buſineſs and Motion; yet upon ſecond Thoughts he was diſſwaded from the Journey; for having wrote *Loyola*, he was told, he would never be able to go ſafe though in an Embaſſador's Train.

And now having ſpent ſome time in his Country-ſolitarineſs at *Cheam*, where he had no Company but his Books (though formerly he never meant to have entred into a married ſtate) he caſt his Affection upon a religious and virtuous Gentlewoman, whom he made his Wife. With this ſecret he had never acquainted his Maſter the Keeper, and therefore doubted how he would take it; but upon his Lordſhips firſt hearing thereof by another Hand, he inſtantly took Coach and made him a Viſit, and enjoin'd him only, as ever he had deſerved well of him, to requite it unto her; by her God bleſſed him with ſeveral hopeful Children; but ſhe died *Anno* 1637. And after ſome Years he was married a ſecond time to a moſt ſelect, wiſe, and religious Woman, by whom likewiſe he had a ſecond Poſterity, and by both lived to ſee thirty two Children and Grand-children before his Death.

Anno 1628. He commenced Doctor of Divinity, when he Preached the Morning Sermon upon *Herod*'s *not giving Glory to God, and being ſtruck by an Angel, and eaten up of Worms*; [d] and performed all other Exerciſes to the Admiration of Dr *Collins*, and all other Profeſſors, who diſmiſt him to *London* again with an *I Decus I Noſtrum!* At his return to *Holbourn* his Fame increaſed exceedingly, where by indefatigable Study, conſtant Preaching, exemplary Converſation, and wiſe Government, he reduced that great Pariſh to a more perfect Conformity than ever they were in before. His Church was not only crowded at Sermons, but well attended on all occaſions of weekly Prayer, and Sacraments celebrated Monthly, beſides other times, at which, eſpecially upon the Churches Feſtivals, not only the whole Body of the Church, but the Galleries would alſo be full of Communicants; and all things were done *in decoro ſanctitatis*, *in the Beauty of Holineſs*; few or none would break the publick Order and decent Cuſtoms of his Church, but the whole Congregation generally roſe and ſat, fell down or kneel'd, and were uncovered together. He liked Ceremony no where ſo well as in God's Houſe, as little as you would in your own, (was his Phraſe) but could by no means endure to ſee in this Complemental Age, Men ruder with God than with Men, bow lowly and often to one another, but never Kneel to God: He thought Superſtition a leſs Sin than Irreverence and Profaneneſs, and held the want of Reverence in religious Aſſemblies amongſt the greateſt Sins of *England*, and would prove it from many Hiſtories, that a careleſs and profane diſcharge of God's Worſhip, was a moſt ſure Prognoſtick of God's Anger, and that Peoples Ruin.

When a Stranger Preached for him upon a *Sunday*, he would often read the Prayers himſelf, and with that Reverence and Devotion that was very moving to all his Auditors. And upon *Wedneſdays* and *Fridays* he would frequently do the like, and thereby engaged many to reſort better to them, always aſſuring them, God would ſooneſt hear our Prayers in the Communion of Saints. Sometimes, when he had occaſion to go into the City, and ſaw ſlender Congregations at Payer, he would much wonder at his Countrymen, that had ſo little love to holy Prayer; but when he heard of any that would not go to Church to Prayer, unleſs it were accompanied with a Sermon, he would not ſcruple to ſay, he ſcarce thought them Chriſtians; and never deemed any Divine to be really famous and ſucceſsful in his Preaching, who could not prevail with his People to come frequently to Sacraments and Prayers.

He was a great lover of Pſalmody, and above all a great admirer of *David*'s Pſalms, ſo full of divine Praiſes, and of all religious Myſteries, great helps to Contemplation, apt to beget a divine Charity, being a perfect ſupply for all our Wants, joyful to Angels, grievous to Devils, filling the Heart with ſpiritual Delights, and a kind of repreſentation of the celeſtial Felicity: That he conſtantly called upon his People to be preſent at them, and at all parts of the Churches Prayers; remembring them, that after our Bleſſed Saviour had caſt out the Sheep and Oxen, yet he ſtill called his Houſe, *the Houſe of Prayer*, to ſhew that though thoſe Sacrifices were at an end, yet this ſhould never end; and therefore the Apoſtles themſelves after his Death reſorted to the Temple at the Hours of Prayer.[e]

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[d] Acts 12. 23.

He ever took great Care to procure a grave and able Curate, a Maſter of Arts at leaſt, for the Inſtruction of the younger ſort in the Church Catechiſm, Viſiting of the Sick, Burial of the Dead, Preaching of Funeral Sermons, Chriſtnings and Marriages: Theſe he generally left to the Curate for his Perquiſits and better Encouragement; and would often complain, that in great Pariſhes there was not competent Maintenance to keep many Curates under the Pariſh Prieſt, that might be able to live at the Altar, and better diſcharge all private and domeſtick Duties of Piety, ſorrowing that herein Popiſh Countries were better provided for, who had ten for one that wait at the Altar there more than we have among us; and therefore though he would much recommend daily viſiting of the Flock from Houſe to Houſe, yet found it was impoſſible for one Miniſter to perform the publick and private Duties both.

Private Baptiſms he would never Countenance unleſs in Caſes of neceſſity, or ſome great Convenience, as being expreſly contrary to the Conſtitutions of our Church, and greatly derogatory to the dignity of the Sacrament, to be diſpenſed in a Parlour or a Chamber, and not with that Solemnity that our Initiation into God's Church required, and therefore greatly commended the *Lutherans*, who baptized none at Home but the Sick and the Spurious.[f]

Funeral Sermons, though he rarely Preached himſelf, yet he defended them to be no Novelty brought in with the Reformation; for *John Fiſher*, Biſhop of *Rocheſter*, hath one in Print for *Henry* the VIIth; and in *Edward* the VIth his time, an Herſe was ſet up in St *Paul*'s Church for King *Francis* the Iſt of *France*, and a Funeral Sermon likewiſe Preached for him by Dr *Ridly*, Biſhop of *Rocheſter*.[g]

While he lived in this Pariſh, he would give God thanks, he got a good Temporal Eſtate; Pariſhioners of all ſorts were very kind and free to him; divers Lords and Gentlemen, ſeveral Judges and Lawyers of eminent Quality, were his conſtant Auditors, whom he found like *Zenas*, *honeſt Lawyers*,[h] conſcientious to God, and lovers of the Church of *England*, and very friendly and bountiful to their Miniſter. Sir *Julius Cæſar* never heard him Preach but he would ſend him a broad Piece; and he did the like to others; and he would often ſend a Dean or a Biſhop a pair of Gloves, becauſe he would not hear God's Word *gratis*. Judge *Jones* never went to the Bench at the beginning of a *Term* but he faſted and prayed the Day before, and oftentimes got Dr *Hacket* to come and pray with him: This ſtrict Judge condemned one for ſtealing a Common Prayer-Book out of his Church, whom he could not ſave, the Judge would by no means forgive him, becauſe of the Sacredneſs of the Place, but accepted well of his Interceſſion, and ſaid he ſhould prevail in another matter; and when the Doctor ſaw he could not ſucceed, he thanked the Judge for his ſeverity.

Anno 1631, the Biſhop of *Lincoln* made him Arch-deacon of *Bedford*, whither he ever after went once a Year commonly the Week after *Eaſter*, and made the Clergy a Speech upon ſome Controverſial Head, ſeaſonable to thoſe Times, exhorting them to keep ſtrictly to the Orders of the Church, to all regular conformity to the Doctrine and Diſcipline by Law eſtabliſhed.

But while he officiated in his Pariſh, I muſt not forget two things more, *Firſt*, his Charity to the Poor, of whom he held himſelf bound by his Calling to have an eſpecial Care, and be no leſs than a continual Overſeer: Beſides his ſpiritual Alms and Counſel upon all occaſions freely adminiſtred, he gave freely alſo out of his own Eſtate upon all Holy-days, and Prayer-days, and would often engage the Pariſh Officers ſo to diſtribute their Collections as might beſt bring the Poor to Prayers, to Catechiſing, and to reap other Benefit to their Soul at the ſame time that they received a Boon for the Body.

In all publick Meetings (which were many in that great Pariſh) this worthy Man would never ſo much as Eat and Drink (as the Cuſtom had been) upon the Pariſh Stock, but always bore his own Expences, though he met upon the Pariſh Account, ſo that by his Prudence and Induſtry, and Frugality for them, the Revenues of the Poor were in his time very much increaſed above what they were formerly.

But his main Concern for that place is yet behind, (Church and Poor commonly go together, and he had an equal Care of both) the Church Edifice was fallen into great decay; the Church-yard too ſmall to bury their Dead, and the Church it ſelf too little to contain the Living, ſo that a great deſire he had to build them a new Church from the Ground, for which purpoſe he had obtained the promiſe of the Patron the moſt Religious and Noble Earl of *Southampton*, to confer all the Timber for the Roof, and very large Subſcriptions he had procured from the Nobility and Gentry, and from many other well-affected Pariſhioners for the finiſhing of the reſt; for theſe he had been Soliciting from the time of his firſt coming; ſcarce any of Quality dying, but according to antient Piety, at his Requeſt left a Legacy to that purpoſe, which was laid up in the Church Cheſt. The good Doctor often telling them, how mournful a ſight it was to him to ſee any Place excel the Church in Beauty and Magnificence, and that it was not the Faſhion in the beſt times of Religion for any Man to dwell better than God, and that the Fabrick of Churches ought not only to be ſuited to the bare Convention of People, but likewiſe to the Riches and Wealth of the Pariſh or Nation, from which God expected a ſuitable Proportion to the ſetting forth of his Glory.

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[e] Acts 3.
[f] Brochman Caſ. Conſc.
[g] Heylyn. Hiſt. of Reform. p. 40.
[h] Tit. 3. 13.

By his Perſwaſions many gave very liberally; in particular, I remember the pleaſantneſs of Sir *Henry Martin*, who at his firſt ſpeaking bid his Man pay him thirty Pounds; when he received it, becauſe he gave him humble Thanks, he bid his Man count him five Pounds more for his humble Thanks.

About *Anno* 39, having many Thouſands in Stock and in Subſcription, he went to my Lord's Grace of *Canterbury*, to aſk his Lordſhip's leave, that what Workmen were willing might indifferently be entertained by him, without being thought Prejudicial to the repair of St *Paul*'s; but our Troubles came on, and the Long Parliament ſeized the Money gathered for the Repair of both Churches, to carry on their War both againſt King and Church. Thus was he defeated in his pious Intention here, yet God made him happy in Accompliſhing the like hereafter, as you ſhall hear elſewhere.

And now we come to the moſt afflicted part of his Life, and our never to be forgotten Calamities, in the late Days of Darkneſs and Gloomineſs. He had often proteſted, that a long time before, he foreſaw our Troubles gathering in the Clouds of diſcontents. And no wonder, that he who was known to be ſo Zealous both in and out of his Pulpit in the King's and Church's Cauſe, could not be long permitted to Officiate in the City of *London*; one *Sunday* while he was reading the Common Prayer in his Church, a Souldier of the Earl of *Eſſex* came, and clapt a Piſtol to his Breaſt, and commanded him to read no further, the Doctor ſmiling at his Inſolency in that ſacred Place, and not at all terrified, ſaid he would do what became a Divine, and he might do what became a Souldier, ſo the Tumult for that time was quieted, and the Doctor permitted to proceed.

Upon the Advice of his Friend Mr *Selden*, he then retired to *Cheam*, but thither alſo the Storm followed him, for the Earl of *Eſſex*'s Army being upon their March againſt the King, took him Priſoner away with them, till after ſome time he was brought before *Eſſex* himſelf, and others, who knew him, and had often heard him Preach at *Whitehall*, who made him great proffers, if he would turn to their ſide, which he diſdained to accept: They kept on their March, and, as he would ſay, at length *the Princes of the People let him go free*.

From that time he lay hid in his little *Villa*, as *Gregory* the Great in his little *Sazimus*, which he would pleaſantly call, *Senectutis ſuæ nidulum*. There he conſtantly Preached every *Sunday* Morning, expounded the Church Catechiſm every Afternoon, read the Common Prayer all *Sundays* and *Holy-days*, continued his wonted Charity to all poor People, that reſorted to it upon the Week Days in Money, beſides other Relief out of his Kitchin, till the Committee of *Surrey* enjoined him to forbear the uſe of it by Order of Parliament at any time, and his Catechiſing out of it upon *Sunday* in the Afternoon. Yet after this Order he ever ſtill kept up the uſe of it in moſt parts, never omitting the Creed, Lord's Prayer, and Ten Commandments, Confeſſion, and Abſolution, and many other particular Collects, and always as ſoon as the Church Service was done, abſolved the reſt at Home, with moſt earneſt Prayers for the good Succeſs of his Majeſty's Armies, of which he was ever in great Hope, till the Tidings came of the moſt unfortunate Battle at *Nazby*. He was that Morning at an eſpecial Friends Houſe ready to ſit down to Dinner, but when the News came, he deſired leave to retire, went to his Chamber, and would not Dine, but faſted and prayed all that Day, and then was afraid, that excellent King and Cauſe was loſt; uſing to ſay of *Cromwel*, as the Hiſtorian of *Marius*, *He lead the Army, and Ambition lead him*, [i] and therefore lookt for nothing but the Ruin that came.

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[i] Livy.

He was naturally of a very pleaſant and chearful Temper, but ſad News made his Soul retire a great way further into him, and quite of another Humour. Indeed no Man was more troubled and anguſtiated in Mind for the Miſeries and Diſtreſſes of this Church and Kingdom; I have often heard his deep Sighs, and his great Complaints, when he did profeſs, he did only Breathe, but not Live. I have ſeen the heavineſs of his Eyes, when he ſpake nothing, his grave and ripe Wiſdom made him apprehend Fears more deeply than other People did. But when his Majeſty's Sufferings in Perſon came, no Man could conjecture the Load of Sorrow that was upon him, he would ſay he felt his old Heart wither within him, and could not but ſigh away his Spirit; he would often repent he had done no more by Preaching and Writing to prevent it; and after the King's Death, frequently deſired nothing elſe but to depart from this World of Sin and Suffering, crying out, *Satur ſum omnium quæ video aut audio.*

But next to the Death of his Royal Majeſty he would bewail the cutting up the pleaſant Vine of the Church of *England*, and alienating the Churches Patrimony, together with thoſe of the King, Queen, Loyal Nobility, and Gentry, whereby the whole Kingdom of *England* was then in the Hands of unjuſt Poſſeſſors.

For the City's abetting this bloody War, he was now grown to a ſtrong Averſion toward *London*, the place where he was Born, Baptized, Bred, and nothing could ever move him to go thither more, until the Earls of *Holland* and *Norwich* both requeſted his Aſſiſtance at their expected Deaths.

The Earl of *Holland* was very Penitent, for that he had deſerted ſo good a Maſter in the beginning of the Wars. *Norwich* was very Chearful in the Comforts of a good Conſcience. He would much admire, how God ſometimes gives ſecret Admonition of things contrary to all human Expectations, for the Earl of *Holland* had many Meſſengers came, and told him they had Votes enough, and to ſpare, for his Life, yet nothing would perſwade him but he ſhould die within a few Days, and ſo he did; the Earl of *Norwich*, that knew of no Friends yet would not believe but he ſhould eſcape, and ſo he did.

After this he returned to his rural Retirement, to end his old Age in continual Prayer and Study, omitting all Exerciſe of Body, whereupon he fell into a great Fit of Sickneſs; and upon his Recovery, the famous Dr *Harvy* enjoined him two things, to renew his chearful Converſation, and take moderate walks for Exerciſe, aſſuring him, that in his practiſe of Phyſick ſince theſe times he obſerved more People died of Grief of Mind than of any other Diſeaſe, and that his ſtudious and ſedentary Life would contract him frequent Sickneſs, unleſs he uſed ſeaſonable Exerciſe. Whereupon afterwards, for his Health ſake, he would every Morning, before he ſettled to his Study, take large Walks very early to make him expectorate Phlegm, and other cloudy and fuliginous Vapours, whereby he afterwards continued Vegete and Healthful to the laſt.

At this time he did much good in the Country, by keeping many Gentlemen firm to the Proteſtant Religion, who were much aſſaulted by lurking Prieſts, who ſought to perſwade them that it was then neceſſary to join with the *Roman* Church, or elſe they could be of none, for they ſaw (as the others ſaid) the *Proteſtant* Church quite deſtroyed. But the good Doctor adviſed them better, that the Church of *England* was ſtill in Being, and not deſtroyed, rather refined by her Sufferings. God then tried us as Silver is tried in the hot Fire of Perſecution, which purifies but waſtes not. Then eſpecially our Church reſembled the Primitive, which grew up in Perſecutions, and as the Earth is ſaid to be the Lord's in all it's Fullneſs,[k] ſo the Church of *England* was the Lord's in all it's Penury and Emptineſs.

And in theſe loweſt of times he was full of Faith and Courage, that himſelf ſhould ſtill live to ſee a better World one Day, and would greatly blame any of the King's Friends who deſpaired of ſeeing the time of the Reſtitution of all things; and therefore when any would ſay, there was but little Hope, he would anſwer *Tum votorum locus eſt, cum nullus eſt ſpei*;[l] they ought to pray the more, and Prayer was a good reſerve at the laſt caſt.

Accordingly he would acknowledge that his many Cares for the Welfare of the King and Church of *England* did often ſend him to his Prayers, but gave God thanks, that his Prayers did always expel his Cares. After a Day ſpent in Prayer, he would tell an eſpecial Friend, he found in himſelf a marvellous Illumination and Chearfulneſs in the Evening, and that as uſually thick Clouds in Winter cauſe dark Weather, till they were diſſolved in Rain or Snow; but then the Sun would ſhew himſelf, and the Air grow pleaſant again: So Sorrows and Cares cloud the Mind and Soul, till we are able to diſſolve them into Devotion and holy Prayers, and then *poſt nubila Phœbus*; and profeſſed, nothing more contributed to his divine Joys than his often Reading and Meditation upon *David*'s Pſalms, which he conceived they had done very wiſely, who ſet them in the midſt of the Bible, as the fourth Commandment for Religious Aſſemblies was by God himſelf in the midſt of the Decalogue.

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[k] Pſal. 24. 1.

[l] Seneca.

But not long after happened the Death of *Oliver*; and accordingly in a very ſhort time we ſaw all things incline to work about the happy Revolution, towards the Accompliſhment whereof no Man was more active in ſtirring up the Nobility, Gentry, Clergy, and People to deſire a free Parliament, and Petition General *Monk* to that purpoſe. He preached before the Commiſſioners at *Croydon*, and firſt read the Common Prayer himſelf to them, at that great meeting for the Peace of the Country. And afterward when his Royal Majeſty was reſtored, he laid aſide his long Antipathy, and came up to *London*, where one going to Congratulate his coming thither, ſo (he anſwered) he did his own, for he hoped in God he did not appear as a Porpoiſe, only once in twenty Years before a great Storm, but as an Halcyon for a ſign of fair Weather; and when he was reſtored to his antient Pariſh and Church again, being one Day viſited by many ſequeſtred and baniſhed Friends, returned again with himſelf, whom he pleaſantly called his *Charonitæ*, a By-name which the *Romans* gave to them who were reſtored to their Poſſeſſions and Country after they had been proſcribed by *Sylla*.

At the ſame time he gave to God great Thanks for the Opportunity of meeting them again in that place, and prayed God that they might all take notice, *firſt*, of the real Faults that brought down the late ſad Judgments, and be ſure to repent of them; and then alſo *ſecondly*, take into Conſideration the ſuppoſed Faults or Scandals that ſeemed to do it, and as far as was meet take care likewiſe to prevent them for the time to come.

He had been inſtalled one of the Reſidentiaries of St *Paul*'s Church, a little before the beginning of the Civil War, to which he was now reſtored, whereby he was frequently called to Preach there, where he would not ſpare to tell his Countrymen ſometimes of their Faults, that however his Majeſty's moſt gracious Act of Oblivion had delivered them from all human Penalties, yet unleſs they abhorred thoſe Sins ſo eaſily forgiven by the moſt merciful and moſt courteous King in the World, yet the Anger of God would find them out; and though his Majeſty had obliged the Royal Party to forget their Sufferings, yet the Preſbyterians were ever bound to remember their doings. But his Deſerts were too eminent and well known to be long in any Orb leſs than the higheſt in our Church, therefore my Lord Chancellor ſent to offer him the Biſhoprick of *Gloceſter*, which he begged his Majeſty's and his Lordſhip's leave to refuſe, anſwering (as *Cato*) He had rather future Times ſhould aſk why Dr *Hacket* had not a Biſhoprick than why he had one.

Afterward it pleaſed his Majeſty to confer upon him the Biſhoprick of *Litchfield*, and recommend that moſt ruined Cathedral, City, and Dioceſe to his prudent Circumſpection and Government; he firſt thought that now in his old Age the Charge was too great for him, but becauſe *Cæſar* had commanded it, he would reſign up himſelf to his Majeſty's Commands, and willingly put his Neck to the Burden of the Chair, and to his beſt Abilities not be wanting in his Duty to God and the King. But he found in himſelf a great Reluctancy to leave his old People in City and Country, he had ſo long lived there, that now the Place was grown natural, and ſtuck to him like the Bark to the Tree; but again would ſometimes ſay, *Holbourn* was not the ſame Pariſh he left it, a new Generation for the moſt part roſe up in twenty Years that knew not *Joſeph*, nor the Piety and Conformity of ancient times, and that probably young Men might ſuit better with young Men, and therefore would accept his Sovereign's Gracious Offer, and yet always retain a paternal Affection and Care for them too.

He received his Conſecration *December* 1661, upon the ſame Day that he had forty three Years before received his firſt Orders, and the Spring following he took his Journey to reſide upon his Charge, with great Congratulations of the loyal Gentry, and moſt dutiful Salutations of the Orthodox Clergy, and unconceiveable Joy and Satisfaction of all People. When his Lordſhip came to *Coventry* he was entertained with a *Latin* Speech, made by Sir *Thomas Norton* Baronet, and in Holy Orders; and again upon his firſt Entrance into *Staffordſhire*, by Mr *Powel* School-maſter of *Stafford* with another; to which his Lordſhip preſently in the ſame Language gave an elegant Reply to every particular.

The whole Clergy upon this firſt Meeting were of Opinion that his Majeſty had ſtill the old Apoſtolical Spirit of diſcerning, having ſent to them a Prelate ſo wiſe and learned, as they could ſcarce have wiſhed one altogether ſo fit for themſelves, and 'tis not to have been doubted, if the ſole Election had been in themſelves; but that the Dioceſs would have choſen him as unanimouſly as the People of *Conſtantinople* did *Nectarius*, to whom no Man diſſented, inſomuch that ſome ſay the Place wherein they held the Election was ever after called Concord from the univerſal Approbation of the Fact.[m]

The City of *Litchfield* has it's Name from the old Saxon *Lice* or *Carcaſe*, becauſe of the great Multitudes of Chriſtians thereabouts ſlain in the Perſecution of *Diocleſian*, which are in the Arms of the City to this Day. Therein before the Wars had been a moſt beautiful and comely Cathedral Church, which the Biſhop at his firſt coming found moſt deſolate, and ruined almoſt to the Ground, the Roof of Stone, the Timber, Lead, and Iron, Glaſs, Stalls, Organs, Utenſils of rich Value all were embezell'd, two Hundred Shot of great Ordnance, and a Hundred and fifty Granadoes diſcharged againſt it, which had quite battered down the Spire, and moſt of the Fabrick, ſo that the old Man took not ſo much Comfort in his new Promotion, as he found Sorrow and Pity in himſelf to ſee his Cathedral Church thus lying in the Duſt; ſo that the very next Morning after his Lordſhip's arrival, he ſet his own Coach-horſes on work, together with other Teems, to carry away the Rubbiſh; which being cleared, he procured Artiſans of all ſorts to begin the new Pile, and before his *Death* ſet up a compleat Church again, better than ever it was before, the whole Roof from one end to the other, of a vaſt length, all repaired with Stone, all laid with goodly Timber of our *Royal Soveraign's* Gift, all leaded from one end to the other, to the coſt of above 20000 *l.* which yet this zealous and laborious Biſhop accompliſhed a great part out of his own Bounty, with 1000 *l.* help of the Dean and Chapter, and the reſt procured by him from worthy Benefactors, by inceſſant Importunity, the Gentry of *Staffordſhire*, *Derbyſhire*, *Warwickſhire*, contributing like Gentlemen, whoſe Names are entred into the Regiſtry of the Cathedral.

This rare Building was finiſhed in eight Years, to the Admiration of all the Country, the ſame Hands which laid the Foundation laying the Top-ſtone alſo; all which owes it ſelf to his great Fidelity, incredible Prudence in contriving, bargaining with Workmen, unſpeakable Diligence in ſolliciting for Money, paying it and over-ſeeing all; *Nehemiah's* Eye was ever upon the Building of the *Temple*, and therefore Work proceeded with incredible Expedition. The Cathedral being ſo well finiſhed, upon *Chriſtmas Eve Anno* 1669, his Lordſhip Dedicated it to Chriſt's Honour and Service, with all fitting Solemnity that he could pick out of antient Rituals.

And in a very ſtately Gallery which the Biſhop erected in the Houſe where he lived, his Lordſhip as ſoon as the Solemnity of Dedication was over, kept a Feaſt for three Days.

Firſt to Feaſt all that belonged to the Choir and the Church, together with the Proctors and other Officers of the Eccleſiaſtical Courts.

On a ſecond Day, to remember God's great goodnes in the Reſtauration and Reconciliation of the Church, he feaſted the Bailiffs, Sheriff, and all the Aldermen of the City of *Lichfield*.

On a third Day, to the ſame purpoſe, in the ſame Place, he feaſted all the Gentry Male and Female of the Cloſe and City.

He would often afterwards give God thanks, who had accepted him as an unworthy Inſtrument to build him an Houſe, that what he could not accompliſh at *Holbourn* in his younger Years, when he was more able to take Pains, yet he had now enabled him to do in his old Age, and far worſe times; when he found by Experience, the Wars had exhauſted not only the Wealth but Piety of the Nation, and that it was far eaſier under *Charles* the Iſt his Reign to raiſe an hundred Pounds to pious Uſes than now ten Pounds.

Two things the Biſhop uſed greatly to bewail in his Dioceſs: *Firſt*, the great Loſs and Spoil of the Antient Demeans of the Biſhoprick, having had many Mannors torn from it in the time of *Edward* VI, beſides an antient Epiſcopal Houſe in *London* to entertain the Biſhops when they came up to Parliament, pulled down, with others by the Duke of *Somerſet*, to make room for the Building of his new Houſe in the *Strand*; and his Palace at *Lichfield*, and Caſtle of *Eccleſhal* likewiſe were quite demoliſhed by the late Wars; ſo that the good Biſhop was forced to lye in a Prebendal Houſe, upon which he laid out a 1000 *l.* to make it fitting for his Reſidence, and thought to have procured an Act of Parliament to have annexed it to the See for ever; but till he had finiſhed God's Houſe he leſs regardod his own.

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[m] Theod. l. 5. c. 9. Baron. Ann. T. 4. Damaſc. de Imag. l. 3.

Secondly, Far more than this Loſs to his own See he would bewail the Sacrilege committed upon very many poor Vicarages under his Juriſdiction in that Dioceſe, ſome great Perſons to whom God hath given many Lordſhips, yet would not allow their poor Vicars a competency of Glebe and Tythes to reſide upon, and watch over their Tenants Souls in the Country, nor wherewithal to buy Books and become learned Men, nor indeed tolerable Preachers: Till better Proviſion was made in this kind, he never hoped to ſee Chriſtian Religion flouriſh in the remote Parts of his Dioceſs, and therefore deſired that future Parliaments would take this greateſt Grievance into their Chriſtian Conſideration, and cauſe the joyful Jubilee to be proclaimed, when theſe Revenues ſhould return to their right Owners, or at leaſt in this flouriſhing Kingdom, where all others poſſeſs great Inheritance, Country Divines alone might not have a ſcanty Patrimony, and till that were done he had juſt cauſe to fear that Sacriledge was the Sin of the Reformed Churches, and as the Papacy was much too blame to endure no Reformation in the Church becauſe of their Covetouſneſs, ſo many Proteſtants were more too blame who reformed, not out of Conſcience, but Covetouſneſs; whereby all Church means were of more uncertain Tenure now a Days than any other private Eſtate; for whereas every Mechanick could leave an Inheritance ſecure to his own Children, only the publick Charities bequeathed to pious Uſes were in danger of being taken away.

No Biſhop ever more deſired to have his Clergy pious and learned, that they who were ſent to reprove the Faults of others might be without Offence themſelves; but he deſpaired of ſuch as long as the Vicarages of his Dioceſe were ſo exceeding low, where Wit and Poverty often meeting together, did not always make honeſt Men; yet for his own part he was very careful in all his Ordinations to allow none without ſufficient Teſtimony, and to examine all himſelf, in *Latin* or in *Engliſh*, as they liked beſt, that he might better know the State of his Clergy, where he would not ſpare to reprove whatſoever he found amiſs in any ſort.

When ever he found a learned modeſt Scholar preſented to him, he would bid him Welcome; yet after long Wars where the Univerſities could not be attended, and Church Means commonly were ſeized upon, he would not refuſe any tolerable competency of Learning, if he found it accompanied with Diſcretion and Gravity. He never cared to have any preſented to him very young, till the Heats which boil in the Blood of Youth were well ſcum'd off, if not quite boiled away; affirming that a ſcandalous Miniſter had confiſcated his own Authority of reprehending that in others which he was Guilty of himſelf, and that the Doctrine and Diſcipline of our Church could never have been ſo contemptible, but for their ſakes, who with their ill Lives and Manners made all the Threatnings of holy Scripture, which they preached, and all the Cenſures of the Church, which they paſſed, or denounced, ridiculous and inſignificant; yet withal his Lordſhip ever gave the People warning *not to deſpiſe the chaſtening of their Mother*; for no Man can lightly eſteem the power of the Keys upon Earth, and yet be well prepared in Heart, to receive the judgment of God in the World to come.

For better amendment of whatſoever was amiſs his Lordſhip would like St *Auſtin* and other antient Biſhops frequently ſit Judge in his Eccleſiaſtical Courts, and haſten the diſpatch of all Affairs, and eſpecially if there were any thing that concerned his Clergy, would always be preſent at the hearing of thoſe Cauſes, that neither his Clergy, nor any by them might be wronged; when he went not in Perſon to the Court, he gave ready Acceſs at his own Houſe to all who came to complain, even the meaneſt People, who were grieved with long and tedious Suits, and after hearing what they could ſay, would ſometimes ſend for the Chancellor and Proctors on both ſides, and what he could not redreſs at Home, he would oftentimes go to Court and end there, throwing out many Cauſes, that had been long depending for trivial matters, and would not ſuffer any Cauſes to be entred for defamatory words or trifles without his own Knowledge firſt, to the end they might be compoſed without much Vexation to the Parties; by this means his Lordſhip created to himſelf much trouble, which he valued not, for the great good he did by it; and though leſs Profit came to the Officers of the Court, yet were they alſo contented, believing God would better bleſs them for taking only thoſe Fees which ſo conſcientious a Judge was willing to allow.

After Ordination he ſeldom diſmiſſed any whom he ordained without rare Counſel, to remember they were Ordained to Cures, not to Sine-Cures, the Cure of Souls, the greateſt of all others, and wiſhed them every Day to think of the invaluable Dignity and ſeriouſneſs thereof, and therefore in all their Preachings to avoid lightneſs, [n] *Quia Nugæ in*

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[n] S. Bern.

ore Sacerdotum ſunt Blaſphemiæ; as likewiſe all ridiculous Geſtures, and loud Vociferations, empty affectation of Words and Phraſes without weighty and ponderous Senſe and Significancy, accounting that elegant Words without ſolid Matter were but perfumed Nonſenſe, and that there was infinite difference between Plainneſs and Rudeneſs: They had a Duty to diſcharge both to the Wiſe and Unwiſe, and therefore muſt take care, that the learned Auditor might ſtill learn ſomewhat, and the unlearned Auditor might underſtand, not only ſome, but all. Viſitation of Churches he would maintain was no *Filia noctis*, ſtarted up in a Night of Darkneſs and Popery, but an Apoſtolical Inſtitution, and practiſed afterwards by all the Primitive Fathers and Biſhops. Herein his Lordſhip would oftentimes be the Preacher himſelf, ſo that in his firſt Viſitation *Anno* 1665, in his Progreſs in *Shropſhire*, and at *Stafford*, from the laſt of *May* to the fifteenth of *June*, he Preached eight times in the compaſs of thoſe few Days, at *Bridgenorth*, *Salop*, *Elſmere*, *Wen*, *Whitchurch*, *Drayton*, *Hodnet*, and *Stafford*; and Confirmed above five thouſand Perſons, whom he required not to be Tumultuarily preſented, but with the pre-examination of their ſeveral Miniſters, and was in all Places moſt joyfully received.

So that when he put on his Epiſcopal Robes, he put not off his Miniſterial Labours; no Man had reaſon to ſay, his Majeſty by making him Biſhop had ſpoiled a good Preacher, as it was ſaid of Frier *Giles*, that the Pope had marr'd a painful Clerk by making him a powerful Cardinal; nor was he like *Julius* the IIId, of whom the Hiſtorian [o] complains, that he had been formerly a diligent Man, but when he came to the Popedom never minded his Study, or the Affairs of the Church more: Our Biſhop on the other ſide profeſſed he found as many Cares in his Biſhops Rochet, as he believed *Antigonus* did in his Royal Purple; and if it were not for the Glory of God, and good of his Church, had rather throw it away than hang it about his Shoulders.

St *Paul* [p] very well underſtood his Office when he called it a good Work, not to be diſcharged without painful Study, often Preaching, Daily hearing and determining Caſes of Conſcience, judging in Cauſes Eccleſiaſtical, repairing or building of Churches. Theſe and ſo many other things beſide he found to do at Home, that all abſence ſeemed tedious and intolerable to him Abroad, ſo that he never ſlept out of his Biſhoprick in many Years, nor was willingly abſent from his Flock but upon extraordinary Occaſions, as in Parliament, &c. and then would often requeſt my Lord Chamberlain to beg the King's leave to let him go Home before the end of the Seſſion, ſometimes in froſty Winter weather, to be like the good Paſtor among his Sheep, where they might hear his Voice at *Chriſtmas* and the other good Feaſts. Three Sundays at leaſt every Month he would Preach up and down his Dioceſs, and not only in his chief City of *Lichfield*, or near to his own Cathedral, but like to a benign Star would irradiate all Places within his Orb; he would often take Coach and go more than ſeven Miles, ſometimes nine or ten upon *Sunday* Morning, and yet be at Church before moſt of the Pariſh, and go Home again to Dinner, and yet always have the full Service of the Church before Sermon, and many times afterwards rectify diſorders in Churches, and ſometimes differences about Seats or Pews. This Cuſtom he continued till he died, often mentioning the Words of Biſhop *Andrews*, who was wont to Inſtitute all his Miniſters *in curam meam & tuam*, and therefore thought he muſt no more hide his Talent in a Rochet, than they might theirs under a Caſſock.

Thus was his Diligence equal to any of the Ancients, and his Succeſs anſwerable, reducing Multitudes in all places to Piety and Conformity with the Church of *England*, almoſt like another *Gregorius Thaumaturgus* Biſhop of *Neocæſarea*, a great and populous City, who when he came thither found but ſeventeen Chriſtians, and when he died gave God thanks he left but ſeventeen Pagans. [q]

This great Succeſs did owe it ſelf not only to his frequent Preaching and diligent Study but to his eximious Piety and perpetual Prayer. Formerly he had taken great Pains in the Study of Antiquity, and for Eccleſiaſtical Hiſtory eſpecially he was inferior to very few; no Man could give a better account of the Travels of the Apoſtles after the Day of Pentecoſt, and the Converſion of the World by the Primitive Chriſtians; and for the Hiſtory of the Reformation after the ſecond Pentecoſt, no Man I think could give the like Narrative, how miraculouſly in all Places it was effected: In our own Church there was nothing whereof he was ignorant, all the Councils and Paſſages of the Reformation from the firſt beginning or Matrix thereof he perfectly underſtood. But of late Years he would ſay his Studies were not to be more wiſe and learned, but more holy and good, and therefore laid aſide Polemical Divinity wholly, and his principal Study were Caſes of Conſcience, Canon Law, and the Liturgy of the antient Church, in which he was very ſkilful.

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[o] Onuphrius in vitâ.

[p] 1 Tim. 3. 7.

[q] Baron 2.

In a Morning he would rarely permit any to viſit or diſturb him, but held that time was made for God, rather than for Men. Therefore the firſt thing after his Sleep was his private Devotion, with reading of the Holy Bible, Pſalms and Chapters, then gently walking for Health, then Study, then publick Prayer, then private Prayers again before Dinner; preſently after Dinner to his private Prayers again, and then to his Study, unleſs Eccleſiaſtical Affairs or ſuitable Company prevented him for an Hour or ſo; and of all ſorts of Prayer, he would eſpecially abound in Thankſgiving, uſing St *Paul*'s Words often, *In every thing Thanks for this is the Will of God,*[r] and wiſh that our Common Prayer had more Forms to that purpoſe, and would ſometimes wonder, that when the World had been ſo cloyed with Religious Orders, Predicants, Humiliats, Oratorians, Mendicants, and many other Titles, yet there was never any called *Euchariſtici*, a Congregation appointed to give God Thanks for all the good Things wherewith this World is repleniſhed. In the Evening of every Day, *Recount thy own Actions, and the divine Preſervations,* was his Rule to others, and Cuſtomary to himſelf; and to pray for the Pardon of the one, and praiſe God for the receit of the other: And in all his Prayers Day and Night he was a continual Sollicitor fot the Peace of the Catholick Church: All his Counſels, like *Melanchton*'s, were ever moderate, and he often wiſhed ſuch a Form of Prayer were compoſed that all Chriſtians might join in, being a great Enemy to ſharpneſs and violence in the matters of Religion, and would often uſe *Eraſmus* his Words, *Mihi adeò eſt inviſa diſcordia, ut veritas diſpliceat ſeditioſa.*

Indeed he was a Prelate of venerable Strictneſs and Purity, who would much bewail the unruly and horrid Licentiouſneſs of our times, which he conceived grew great by the leſſening of Eccleſiaſtical Juriſdiction; the Sword of Excommunication was lockt up in the Sheath, and the Church had not the Key of it; but Men of vitious and lewd Lives, who formerly would have been thruſt out for ſeven Years, were admitted without Cenſure to the Comfort of the Sacraments; and ſo inſtead of godly Sorrow too many exult in their Sins, jeſt and droll upon them in all Companies, chant their Crimes to Muſick, and ſing them ſometimes in the high Places of the Streets.

Our holy Biſhop had a very chaſte Ear, and would never permit the laſcivious Diſcourſe or Tongue-fornications of any, but would preſently reprove them whereſoever he was; and he was once at a publick Table, where he could not preſently allay that prophane Merriment, ſo that he put back his Chair, and reſolved like *Cato, to be gone,* till the Company became ſorry, and promiſed to preſerve his Epiſcopal Reverence and Gravity.

At a Table no Man more chearful and pleaſant, yet ever wiſely and inoffenſively facete, and would often call upon the Company as the Divine Philoſopher *Plato* to the rough *Xenocrates,*[f] to ſacrifice to the Graces to obtain Hilarity. But according to his own Motto, *Inſervi Deo & lætare, Serve God and be Chearful.* His Salt was ever candid and white, not bitter and biting, without all Sarcaſms or Ironies, ſaying, Mirth was too good a Creature to be abuſed with any affrontive Jeſts, ſcurrility, or bawdry. He loved *innocuos ſine dente ſales,*[s] ſo as to make every Body ſmile, and no Body bluſh: Impudence and drolling upon divine Things he would not allow to be Wit, but want of Wit; on the other ſide, God Almighty never forbad lawful Pleaſures, and they are not more Religious and Spiritual who are more auſtere and moroſe than others. Chriſt Jeſus refuſed not chearful Meetings, but condemned the ſad Countenances and Sullenneſs of the Phariſees; and Melancholy of all Humours he held was fit to make a Bath for the Devil.

Chearfulneſs and innocent Pleaſure preſerves our Mind from ruſt, and the Body from putrifying with dulneſs and Diſtempers; and therefore would ſometimes chearfully ſay, he did not love to look upon a ſowre Man at Dinner, and if his Gueſts were pleaſed and merry within, would bid them hang out the white Flag in their Countenance.

In his Entertainments he was ever very Hoſpitable, and held where Divines wanted a competency of Means, beſides neceſſary Proviſion for a Family, to be hoſpitable to others, it was the fault of the State; but where Divines had good Livings, and did not keep Hoſpitality, the Governors of the Church were in fault if they did not exact it of them: Yet if he found in his Viſitation an evil Churchman that ſpent vainly and riotouſly upon himſelf, he would tell him he was guilty of Sacrilege, and bound to make Reſtitution to the Poor.

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[r] 1 Theſ. 5. 8.

[f] Diog. Laer. in vitâ.

[s] Mart.

But in all his own Entertainments his Lordſhip was as free and communicative of his Diſcourſe as of his Chear; the Mind had the principal ſhare there, for he gave ever ſuch excellent Sawce with his Meat, ſo many witty Apophthegms and other ingenious ſallies of Wit, as made every Body eat with a better Appetite. He loved to be a rational Feeder, not as at a Manger, but a Table, not much caring what his Provender was, for ſuch was all kind of Food without talk, *Prandium Boum & Aſinorum*; and his Diſcourſe was not only chearful and pleaſant, but moſt learned and profitable, full of recondite and polite learning, that whoever heard preſently became all Ear, and was not only better the next Day, but for ever. I have heard many affirm, that they never heard more Learning from any Man than from him, ſometimes at the cloſe of a Dinner, at a Table, or in his Arbour afterwards; and though he was very ſplendid in the Entertainments of his Friends, yet very ſparing in the Entertainment of himſelf; for himſelf he choſe rather to have a Table repleniſhed from an Orchard or a Dairy, than from the Butchers Shambles. To eat Fleſh he thought lawful from the beginning of the World, but never uſed by *Seth*'s Poſterity (the Line of the Church) before the Floud, and ſtill recommended to all Scholars a plain Diet, to which, as *Socrates* ſaid, *Hunger and Thirſt was the beſt Sawce*; and for his own part whenever he Dined with any other Haugouſt, he loſt the Afternoon, and therefore drank ſo little Wine, as to be almoſt abſtemious, and always of a very ſmall ſort, and diluted with Water for fear of Fumes, that hindred his Studies and Prayers, ſaying withal, that whoever Eats and Drinks temperately ſacrifices to his own bodily Health, and good temper of Mind; but whoever Eats and Drinks otherwiſe, muſt needs have a groſs Body and a foggy Brain.

After he was made Biſhop, it made no change of his former Sweetneſs and Affability, ſtill he knew us, and we knew him, like a Star in the Firmament, *quo altior eo minor*, he rather ſeemed leſs to himſelf for being raiſed higher: Who ever once diſcovered Inſolency in him, or that he bore himſelf with a big Carriage to any Man? Humility with Honour, and Urbanity with high Dignity were never more really conjoined, he would ſtill inſtantly condeſcend to ſpeak with any Scholar, though never ſo poor or young. Once when he lay in *Channel-Row* during his Attendance upon Parliament, he roſe at Midnight and baptized a dying Child at a Neighbour's Houſe, when the Curate of the Pariſh could not be found; and ever deemed Humilty was the infallible Cognizance or Mark to diſtinguiſh Apoſtolical Biſhops from others, according to the old Story of *Auſtin* the Monk, † who came into *England* in the time of King *Ethelred*, ſix Hundred Years after Chriſt, and preſt the *Weſt Britains* of this Iſland to receive him as their Maſter and Governour, becauſe he was ſent by the Biſhop of *Rome*. A learned Abbot of *Bangor* having no Fancy to his Meſſage, conſulted with an Hermit what they ſhould think of this Man, and his Meſſage from *Rome*; hearken (ſays the Hermit) the next time you and your Brethren meet to attend this *Auſtin* in *Synod*, obſerve if he ſhew any Reverence or carry himſelf humbly when he comes before you; but if he ſalute not, and bear himſelf diſdainfully, receive him not, for he is no Apoſtle of Chriſt. At the next Synod the jolly Prelate entred among the Monks, with a braving Courage, never ſtoopt nor vail'd his Head, but uſurped the higheſt Place in the Congregation, as the *Roman* Legate; at this the *Britains* diſliked his Arrogancy, and would not receive his Meſſage.

Yet our good Biſhop's Humility appeared not only in his outward Demeanour, and verbal Salutation, which he knew were often forced, and more than was required, and that Rivers were not deepeſt where they overflow but in their own Channels; but in paying all due Reſpect to the Deſerts of others without reflecting upon his own Perfections; therefore it was not his Faſhion to undervalue other Mens learning, or magnify his own. Upon frequent occaſions he would confeſs his want of *Eaſtern* Languages, but in ſuch Studies wherein he was Converſant, would by private Letters give great help to many Writers of Books, who have confeſſed in their returns to him that the Books were not theirs, but his, and thereupon would have had him to have own'd them, or at leaſt to have ſuffered an honourable mention of himſelf in thoſe Books which he would in no

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† Bede Hiſt.

Sort permit, that as *Camerarius* ſaid of *Melanchton*, [u] *he was like a Nightingale, that with his ſinging ſweetly affected all others, but would not endure to hear of it himſelf.*

Notwithſtanding this great Civility and Sweetneſs of Temper towards all People generally, we muſt acknowledge a Vanity and Defect *in all humane Accompliſhments and Perfections*; it being not poſſible, *that almoſt eighty Years ſhould be ſpent in this Age of humane Infirmity, and that* any Man's *Actions ſhould be all* fine Flour, *without Mixture of coarſer Meal and Bran*; to ſay ſo, were not to commend, but to flatter, not truly to repreſent, but to dawb; our *Biſhop* would often ſeverely Cenſure himſelf (and ſaid, *he beſt knew his own Heart)* to be of *Sinners the Chief, moſt unthankful to God for many divine Talents conferr'd upon him, and moſt wanting eſpecially in many Grains of Meekneſs and Forbearance to his Neighbours.* Indeed, he was by Nature (as moſt great Wits are) irritable and ſubject to great Eruptions of Anger oftentimes, eſpecially if he had met with bold and arrogant, but ſlow Parts. St. *Hierom* [v] acknowledges the like harſh Diſpoſition in himſelf, and compares himſelf to an *angry horn'd Beaſt*, and ſays, *that all the ſtrict Diſcipline of* Bethlehem, *and Watchings of* Arabia, *could not mortify this indecent Paſſion in him.* God Almighty permitting theſe moſt holy and learned Men ſometimes to betray themſelves in ſuch palpable Weakneſſes, doth ſufficiently convince us, *that humane Infirmity cleaves to humane Nature, and abſolute Perfection belongs only to the Divine.* [w]

Yet I will add, *that as he was very irritable and apt to be offended, ſo he was exceeding placable and ready to be appeaſed*; too generous he was to be vindictive, and therefore, though he would chide earneſtly, yet he ever cenſur'd mildly; like the *Apoſtles* who had *fiery Tongues*, but *gentle Hands*; beſides, it was his Judgment, *that if any Man aſked unreaſonable Things, it was much better to chide him away from his Houſe, for his Fault, than give him good Words, and afterwards not do it:* And would always adviſe other People, if any Thing troubled them, to ſpeak it out, and never to retain a *dry Diſcontent*, and for the moſt Part, made his Paſſion ſubſervient to virtuous Ends; by his great natural Inclination to Anger, becoming far more active and zealous in the carrying on his great Projectments for Piety and Charity.

For any other Cenſures of being illiberal and covetous, which are ſo frequently and unduly caſt upon *Divines*, examine his Life, and few Men will appear more incontaminat and free. In bad Times, when he had loſt his beſt Incomes, and like the Widow of *Sarepta*, had but an Handful of Meal, and a *Cruiſe of Oil* left for himſelf and his Family, yet he then thought *Elias* was worthy of *one Cake* out of it, and accordingly has given a diſtreſſed Friend twenty Pounds at a Time, and would always argue, that Times of Perſecution were the moſt proper Seaſons of Charity, and that Charity was oftentimes the happy Means to preſerve us from ſuffering; for Tyrants more commonly oppreſs the Rich than their inopious Enemies; as the *Hiſtorian* obſerved in the Days of *Nero*, *Alium Thermæ, alium Horti trucidarunt*, many Men might have fared better, but for delicious Gardens and ſweet Baths; no Man was ſafe that had a ſumptuous Building, or an envied Poſſeſſion; and therefore he believed it a prudent, as well as a religious Act in the primitive Church at *Jeruſalem*, to ſurrender their Eſtates to the holy Apoſtles for pious Uſes, rather than to leave them to a violent Extenſion of prophane Perſons in a ſhort Time afterwards.

When he was made a Biſhop, no Man was leſs covetous of Gain, he deſired to hold nothing in *Commendam*, he renewed all his Leaſes for Years, and not for Lives, and upon very moderate Fines, and ſpent a very conſiderable Share thereof upon the Repairs of his Cathedral; while he lived, beſides his conſtant Charity to the Poor of *Litchfield* City, he enquired out diſtreſſed *Cavaliers* in his Dioceſe, and lent them Fifty or an Hundred Pounds for a Year or two upon their own Bill or Bond, and afterwards frequently gave it to them: And thus he did ſometimes to Perſons of a differing Religion, with whom he held no Chriſtian Communion but in this one Thing of giving, and never looking to receive again. He reckoned that charitable Expences left to the Power and Management of Executors, were more theirs than the Founders, and therefore was reſolved to diſpenſe his own in his Life-time, and not be like the Whale, that affords no Oyl 'till ſhe die and muſt diſgorge it.

To ſeveral Colledges in *Cambridge* he gave liberal Sums of Money, to *Clare-Hall* Fifty Pounds, to *St. John*'s Fifty Pounds, to *Trinity* Colledge he added a peculiar Building call'd *Biſhop's Hoſtle*, which coſt him 1200 *l.* and appointed, that with the yearly Rents of thoſe Chambers, Books ſhould be bought into the Colledge Library; and to the Univerſity Library he bequeath'd by Will all his own Books, which coſt him about 1500 *l.*

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[u] Hiſt. Vitæ p. 80.

[v] Apol. 1. adv. Ruff.

[w] Dall. de uſu patr.

It was his Judgment that a Biſhop was bound by antient *Canons* to diſpend his Epiſcopal Revenues in Acts of Charity, and therefore no Year paſſed without ſome eminent Actions of that Kind, which were never written in any Book upon Earth, the more certain that they are in Heaven. To the ſeveral Priſons in *London* he ſent oftentimes good Relief by a Friend, whom he ever ſtraitly charged to conceal from whence it came. When the Plague was in *London* he collected from his poor Dioceſe 351 *l.* by *November Anno* 65. for the City in that woful Time, beſides what he ſent particularly and bountifully to his old Pariſh of *Holbourn* from himſelf: And all this he did without being burthenſome to his *Clergy*, ever giving them quick Diſpatch when they repaired to him for Inſtitution, and gave in Charge to diſmiſs them with very ſmall Fees: Whenever he gave any of them Preferment, he was as clear from *Simony* as from Witchcraft, which he deteſted above all Sins, and ever accounted it among the fatal Prognoſticks of a dying Church. When *Jaſon* outbid *Onias*, and *Menelaus* outbid *Jaſon* 300 Talents, it is ſet down as a prodigious Token of the Deſtruction of *Jeruſalem*, and joyn'd with the fiery Horſemen that appeared in the next Chapter [x] to the ſame affrighting Purpoſe. Truth is, in his poor Church he had but few Preferments to give, otherwiſe he would ſay, he would never ſuffer good Scholars to ſit cloſe in their Studies unpreferred, while others who leſs deſerved ſharkt them away. To give the beſt Preferments to the worſt Men, was in his Opinion, to ſet the *Goats* on the *right* hand and the *Sheep* on the *left*, which would certainly haſten the Divine Judgment, which would decree Righteouſneſs. I will only add further upon this Head, that wherever any Object commendable and deſerving was repreſented to him, there needed not much ſpeaking, his Charity was *Diſtillatio Favi*, like the Dropping of an Honey-comb, you need not preſs it, it would of itſelf, without ſtraining: But for ſuch as were *Validi mendicantes*, Vagabonds and ſturdy Beggars, who had both Health and Limbs, and yet ſought to eat their Bread by the Sweat of others, our Biſhop never would encourage them; for by long Acquaintance with Judges, he had heard they were generally Atheiſts, Libertines living in promiſcuous Luſt, Pilferers, evil Servants to God, unprofitable to the King and Commonwealth, diſhonourers of the Chriſtian Name, and therefore ſometimes was of the Mind to go from the Church to the Quarter-Seſſions, and complain there that God's heavy Judgments would fall upon that Kingdom were theſe were permitted.

There never was a greater Enemy to Idleneſs than this diligent and painful Biſhop, who would ſeldom ſpare an Afternoon; but nothing could divert him from his Morning Study to his laſt, and ſay, he was then like a *Frenchman*, *primo impetu acerrimus*, beſt in a Morning, and that *Aurora* was the Mother of Honey-dews and Pearls, which dropt from Scholars Pens upon their Papers, and ever reckoned that he had great Advantages of ſome great Divines, Dr. *Holdſworth* and *Jeffries*, his dear Friends, whom for their late Watchings he called *Noctuæ Londinenſes*. But by a conſtant Study, he had ſearcht into all Kinds of Learning; he had been a great Enquirer into the Knowledge of Nature, and made many peculiar Obſervations of very many Creatures, eſpecially *Bees*, *Spiders*, *Snails*, and of all Sorts of Huſbandry, and would often merrily ſay, ſince Huſbandry was turned over to *Swains* and mean Perſons, the Earth diſdain'd to give ſo luxuriant a Crop, as when it was turned up *laureato vomere & triumphali aratro*, [y] by a laureat Plowman, and one that had triumph'd in the *Capitol*, and that it was much eaſier to be great and rich, than wiſe and learned; and if it were not below his Profeſſion, he would undertake to grow Rich by *Hops*, having ſtrange Skill in the Weather, and in the Nature of the *Plant*, ſo that he had an extraordinary Foreſight when they were likely to take or not: As *Ariſtotle* [z] reports of *Thales* the Wiſeman, that one Year he bought up all the Oil beforehand, when he foreſaw the Scarcity of the next; but the Biſhop intended nothing but Philoſophy, and therein the Contemplation of the Creator of all Things; aſſerting, that the leaſt Creature beneath us was worthy the Contemplation of our whole Life, and yet would not be throughly underſtood, and that *David* worthily made a Choir of all Creatures to praiſe God from the greateſt Angel in the Hoſt of Heaven to the ſmalleſt Flake of Snow.

He was of bodily Stature ſmall and ſlender, in all Parts clean and well ſhapen, of a very ſerene and comely Countenance, vivid Eyes, with a rare Alacrity and Suavity of Aſpect, repreſenting the inward Candour and Serenity of his Mind: The Temper of his Body was rather delicate than ſtrong, yet through Temperance and Cuſtom, grown patient of long Sitting and hard Study: His Voice was ever wonderful ſweet and clear, ſo that Dr. *Collins* would ſay, *he had the fineſt Bell in the Univerſity*, and in one of his Speeches term'd him ἠχέτα τέττιξ, *i. e. Canora Cicada:* [a] His Behaviour was moſt gentle and civil, no Courtier carried a better Mien, nor better underſtood the Art of Behaviour, which though fortuitous and contingent to him, yet much became him in all Company. His Apparel was ever plain, not moroſe or careleſs; but would never endure to be coſtly upon himſelf, either in Habit or Diet.

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[x] 2 Mac. Chap. 4. 5.

[y] Pliny.

[z] Ariſt. pol. l. 7. Diog. Laert. in Vita.

When he was young, he had a moſt lively and acute Wit, which rendred him acceptable to all Companies, but ever temper'd with Wiſdom and Learning, that rendred him more acceptable to the Beſt; and with it he had a prodigious and immortal Memory, whereby he ever bore about him a conſtant Chronicle of all Occurrences, that he was able to give a preſent Account of whatſoever he had at any Time read, heard, or ſeen; even all remarkable Alterations and Changes of Weather that had been in his Time, were as preſent to his Memory, as if he had ſeen them written in the Air before his Eyes; yet all theſe no Man valued leſs than he in Compariſon of his higher Accompliſhments. He abounded not barely with great Learning, acute Wit, excellent Judgment and Memory, but with an incomparable Integrity, Prudence, Juſtice, Piety, Charity, Conſtancy to God and to his Friend in Adverſity, and in his Friendſhip was moſt induſtrious and painful to fulfil it with good Offices, and withal ſo ready and able upon all Occaſions to give good Counſel, that he to whomſoever God gave that Favour of his Lordſhip had a Bleſſing ſcarce valuable.

Yet notwithſtanding all theſe Endowments, King *Solomon*'s Words are true in Regard of the Body, *There is one Event to the Righteous, and to the Wicked,* [b] *and Wiſemen muſt alſo die as well as the Ignorant and Fooliſh;* [c] and the Time was now come that this wiſe good Biſhop muſt die. He had finiſhed both Church and Choir, which he beautified with moſt comely Stalls of exquiſite Workmanſhip, and had likewiſe ſet up an excellent *Organ*, the whole Appartments about it, Pipes, Gilding, Wainſcot-Caſe, *&c.* coſt above ſix hundred Pounds, being a great Lover of Church-Muſick, and would much bewail the Peoples Ignorance and Fierceneſs, who loved Guns more than *Organs*; or elſe their Laſciviouſneſs, that would pull them out of Churches, and ſet them up in Taverns, and chuſe rather to ſing in *Babylon* than in *Zion*. And the laſt of his Lordſhip's Cares for that Church was for the Bells; he had contracted with able Founders for ſix Bells fitting for a Cathedral, which his Executor ſet up, though three only were caſt before his Death, and only one *(viz.)* the Tenor hanged up, which had not been hung ſo ſoon, but that his Lordſhip called upon the Workmen to do it. The firſt Time it was rung, his Lordſhip was very weak, yet he went out of his own Bedchamber into the next Room to hear it, and ſeem'd very well pleaſed with the Sound, and bleſſed God that had favour'd him with Life to hear it, but withal concluded, it would be his own paſſing Bell, and ſo retired to his Chamber, and never came out till he was carried to his Grave.

He had done his Work, and he muſt depart to the Church triumphant. He often ſaid by a kind of Preſage many Years before his Death, that ſome odd *October* would part us, he felt his Body more weak at that autumnal Seaſon than any other, and could not have held out ſo long, but that he was forced to fly to Phyſick and Diet to corroborate, or rather keep him from ſinking every Spring and Fall. Accordingly he ſickned upon St. *Luke*'s Day *October* 18, and died upon St. *Simon* and *Jude*'s Day following, [d] aged 78 Years, the juſt Time of *Athanaſius* and St. *Hierom* of old, according to *Baronius*.

Within a Fortnight before his Death, he remitted nothing of his former Studies; when he was firſt taken Sick, he did not conceive it to be mortal, and therefore ſent the Week before he died to a Friend in *London* to ſend him down the new Books from Abroad or at Home: But being ever upon his Watch-Tower, when he perceived God beckoned him to come away, then he laid aſide his Books, and all Communion or Thoughts concerning any temporal Matter; his Heart was fixed, and not to be removed from the great Object of eternal Life. He would ſay to his Viſitants, he was a decaying old Man, and deſire them to avoid the Room; where in Confeſſion of his Sins he was ever moſt humble, in godly Sorrow moſt contrite, in Prayer moſt aſſiduous, in Faith moſt ſtedfaſt, in ſuffering his Sickneſs moſt patient, in deſiring to be uncloath'd of the Body moſt joyful and content: He ſhewed no Fear of Death; but rather rejoiced that the Day of the Lord was come, which he had ſo often deſired; and ſoon after departed with as gentle a Tranſmigration to Happineſs, as I think was ever heard of.

His Funerals being performed by the Reverend and learned Dr. *Scattergood*, he was interred in his Cathedral Church, under a fair Tomb, erected by the Piety of the moſt accompliſht Sir *Andrew Hacket*, his eldeſt Son and Heir, both of his Eſtate and Virtues.

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[a] Heſiod in Scut. Herc. & in diebus. [b] Eccl. ix. 2. [c] Pſa. xlix. 10. [d] Anno 1670.

He was attended thither by Multitudes of the loyal Gentry, and ſorrowful Clergy of his Dioceſs, all deſirous to pay the utmoſt Dues and Rights they were able to his Memory, thinking no Flowers too ſweet for his Herſe, and no Box of Ointment too coſtly for his Burial, all admiring his paſt Diligence, ſage Government, admirable Miniſtrations, and bewailing the great and univerſal Loſs by his Death.

The CHARACTER *of Sir* JOHN BUCKWORTH, *by the Revd* JOHN SCOTT, *D. D. Rector of St.* Peter's *le* Poor, London. *

THIS excellent Perſon Sir *John Buckworth*, was as eminently known, as ever any Merchant that trod the Exchange of *London*. And indeed, conſidering the great Share he had of intellectual Endowments, he was a Gentleman that ſeemed to have been mark'd out by Providence, to make a conſiderable Figure among Men. For firſt, Nature had enrich'd him with a clear bright Mind, with a quick Apprehenſion, a prompt Memory, a ſteady and a piercing Judgment, together with a natural Preſence of Mind, and Fluency and Readineſs of Speech, which enabled him upon all Occaſions, eaſily to expreſs his own Conceptions of Things, in very clear and apt Language. All which natural Endowments, he had vaſtly improved and cultivated, by a long and curious Obſervation and Experience. For as Nature had fitted him for an active Life, ſo Providence ſoon introduced him upon the Stage of Action. For as he was born a Gentleman, ſo he was educated a Merchant; which perhaps is one of the moſt advantagious Academies in the World, to inſtruct the Mind in the Knowledge of Men, and the Management of humane Affairs. His Education furniſhed him with a fair Opportunity of ſeeing the World, as well Abroad, as at Home; and of prying into the Intrigues of Commerce, and into the Manners and Intereſts of Men; whence he drew ſo many wiſe and uſeful Obſervations, as rendred him a Prince among Merchants, and an Oracle of Trade; inſomuch, that he was thought worthy to be choſen Deputy-Governor of that wiſe and great Company of the *Turky* Merchants; and was perhaps as much conſulted by his Superiors, about the Intereſt of the *Engliſh* Trade, and the Myſteries of Commerce, as any one Merchant of this City or Nation. Thus for his Intellectuals.

As for his Morals, I believe that all that knew him, will allow him this CHARACTER, That he was a Gentleman of great Integrity and Fidelity to his Truſt, of exact Juſtice and Righteouſneſs in his Commerce and Dealings: That he was a ſtudious and ſucceſsful Peacemaker: And great Part of his Time, before he was called up by his Prince, into a more buſy and active Station, being ſpent in arbitrating Differences between Man and Man: In which he was ſo expert, ſo impartial and proſperous; that I am apt to think, he cemented as many broken Friendſhips, reconciled as many Quarrels, and adjuſted as many Differences (which otherwiſe might have flamed out into deſtructive Breaches) as moſt of thoſe bleſſed Peacemakers that are gone before him.

Conſider him in his reſpective Relations, and there all that knew him, I am ſure, will allow him to have been a *faithful, a loyal and uſeful Subject to his Prince, a kind and obliging Huſband to his Lady, a tender and a wiſe Father to his Children, a prudent, careful and benevolent Maſter to his Servants*; and, in a Word, *a wiſe Counſellor, a faithful Friend, and a juſt and diligent Correſpondent*.

As for his *Religion, he was a hearty Proteſtant of the Church of* England, which upon mature Judgment, and upon thorow Information, he preferred for the Loyalty of its Principles, the Simplicity of its Doctrines, and the primitive Purity of its Worſhip and Diſcipline, before all the Churches in the World; and what his Judgment was of our Church, he viſibly expreſt by his conſtant Attendance upon the publick Offices of our *Religion upon the Lord's-Day*, from which he never abſented, but when he was either detained by Sickneſs, or ſome very urgent and unavoidable Occaſion; and in which he always demeaned him with all the profound Reverence and Devotion that outwardly expreſſes a Mind inſpired with a pious Senſe of its Duty, and of the awful Preſence of the great Majeſty of Heaven.

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* From the Sermon preached at St. *Peter's* le *Poor, December* 29, 1687; and printed at *London* 1688, in *Quarto*.

Thus he lived, and as for his Death, though it was accompanied with all the Circumſtances that could render a Man fond of Life; though he had a plentiful Eſtate, a loving and beloved Wife, dutiful and hopeful Children, and theſe all of them happily diſpoſed of and ſetled in the World to his own Heart's Content: To leave all which at once, ſeems a very hard Chapter to a Mind not well reſolv'd; yet all theſe together had no ſuch Effect upon him. Indeed not long before his Death, though then in perfect Health, he ſeemed to have an Aboding of his approaching Fate; for having to his Heart's Deſire, diſpoſed of his only Son in Marriage (who was the laſt of his Children undiſpoſed) he hath been often heard to ſay, *That now he thanked God, his Buſineſs in this World was finiſhed, and that it was high Time for him to think of his Departure into the other: And when ſoon after he was ſeized with his laſt Sickneſs, he bore it with an invincible Courage and Conſtancy*; and though the laſt Part of it was extremely painful to him, he underwent it without Complaint or Murmuring, with a Mind that ſeemed entirely reſigned to the ſovereign Diſpoſer of all Events. And when he perceived the Approaches of Death, and found that he was going off this Stage of Mortals, he never ſhew'd the leaſt Sign of Regret or Reluctancy, but took a ſolemn Leave of his Friends; and which was much harder, of his deareſt Relatives, who ſtood lamenting and weeping about him; and this with a Mind very ſerious indeed, but in all Appearance very calm and compoſed. And finally he gave up the Ghoſt like a brave Man and a good Chriſtian, with a firm and undaunted Mind, and as one that had placed his main Hope on the other Side the Grave, and did expect to exchange an uneaſy mortal Life, for an immortal One of Pleaſure. And therefore though I make no Doubt after all, *but that as a Man, he had his Faults (and he that hath none let him caſt the firſt Stone) yet I am ſure he had his Virtues, and thoſe very eminent ones too:* And therefore it will highly become us who ſurvive, in Charity to caſt a Veil over the one, and in Piety imitate and tranſcribe the other.

The CHARACTER *of the Rt Honble the* LADY CUTTS, *by* FRANCIS ATTERBURY, *Chaplain in Ordinary to His Majeſty, and afterwards Lord Biſhop of* Rocheſter. *

ALL that I have to do on this Occaſion, is, to fall in with your pious Grief already rais'd, and to bear a Part in it, by dwelling together with you a while on the CHARACTER of that *incomparable Lady*, whoſe Death we lament; by uniting, as well as I am able, the ſcatter'd Parts of it, and recalling to your Thoughts at once the ſeveral Excellencies and Perfections of which it was compos'd: Which made her belov'd and reverenc'd by you while Living, and will make her Memory ever dear and deſirable to you, now ſhe is Dead; and which rais'd her above the greateſt Part of her Sex, much more than any outward Marks of Rank and Diſtinction.

'Tis now, after her Deceaſe, a fit Time to ſpeak of her in thoſe Terms of Reſpect which ſhe deſerv'd: For in her Life-time ſhe would not bear it, and took Pains to avoid it; hiding as many of her Virtues as ſhe could from publick Obſervation, and ſo behaving herſelf in the Practiſe of thoſe ſhe could not hide, as ſhew'd ſhe had no Mind to be told 'em: Diſcountenancing, as far as lay in her Power, that odious and deſigning Flattery, which Cuſtom has now made a kind of Debt from Perſons of one Sex to thoſe of the other, and almoſt a neceſſary Part of good Breeding.

But the Dead may be prais'd with Decency, tho' the Living hardly can; eſpecially ſuch of the Dead, as have not probably a greater Indifference and Unconcern for what

* From the Sermon preached in 1698, in *Quarto*; with a Dedication to the Right Honourable *John* Lord *Cutts*, Baron of *Gowran*, &c. from whence the following Paragraph is extracted.

"Your Lordſhip has choſen to expreſs ſome Part of your Grief this Way, by giving the World an Opportunity of grieving "with you; which it will certainly do, wherever my Lady *Cutts*'s CHARACTER is truly known; and I have endeavour'd to "make it known in the following Pages, with all the *Sincerity* that becomes my *Profeſſion*: A Quality, which I muſt own to "your Lordſhip, I would not forfeit upon any Account; no, not tho' I were ſure of doing the greateſt Good by it. Some "Part of what is there written I *know*, and the reſt I do in my Conſcience *believe, to be true*, &c."

Your Lordſhip's moſt Obedient and moſt humble Servant,

FRANCIS ATTERBURY.

we ſay to their Advantage now they are Dead, than they had heretofore while they were Living.

There is a publick Homage due to Deſert, if we take a proper Seaſon of paying it; and the Miniſters of the Goſpel, who are entruſted with ſo many Methods of promoting Piety in the World, are entruſted with This alſo among the reſt, the *giving Honour where Honour is due*; and the provoking the Imitation of Men, by ſetting before 'em ſhining Patterns of Virtue, as well as the inculcating good Rules and Precepts of Life: 'Tis their immediate and particular Employment to praiſe God; and it does, no doubt, in ſome Meaſure alſo belong to 'em, to praiſe thoſe that are like him.

And now how ſhall I enter upon this fruitful Argument? What Particular of her comprehenſive CHARACTER ſhall I firſt chooſe to inſiſt on? Let us determine ourſelves to begin there, where ſhe always began, at her Devotions. In theſe ſhe was very punctual and regular: Morning and Evening came not up more conſtantly in their Courſe, than her ſtated Hours of private Prayer; which ſhe obſerv'd not formally, as a Taſk, but return'd to 'em always with Deſire, Delight, and Eagerneſs. She would on no Occaſion diſpenſe with herſelf from paying this Duty; no Buſineſs, no Accident could divert her from it: She eſteem'd it her great Honour and Happineſs, to attend upon God; and ſhe reſolv'd to find Leiſure for that, for whatever elſe ſhe might want it.

How ſhe behav'd herſelf in theſe ſecret Tranſactions between God and her own Soul, is known to him alone whom ſhe worſhipp'd: But if we may gueſs at her Privacies, by what we ſaw of her in Publick, we may be *ſure ſhe was all Humility, Devotion, and Fervency*; for ſo ſhe remarkably was always, during the Time of divine Service. Her Behaviour was then the moſt devout and ſolemn, and yet the moſt decent, and natural, and unaffected that could be; there was nothing in it either negligent and looſe, or extravagant and ſtrain'd: But all was full of Attention and Compoſedneſs; it was throughout ſuch as declar'd itſelf not to be the Work of the Paſſions, but to flow from the Underſtanding, and from a thorough Knowledge of the true Grounds and Principles of that her reaſonable Service.

This Knowledge ſhe attain'd by early Inſtructions, by much Reading, and Meditation (to which ſhe appear'd from her Infancy to be very particularly addicted) and, give me Leave to add, by a very diligent and exact Attendance on the Leſſons of Piety which were utter'd from the Pulpit; which no one practis'd better, becauſe no one delighted in, liſten'd to, or conſider'd more. For at theſe Performances ſhe was *all Attention*, *all Ear*; *ſhe kept her Heart fix'd and bent to its holy Work, by keeping her Eye from wandring.*

It was her Misfortune indeed, *that the Exemplarineſs of her Behaviour call'd off the Eyes of ſeveral to obſerve it*; but more her and their Misfortune, *that when they had ſeen it, and ſatisfied their Curioſity, they did not go on alſo to imitate it.* She often expreſſed her Diſſatisfaction at that Indecency of Carriage which univerſally prevails in our Churches; and wonder'd that they ſhould be moſt Careleſs of their Behaviour towards God, who are moſt ſcrupulouſly nice in exacting and paying all the little Decencies that are in Uſe among Men.

When the Bread of Life was diſtributed, ſhe was ſure to be there, a devout and neverfailing Communicant; and *the Strictneſs of her Attention, and the Reverence of her Behaviour, were, if it were poſſible, rais'd and improv'd on thoſe Occaſions*: The lively Image of a crucify'd Saviour, then exhibited, could not but make very moving Impreſſions on a Mind of ſo much pious Warmth and Tenderneſs.

Books ſhe took Pleaſure in, and made good Uſe of; chiefly Books of Divinity, and Devotion; which ſhe ſtudied and reliſh'd above all others. Hiſtory too had very often a Share in her Reflections; and ſometimes ſhe look'd into Pieces of pure Diverſion and Amuſement; whenever ſhe found 'em written in ſuch a Way, as to be innocent as well as entertaining. I need not tell you, to how narrow a Choice ſhe was, by this Means, confin'd.

But of all Books, the Book of God was that, in which ſhe was moſt delighted and employ'd; and which was never, for any conſiderable Time, out of her Hands. No doubt ſhe knew and felt the great Uſe and ſweet Influence of it in calming her Mind, and regulating her Deſires, and lifting up her Thoughts towards Heaven; in feeding and fanning that holy Flame, which the Love of God had kindled in her Heart, and which ſhe took Care, by this Means, to keep perpetually burning.

When ſhe met with any Thing in her Reading, there or elſewhere, which would be of remarkable Uſe to her in the Conduct of her Life and Affairs, ſhe truſted not her Memory with it, not even that excellent Memory, which ſhe ſafely truſted with every Thing beſides; but immediately committed it to Writing. *Many Obſervations of this* *kind ſhe has left, drawn from good Authors, but chiefly from thoſe ſacred Pages; and in collecting which, whether her Judgment or her Piety had the largeſt Share, it is not eaſy to ſay.*

The Paſſages of holy Writ which ſhe took Notice of were indeed commonly ſuch as related either to the Concerns of her ſpiritual Eſtate, or to Matters of Prudence: But it appears alſo, *that ſhe ſpent ſome Time in meditating on thoſe Places where the ſublimeſt Points of Chriſtian Doctrine are contain'd, and in poſſeſſing herſelf with a deep Senſe of the wonderful Love of God towards us, manifeſted in the myſterious Work of our Redemption:* For ſhe had ſomething more than what in the Language of this looſe Age is call'd, *a Lady's Religion.* She endeavour'd to underſtand the *great Articles of our holy Faith*, as well as to practiſe the good Rules of it; and ſhe ſenſibly found, *that the beſt Way to excite herſelf to the Practiſe of the one, was to endeavour to underſtand the other.*

And this Book of God ſhe was more particularly converſant in, on God's Day; a Day ever ſacred to her, and which therefore wore always in her Family a Face of Devotion ſuitable to the Dignity of it. It was truly a Day of Reſt to all under her Roof: Her Servants were then diſmiſs'd from a good Part of their Attendance upon her, that they might be at Liberty to attend on their great Lord and Maſter, whom both ſhe and they were equally bound to obey. There was ſuch a Silence and Solemnity at that Time obſerv'd by all about her, as might have become the *Houſe of Mourning*, and yet ſo much Eaſe and Serenity viſible in their Looks (at leaſt in her Looks there was) as ſhew'd, that they who were in the *Houſe of Feaſting*, were not better ſatisfied. Thus did ſhe prepare and diſpoſe herſelf for the Enjoyment of that perfect Reſt, the Celebration of that endleſs Sabbath, which ſhe is now enter'd upon; thus did ſhe practiſe beforehand upon Earth *the Duties, the Devotions, the Cuſtoms, and Manners of Heaven.*

To ſecure her Proficiency in Virtue, ſhe kept an exact Journal of her Life, in which was contain'd the Hiſtory of all her Spiritual Affairs, and of the ſeveral Turns that happen'd in her Soul: *A true naked Hiſtory!* And yet (which ſeldom happens in true ones) ſuch an one, where the Perſon written of is not charg'd with many Blemiſhes and Failings. *Alas for us, that the Thread of it was no longer continu'd!*

In this Glaſs ſhe every Day dreſs'd her Mind, to this faithful Monitor ſhe repair'd for Advice and Direction, compar'd the paſt with the preſent, judg'd of what would be by what had been, obſerv'd nicely the ſeveral ſucceſſive Degrees of Holineſs ſhe got, and of humane Infirmity ſhe ſhook off; and trac'd every ſingle Step ſhe took onward in her Way towards Heaven.

One would have imagin'd, that ſo much Exactneſs and Severity in private ſhould have affected a little her publick Actions and Diſcourſes, and have ſlid inſenſibly into her Carriage; and yet nothing could be more free, ſimple, and natural. She had the Reality, without the Outſide and Shew of Strictneſs: All her Rules, all her Performances ſate ſo well and gracefully upon her, that they appear'd to be as much her Pleaſure as her Duty: ſhe was, in the midſt of 'em, perfectly eaſy to herſelf, and a Delight to all that were round her: Ever chearful in her Behaviour, but withal too ever calm and even; her Satisfaction ran deep, and, *like the deepeſt Streams, made but little Noiſe in the running.*

However, chearful and agreeable as ſhe was, yet ſhe never carried her good Humour ſo far, as to ſmile at a prophane, an ill-natur'd, or an unmannerly Jeſt: On the contrary, in her higheſt Mirth, it made her remarkably grave and ſerious. She had an extraordinary Nicety of Temper, as to all the leaſt Approaches that Way, and ſhew'd a very quick and ſenſible Concern at any Thing, which ſhe thought it did not become either her to hear, or others to ſay.

True Piety, which in great Meaſure *conſiſts in an Humility and Submiſſion of Mind towards God*, is attended always with Humility and Goodneſs alſo towards his Creatures: And ſo it was in this *excellent Lady*. Never was there a more deep, and unfeign'd, and artleſs Lowlineſs of Mind ſeen in her Rank and Station: As far as ſhe was plac'd above the moſt of the World, yet ſhe convers'd as it were upon the Level with all of 'em, and yet when ſhe ſtoop'd the loweſt towards them, ſhe took Care even at that Time to preſerve the Reſpect that was due to her from them. She had ſo much true Merit, that ſhe was not afraid of being look'd into, and therefore durſt be familiar: And the worſt Effect of that Familiarity was, that ſhe was better known by it, and by Conſequence more lov'd and valu'd. Not only no one of her Inferiors ever came uneaſy from her (as has been ſaid of ſome great Ones) but ſo aſſur'd were all beforehand of her Sweetneſs of Temper, and obliging Reception, that no one ever went uneaſy to her: When ſhe open'd her Lips, gracious Words always proceeded from thence, and *in her Tongue was the Law of Kindneſs.* Her Reſervedneſs and Love of Privacy might poſſibly be miſinterpreted ſometimes, for an Overvalue of herſelf, by thoſe who did not know her; but the leaſt Degree of Acquaintance made all thoſe Suſpicions vaniſh. For tho' her Perfections both of Body and Mind were very extraordinary, yet ſhe was the only Perſon in the World that ſeem'd, without any Endeavour to ſeem, inſenſible of 'em. She was, 'tis true, in as much Danger of being Vain, as great Beauty, and a good natural Wit could make her: But ſhe had ſuch an Over-ballance of Diſcretion, that ſhe was never in Pain to have the one ſeen, or the other heard. Indeed this was particular to her, and a very diſtinguiſhing Part of her CHARACTER, that ſhe never ſtudied Appearances, nor made any Advances towards the Opinion of the World; being contented to *be* whatever was good or deſerving, without endeavouring in the leaſt to be *thought* ſo: And this, not out of any affected Diſregard to publick Eſteem, but meerly from a Modeſty and Eaſineſs of Nature, which made her give Way to others, who were more willing to be obſerv'd. And yet ſhe had alſo her Hours of Openneſs and Freedom, when her Soul eas'd itſelf to Familiars and Friends; and then *out of the good Treaſure of her Heart*, what *good Things* did ſhe *bring forth? Her Mouth* was at ſuch Times, in the Compariſon of *Solomon*, *a Well of Life*, which ever ſent forth ſuch pure and ſweet Streams, as pleas'd the Senſes, and refreſh'd the Hearts, of all that drank at 'em. So that a Doubt it is, which was moſt to be admir'd in her, what ſhe did, or what ſhe did not ſay. It was wonderful that one, who, when ſhe pleas'd, could diſcourſe ſo fitly and ſo freely, ſhould yet chooſe to be ſilent on ſo many Occaſions; it was as wonderful, that ſhe, who was ſo often ſilent, ſhould, whenever ſhe ſpake, charm all that heard her.

We may be ſure, that ſhe, who had ſuch a Command over her Tongue, kept no leſs ſtrict and watchful a Guard upon her Paſſions; thoſe eſpecially of the rough and troubleſome Kind, with which ſhe was ſcarce ever ſeen to be diſquieted. She knew not what the Diſorders of Anger were, even on Occaſions that might ſeem to juſtify, and to require it: As much as ſhe hated Vice, ſhe choſe rather to look it out of Countenance, than to be ſevere againſt it; and to win the bad over to the Side of Virtue by her Example, than by her Rebukes.

Her ſweet Deportment toward thoſe who had the Happineſs to be with her, could be outdone by nothing but her Tenderneſs in Relation to the Abſent; whom ſhe was ſure to think and ſpeak as well of as was poſſible: And when their CHARACTER was plainly ſuch, as could have no good Colours put upon it, yet ſhe would ſhew her Diſlike of it no otherwiſe than by ſaying nothing of 'em. Neither her Good-nature, nor her Religion, her Civility, nor her Prudence, would ſuffer her to cenſure any one: She thought ſhe had enough to do at Home, in that Way, without looking much Abroad; and therefore turn'd the Edge of all her Reflections upon herſelf. Indeed ſhe ſpar'd others as much as if ſhe had been afraid of 'em, and herſelf as little, as if ſhe had had many Faults that wanted mending: And yet, 'twas becauſe ſhe knew no great Harm of herſelf, that ſhe could ſcarce be brought to ſuſpect any in others.

Her Converſation might, for this Reaſon, ſeem to want ſomewhat of that Salt and Smartneſs, which the ill-natur'd Part of the World are ſo fond of; a Want, that ſhe could eaſily have ſupply'd, would her Principles have given her Leave: But her ſetled Opinion was, *that the good Name of any one was too nice and ſerious a Thing to be play'd with; and that it was a fooliſh Kind of Mirth, which, in order to divert ſome, hurt others.* She could never bring herſelf to think, that the only Thing which gave Life and Spirit to Diſcourſe, was, to have ſome-body's Faults the Subject of it; or, that the Pleaſure of a Viſit lay, in giving up the Company to one-another's Sport and Malice, by Turns. And if theſe are the chief Marks of Wit and Good-breeding, it muſt be confeſs'd that ſhe had neither.

With all this Goodneſs, Gentleneſs, and Meekneſs of Nature, ſhe had at the ſame Time a Degree of Spirit and Firmneſs, unuſual in her Sex; and was particularly obſerv'd to have a wonderful Preſence of Mind in any Accident of Danger: To ſhew, *that Innocence and Courage are nearly ally'd, and that even in the ſofteſt Tempers, where the one of theſe is in Perfection, there will and muſt be a good Degree of the other.*

Shall I ſay any Thing of that innate Modeſty of Temper, and Spotleſs Purity of Heart, which ſhone throughout her whole Life and Converſation? A Quality, ſo ſtrictly requir'd of her Sex, and ſo generally, I hope, enjoy'd by it, that it may be thought, not ſo properly commendable in any of 'em to have it, as infamous to want it. However, in the moſt common and ordinary Graces, there are uncommon Heighths and Degrees; and it was the particular Happineſs of this *wondrous good Lady*, remarkably to excel in every Virtue that belong'd to her; even in thoſe which almoſt every body excels.

Shall I ſay, that from this Love of Purity it was, that ſhe baniſh'd herſelf from thoſe publick Diverſions of the Town, which it was ſcarce poſſible to be preſent at, without hearing ſomething that wounded chaſte Ears; and for which ſhe thought no amends could be made to Virtue, by all the Wit and Humour that might go along with it? Theſe good Qualities, ſhe knew, ſerv'd only to recommend the Poiſon, and make it palatable; and thought it therefore a Piece of Service to other People (who might perhaps be influenc'd by her Example) to ſtand off; tho' ſhe herſelf were ſecur'd from the Infection. This queſtionleſs was one Reaſon of her allowing herſelf in thoſe dangerous Entertainments ſo ſparingly; but it was but one of many: She had really neither Reliſh, nor Leiſure for 'em; nor for a thouſand other Things, which the World miſcalls Pleaſures. Not that ſhe wanted naturally a Taſte for any Thing of this kind, for her Apprehenſion was fine, and her Wit very good, and very ready at Command, whenever ſhe pleas'd to exerciſe it; but ſhe had turn'd her Thoughts ſo much on Things of Uſe and Importance, that Matters of meer Pleaſure grew flat and indifferent to her: She was ſo taken up with the Care of improving her Underſtanding, and bettering her Life, in the Diſcharge of the Offices neceſſary to her Rank, in the Duties of her Cloſet, and the Concerns of her Family, that ſhe found, at the Foot of the Account, but little Time, and leſs Mind, to give in to thoſe vain Amuſements.

She did not think it (as, I fear, it is too often thought) the peculiar Happineſs and Privilege of the Great, to have nothing to do; but took Care to fill every vacant Minute of her Life with ſome uſeful or innocent Employment. Indeed none were vacant: For the ſeveral Hours of the Day had their peculiar Buſineſs allotted to them (whether it were Converſation, or Work, Reading, or domeſtick Affairs) each of which came up orderly in its Turn; and was, as the Wiſeman ſpeaks (to be ſure under her Management it was) *beautiful in its Seaſon.*

And this Regularity of hers was free and natural, without Formality or Conſtraint; it was neither troubleſome to her, nor to thoſe that were with her: When therefore any Accident interven'd, it was left off with as much Eaſe as it was practis'd: For amongſt all her diſcretionary Rules, the chief was, to ſeem to have none; and to make Matters of Form give way always to Circumſtances and Occaſions.

She wrought with her own Hands often, when ſhe could more profitably and pleaſingly have employ'd her Time, in Meditation, or Books; but ſhe was willing to ſet an Example to thoſe, who could not; and ſhe took Care therefore, that that Example ſhould be well follow'd by all that were about her, and whom ſhe had any immediate Influence over: For ſhe knew very well, that the Deſcription of a good Wife and a perfect Woman in the *Proverbs* (a Deſcription which ſhe much delighted in, and often read) was chiefly taken up in commending that Diligence by which *ſhe looketh well to the Ways of her Houſhold, and eateth not the Bread of Idleneſs*: And ſhe knew alſo, that ſhe, whoſe Words theſe are ſaid to be, was no leſs a Woman, than the Mother of King *Lemuel*.

Diligence, and Frugality are Siſters: And ſhe therefore, we may be ſure, who was ſo well acquainted with the one, was no ſtranger to the other. She was ſtrictly careful of her Expences; and yet knew how to be generous and to abound, when the Occaſion requir'd it. But of all Ways of good Management, ſhe lik'd that the worſt which ſhuts our Hands to the Poor; to whom ſhe was ever very compaſſionate and charitable. To the other Delights, with which an high Fortune furniſh'd her, ſhe was inſenſible almoſt; but on this Account ſhe valu'd it, that it gave her an Opportunity of purſuing the ſeveral Pleaſures of Beneficence, and of Taſting all the Sweets of Well-doing.

In the Exerciſe of this, and of all other Virtues, ſhe was wonderfully Secret; endeavouring to riſe up, as near as ſhe could, to the Rule of *not letting her Right-hand know what her Left-hand did.* And this Secrecy of hers ſhe manag'd ſo well, that ſome of the moſt remarkable Inſtances of her Goodneſs were not known, till after her Death; no, not by him who was Partaker of all her Joys and Sorrows.

Retirement and Privacy ſhe always lov'd, and therefore choſe it, when, after the Death of a near Relation (an excellent Perſon, [a] under whoſe Care ſhe had been bred) ſhe was at Liberty to have liv'd otherwiſe. From that Time to her Marriage, which was more than three Years, ſhe hid herſelf in the Country; having an early and ſetled Averſion to the Noiſe and Inconveniencies of a Town-life; and too little an Opinion of herſelf, to think, that it was ſo much the Intereſt of Virtue and Religion, as it really was, to have her known and diſtinguiſh'd.

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[a] The old Lady *Pickering*.

When afterwards ſhe went to Court (as it was neceſſary for her ſometimes to do) ſhe did it with an Air, which plainly ſhew'd, that ſhe went to pay her Duty there, and not to delight herſelf in the Pomp and Glitter of that Place.

Soon after her Marriage, ſhe declar'd to ſeveral Friends her Thoughts, that every Woman, eſpecially Women of Quality, ought to do as much Good as they could in the World; and that the ſhorteſt, and ſureſt Way of doing this, was, to endeavour by all Means to be as good a Chrſtian, and as good a Wife, and as good a Friend, as was poſſible. She endeavour'd, and ſhe effected it; for ſhe fill'd all CHARACTERS that ſhe fell into, and roſe up well nigh to all the Obligations that ſhe lay under.

And yet all this Goodneſs, and all this Excellence was bounded within the Compaſs of eighteen Years, and as many Days: For no longer was ſhe allow'd to live among us. She was ſnatch'd our of the World as ſoon almoſt as ſhe had made her Appearance in it; like a Jewel of high Price, juſt ſhewn a little, and then put up again; and we were depriv'd of her by that Time we had learnt to value her. But,

Short as her Life was, ſhe had Time enough in it to adorn the ſeveral States of Virginity and Marriage; and to experience the Sadneſs of a kind of Widowhood too: For ſuch ſhe accounted it, when her Lord was long abſent from her; mourn'd as much, and refus'd as much to be comforted, till his Return.

As her Life was ſhort, ſo her Death was ſudden; ſhe was call'd away in Haſte, and without any Warning. One Day ſhe droop'd, and the next ſhe dy'd; nor was there many Hours diſtance between her being very eaſy in this World, and very happy in another.

However, tho' ſhe was ſeiz'd thus ſuddenly by Death, yet was ſhe not ſurpriz'd; for ſhe was ever in Preparation for it; *her Loins girt* (as the Scripture ſpeaks) *and her Lamp ready trimm'd, and burning*. The Moment almoſt that ſhe was taken ill, ſhe was juſt riſen from her Knees, and had made an End of her Morning Devotions. And to ſuch an one a ſudden Death could be no Misfortune.

In Truth, ſhe could not be call'd away more haſtily, than ſhe was willing to go. She had been us'd ſo much to have *her Converſation in Heaven*, and her Soul had been ſo often upon the Wing thither, that it readily left its earthly Station upon the leaſt becken from Above; and took the very firſt Opportunity of quitting her Body, without lingring, or expecting a ſecond Summons. She ſtay'd no longer after ſhe was call'd, than to aſſure her Lord of her entire Reſignation to the Divine Will; and of her having no Manner of Uneaſineſs upon her Mind; and to take her Leave of him, with all the Expreſſions of Tenderneſs. When this was over, ſhe had nothing more to do with her Senſes, and therefore ſunk immediately under her Illneſs, and, after a ſhort unquiet Slumber, ſlept in Peace.

Some MEMORIALS *of the* LIFE, WRITINGS, *and* CHARACTER *of the Revd Mr.* RICHARD HOOKER, *from Mr.* ISAAC WALTON, *and Others.* *

RICHARD *Hooker*, Maſter of the *Temple*, born whether at *Exeter*, or *Heavytree* near adjoining, is yet a Queſtion: His Birth happened about the Year of our Saviour's Incarnation 1553; whoſe Parents were not ſo remarkable for their Riches, as Virtue, though ſome of his Anceſtors had place in the higheſt Seat of Authority in that antient and honourable City; *Robert Hooker* his Grandfather was Mayor thereof, 1529; and *John Hooker* his Great-Grandfather, 1490.

He being put to School, there was obſerved in him, even in his tender Years, ſuch a Propenſity to Learning, mix'd with Meekneſs and Modeſty of Converſation, that his Schoolmaſter perſuaded his Parents (who intended him for an Apprentice) to continue him at his Book; and for their better Encouragement, the good Man told them (pity it is his Name ſhould be buried in Oblivion) *That he would double his Diligence in inſtructing him, and would neither expect nor receive any other Reward, than the Content of ſo hopeful and happy an Employment.* All Parties were ſo pleaſed with this Propoſal, that it was reſolved ſo it ſhould be.

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* *Viz.* Wood's *Athenæ Oxonienſes*, Iſaac's *Memorials of* Exon, &c.

The Youth's Pregnancy, and the good Maſter's Diligence, thus concurring, it was not long e're he was ripe for the Univerſity: Whereupon, his Schoolmaſter was very ſolicitous with his Uncle *John Hooker*, then Chamberlain of the City of *Exeter*, to take this his Nephew into his Care, and maintain him for one Year at *Oxford*; withal aſſuring him, that his Charge would not continue long, for that the Lad's Learning and Manners were both ſo remarkable, that they muſt of Neceſſity be taken Notice of, and ſpeedily procure him ſome more able Patron. His Uncle, moved with the affectionate Rhetorick of this good Schoolmaſter, promiſed that he would take him into his Care; and he did ſo accordingly, for having contracted a Friendſhip (upon his coming down Commiſſioner into thoſe Weſtern Parts) with the famous Biſhop *Jewel*, he ſo effectually recommended his Nephew to that pious and learned Prelate, that he appointed the Boy and his Schoolmaſter to attend him at *Saliſbury* the *Eaſter* following; and ſo they did: Where, after ſome Queſtions and Obſervations of the Boy's Learning and Gravity, the Biſhop gave the Schoolmaſter a Reward, and promiſed to take Care of the Youth's Preferment; which was alſo performed.

Hereupon, about the fifteenth Year of his Age, and the Year of our Lord 1567, he was (by the Biſhop) appointed to remove to *Oxford*, and there to attend Dr. *Cole*, then Preſident of *Corpus Chriſti* College; who preſently provided him an excellent Tutor, our famous and learned Countryman Dr. *John Rainolds*, and a Clerk's Place in that College: Which tho' it were not a full Maintenance, yet with the Contribution of his Uncle, and the continued Penſion of his Patron the good Biſhop, gave him a comfortable Subſiſtence. In this Condition he continued unto the eighteenth Year of his Age; ſtill encreaſing in Learning and Prudence, and ſo much in Humility and Piety, that he ſeemed, like *John Baptiſt*, to be ſanctified from his Mother's Womb.

About this Time of his Age he fell into a dangerous Sickneſs, which laſted two Months, all which Time, his Mother having Notice of it, did in her hourly Prayers as earneſtly beg his Life of God, as the Mother of St. *Auſtin* did, *That he might become a true Chriſtian*; and they were both heard: Which Mr. *Hooker* would often mention with much Joy, and as often pray, that he might never live to occaſion any Sorrow to ſo good a Mother; whom he loved ſo dearly, that he would often ſay, *He would endeavour to be good as much for hers as his own Sake.*

Being recovered of this Sickneſs, he took a Journey from *Oxford* to *Exeter*, to ſatisfy and ſee his good Mother, accompanied with a Countryman and Companion of his own College, and both on Foot; which was then either more in Faſhion, or want of Money, or their Humility, made it ſo. They took *Saliſbury* in their Way, purpoſely to ſee the good Biſhop; who made Mr. *Hooker* and his Companion dine with him at his own Table: Which he boaſted of to his Mother and Friends, with no little Joy and Gratitude.

At parting, the Biſhop gave him good Counſel and his Benediction; but forgot to give him Money; which when he had conſidered, he ſent a Servant in all Haſte to call him back again; to whom he ſaid, *Richard, I ſent for you back to lend you a Horſe, which hath carried me many a Mile, and (I thank God) with much eaſe*; and preſently delivered into his Hands a walking Staff, with which he profeſſed he had travelled through many Parts of *Germany*: And he ſaid, *Richard, I do not give, but lend you my Horſe, be ſure you be Honeſt, and bring it back to me at your Return this Way to* Oxford; and then giving him Money to diſcharge his Journey to *Exeter*, as likewiſe a Token and a Biſhop's Benediction to his Mother, with his Bleſſing on himſelf, he thus diſmiſſed him.

This we may believe was accordingly performed; but alas! The next News that follow'd *Richard* to *Oxford*, was, that his learned and charitable Patron, the Biſhop of *Saliſbury*, had changed this Life for a better. Now Mr. *Hooker* became a Man of Sorrow and Fear; of Sorrow, for the Loſs of ſo dear and comfortable a Patron; and of Fear, for his future Subſiſtence: But Dr. *Cole* raiſed his Spirits, bidding him go chearfully to his Studies, aſſuring him he ſhould not Want, and that he would become his Patron. And ſo he was, for about nine Months, and no longer; and that upon no Failure of the Doctors, but upon this following Occaſion: Biſhop *Jewel*, a little before his Death, being in Diſcourſe with Dr. *Edwin Sandys*, then Biſhop of *London* (afterwards Archbiſhop of *York*) took Occaſion to ſpeak of this *Richard Hooker*, and gave ſuch a CHARACTER of his Learning and Manners, that though the Biſhop was educated in *Cambridge*, where he had obliged and had many Friends, yet his Reſolution was, that his Son *Edwin* ſhould be ſent to *Corpus Chriſti* College in *Oxford*, and by all Means be a Pupil to Mr. *Hooker*; though his Son *Edwin* was not then much younger in Years: *For*, ſaid the Biſhop, *I will have a Tutor for my Son, that ſhall teach him Learning by Inſtruction, and Virtue by Example*; and he did ſo, in about twelve Months after this Reſolution. And doubtleſs, as to theſe two, a better Choice could not be made; for Mr. *Hooker* was now in the nineteenth Year of his Age, had ſpent five in the Univerſity, and had, by a conſtant unwearied Diligence, attained unto a Perfection in all the learned Languages; by the Help of which, an excellent Tutor, and his unintermitted Study, he had made the Subtilty of all the Arts eaſy and familiar to him: So that he did not only know more of Cauſes and Effects, but what he knew, he knew better than other Men. And with this Knowledge, he had a moſt clear Method of demonſtrating what he knew, to the great Advantage of all his Pupils, which in Time were many, but eſpecially to his two firſt, his dear *Edwin Sandys*, and his as dear *George Cranmer*, eldeſt Son of *Thomas*, Son of *Edmund Cranmer*, Archdeacon of *Canterbury*, Brother to the Archbiſhop and Martyr of that Name, a Gentleman of ſingular Hopes and Worth.

In this nineteenth Year of his Age, he was, *Dec.* 24, 1573, as a *Devonſhire* Man, admitted one of the Foundation-Scholars of his College; and *Feb.* 23, 1576, his Grace was granted him for Inceptor in Arts; and the Act following, he was compleat Maſter; and the ſame Year admitted Fellow. Being now a Tutor, there was contracted betwixt the two forementioned Pupils and himſelf, a ſacred Friendſhip, a Friendſhip made up of religious Principles, which encreaſed daily by a Similitude of Inclinations, to the ſame Recreations and Studies. In this ſweet, this bleſſed, this ſpiritual Amity, they went on for many Years; until a Deſire to know the Affairs, Manners, Laws, and Learning of other Nations, that they might thereby become the more Serviceable unto their own, made thoſe two Gentleman put off their Gowns, and leave the College and their Tutor to their Studies. In which he was daily more aſſiduous ſtill, enriching his quiet and capacious Soul with the uſeful Learning of the Philoſophers, Caſuiſts and Schoolmen; and with them the Foundation and Reaſon of all Laws, both ſacred and civil; and with ſuch other Learning as lay moſt remote from the Track of common Studies: And as he was diligent in theſe, ſo he was reſtleſs in ſearching the Scope and Intention of God's Spirit, revealed to Mankind in the ſacred Scripture; for the Underſtanding of which, he ſeemed to be aſſiſted by the ſame Spirit, with which they were written: *He that regardeth Truth in the inward Parts, making him to underſtand Wiſdom ſecretly:* And the good Man would often ſay, *That the Scripture was not written to beget Diſputations and Pride, and Oppoſition to Government; but Charity and Humility, Moderation and Obedience to Authority, Love, and Peace to Mankind; of which Virtues no Man did ever repent himſelf at his Death.* Nor was this excellent Man a Stranger to the more light and airy Parts of Learning, as Muſick and Poetry, all which he had digeſted and made uſeful.

In the Year 1579, the Chancellor of the Univerſity being given to underſtand, That the publick *Hebrew* Lecture (by Reaſon of a Diſtemper that had ſeized the Brain of Mr. *Kingſmil*, the then Lecturer) was not read according to the Statutes, he writ to his Vice-Chancellor and the Univerſity, *That he had heard ſuch Commendations of the excellent Knowledge of Mr.* Richard Hooker *in that Tongue, that he deſired he might be procured to read it:* And he did, and continued to do ſo till he left *Oxford*; within three Months after which his Undertaking, he was, with Dr. *Rainolds* and others, expelled the College. This Expulſion was by Dr. *John Barfoote*, Chaplain to *Ambroſe* Earl of *Warwick*, and Vice-Preſident of the College, tho' by what Authority, or for what Reaſon, is not mentioned; however, they were all reſtored the ſame Month.

About three Years after this, Mr. *Hooker* entered into ſacred Orders; and not long after was appointed to preach at *Paul's-Croſs:* In order to which Sermon, to *London* he came, and immediately to the *Shunamite*'s Houſe; ſo called for that, beſides the Stipend paid the Preacher, there was Proviſion made alſo for his Lodging and Dyet, two Days before and one Day after his Sermon. To this Houſe Mr. *Hooker* came, ſo wet, ſo weary and Weather-beaten, that he was never known to expreſs more Paſſion, than againſt a Friend that diſſwaded him from Footing it to *London*, and for finding him no eaſier an Horſe: At which Time alſo ſuch a Faintneſs and Fear poſſeſs'd him, that he would not be perſwaded two Days Quietneſs, or any other Means, could make him able to preach his *Sunday*'s Sermon; but a warm Bed, Reſt, and Drink fit for a Cold, given him by Mrs. *Churchman*, the Woman of the Houſe, and her diligent Attendance added to it, enabled him to perform the Office of the Day, which was in or about the Year 1581.

This Officiouſneſs of Mrs. *Churchman* in curing him of his Cold, was ſo gratefully apprehended by Mr. *Hooker*, that he thought himſelf bound in Conſcience to believe all that ſhe ſaid; ſo that the good Man came to be perſwaded by her, That he was a Man of a tender Conſtitution, and that 'twas beſt for him to have a Wife that might prove a Nurſe to him; and in the End propoſes her Daughter *Joan*, who brought him neither Beauty nor Portion, and for her Conditions, they were too like that Wife's which is by

Solomon compared to a *dripping Houſe:* She was the Daughter of *John Churchman*, ſometime a *Draper* of good Note in *Watling-ſtreet*, *London*, upon whom Poverty had broken in like an armed Man, and brought him into a neceſſitous Condition.

By this Means Mr. *Hooker* was drawn from the Tranquility of his College, from that Garden of Piety, of Pleaſure, of Peace; into the thorny Wilderneſs of a buſy World, into thoſe corroding Cares that attend a married Prieſt and a Country Parſonage, which was *Draiton-Beauchamp* in *Buckinghamſhire*, not far from *Aylſbury*, in the Dioceſs of *Lincoln*, to which he was preſented by *John Cheney*, Eſq; then Patron of it, *Dec.* 9, 1584: Where he behaved himſelf, as became a Miniſter of God, in much Patience, in Afflictions, *&c.* yet troubling no Man with his Diſcontents and Wants. In this Condition he continued about a Year, when his two Pupils, *Edwin Sandys* and George *Cranmer*, took a Journey to ſee him; where they found him (like humble *Abel*) tending, with a Book in his Hand, his ſmall Alotment of Sheep in a common Field; which he did, he ſaid, for that his Servant was gone Home to dine and aſſiſt his Wife in ſome houſhold Affairs. When his Servant returned and releaſed him, his two Pupils attended him to his Houſe, where their beſt Entertainment was his quiet Company; which was preſently denied them, for *Richard* was called to rock the Cradle; the reſt of their Welcome was ſo like this, that they ſtaid but till the next Morning, which was Time enough to diſcover and pity their Tutor's Condition, and then took their Leave.

At their Return to *London*, *Edwin Sandys* acquaints his Father, then Biſhop of *London*, with his Tutor's ſad Condition, and ſolicits for his Removal to ſome Benefice, which might give him a more comfortable Subſiſtence. Not long after this, *ſc. A.* 1585, Mr. *Alvey*, Maſter of the *Temple*, dying, Dr. *Sandys*, then Archbiſhop of *York*, being at the next *Temple-Reading*, at Dinner with the Judges, the Reader, and Benchers of that Society, had a fair Occaſion to recommend Mr. *Hooker* to the Place; and he did it with ſo effectual an Earneſtneſs, that Mr. *Hooker* was ſent for to *London*; where the Maſterſhip of the *Temple* was propoſed to him, and which at Length he unwillingly accepted: So that he was, by Patent for Life, made Maſter of the *Temple*, *Mar.* 17, 1585, being then in the 34th Year of his Age. And even here was this good Man's Life rendered uncomfortable to him, by the Oppoſition and Contradiction he met with from *Walter Travers*, Lecturer there for the Evening Sermon; who having taken Orders by the Preſbytery in *Antwerp*, he became tranſported with an extream Deſire to ſet up the Preſbyterian Government in this Nation: Inſomuch, that Pulpit became a Cockpit; and as one pleaſantly expreſſed it, *the forenoon Sermon ſpake* Canterbury, *and the afternoon* Geneva. In which Sermons tho' there was but little Bitterneſs, yet the Oppoſitions became ſo viſible, and the Conſequences ſo dangerous, that the prudent Archbiſhop *Whitgift* put a Stop to Mr. *Travers*'s Preaching by a poſitive Prohibition: Againſt which Mr. *Travers* appealed, and petitioned her Majeſty's Privy-Council to have it recalled; but not prevailing (intending the Archbiſhop's and Mr. *Hooker*'s Diſgrace) he procured the Appeal to be privately printed, and ſcattered Abroad; giving out, *it could never be anſwered*. Mr. *Hooker* was then forced to appear publickly in his own juſt Defence, which he dedicated to the Archbiſhop; and it proved ſo full an Anſwer, writ with ſo much Meekneſs and Majeſty of ſtile, that the Archbiſhop began to wonder at the Man, to rejoice that he had appeared in his Cauſe, and diſdained not to beg even a more familiar Friendſhip with one of ſo much quiet Learning and Humility.

Now though by this Anſwer Mr. *Hooker* grew daily into greater Repute with the moſt learned and wiſe Men of the Nation, and the chief Benchers of the Houſe gave him Reverence and Encouragement; yet he there met with many Neglects and Oppoſitions, by thoſe of Mr. *Travers*'s Judgment: Whereupon, that he might unbeguile and win them, he deſigned to write a deliberate ſober Treatiſe, *Of the Church's Power to make Canons for the Uſe of Ceremonies*; and by Law to impoſe an Obedience to them, as upon her Children; and this he propoſed to do in eight Books, of the *Laws of Eccleſiaſtical Polity*. The Foundation of theſe Books was laid in the *Temple*; but he found that no fit Place to finiſh what he had there deſigned, not only on the Account of the Multiplicity of his Affairs, which did there more than ordinarily preſs him, but for that the Malice of his Enemies of the new Stamp proceeded ſo far as to attempt to blaſt his Reputation; and that in no leſs Signal a Scandal than the Diſcovery of it was remarkable; the ſhort whereof was thus:

A certain leud Woman came to his Chamber, and ſolicited his Charity under this cogent Argument, *That if he ſhould deny her, ſhe would lay baſe Attempts to his Charge:* And by this Means at ſeveral Times ſhe had gotten Money from him; until at laſt, Providence was pleaſed to concern itſelf for the righting wronged Innocence; it ſo fell out, that this

Woman came to him when his two dear Friends, Mr. *Sandys* and Mr. *Cranmer*, were with him; wondering to ſee ſuch a Perſon come with ſo much Confidence, enquired of their Tutor the Occaſion of it? Who in a little while tells them the Truth of the whole Abuſe. Upon which they contrive a Way to be preſent in his Chamber, where they might hear the whole Diſcourſe at her next Coming: An Opportunity ſoon offered; and the leud Woman perſiſting in her Threats of laying ill Things to his Charge if ſhe was denied (what ſhe came for) Money, his two Friends ſtep'd forth from behind the Curtains, to her Confuſion and the Shame of thoſe who had employed her in ſo vile an Action; for his Slanderers were puniſhed for their vile Attempt, who at their Suffering ſhewed a penitent Behaviour, and made an open Confeſſion.

The Noiſe and Hurry of the *Temple* then being no fit Place to finiſh the Work he had deſigned, he ſolicited the Archbiſhop for a Remove. About this Time the Parſonage of *Boſcum*, in the Dioceſs of *Sarum*, and ſix Miles from that City, became void; and by a Lapſe, it fell into the Hands of the Archbiſhop of *Canterbury*, who preſented Mr. *Hooker* to it, *A.* 1591; in which Year he was alſo inſtituted a *Minor Prebend* of *Saliſbury* (the *Corps* to it being *Netherhaven* in *Dorſetſhire)* which, though of no great Value, was intended chiefly, to make him capable of a better Preferment in that Church. In this Place he continued till he had finiſhed four of his eight propoſed Books of *Eccleſiaſtical Polity*, which was done in the Year 1592; though not publiſhed until the Year 1594, being then in the 39th Year of his Age.

Having continued here about four Years, he left *Boſcum*, 1595 (upon what Reaſon is not mentioned) and the Parſonage of *Biſhopſborn* in *Kent*, three Miles from *Canterbury*, being void, by the Preferment of Dr. *Redman* to the Biſhoprick of *Norwich*, and the Advowſan, *pro hac vice*, falling into the Hands of Queen *Elizabeth*, ſhe preſented Mr. *Hooker*, whom ſhe loved well, unto this good Living; in which he continued unto the Time of his Death, without any Addition of Dignity or Profit, which was about the Space of five or ſix Years.

We are now come to the laſt Scene of this learned and pious Perſon's Life: About the Year of our Lord 1600, and of his Age 46, Mr. *Hooker* fell into a long and ſharp Sickneſs, occaſioned by a Cold taken in his Paſſage betwixt *London* and *Graveſend*; from the Malignity of which he never recovered, for till his Death he was not free from thoughtful Days and reſtleſs Nights; and yet all this Time he was ſolicitous in his Study, and ſaid often to Dr. *Saravia*, a famous *German* Divine, then *Prebend* of *Canterbury* (between whom, as engaged in the ſame Controverſy, there was contracted a mutual dear Friendſhip) who ſaw him daily, *That he did not beg a long Life of God for any other Reaſon, but to live to finiſh his three remaining Books of Polity; and then, Lord let thy Servant depart in Peace.* And God heard his Prayers, though he denied the Church the Benefit of them, as compleated by himſelf; and 'tis thought he haſtened his own Death, by haſtening to give Life to thoſe Books.

About a Month before his Death, this good Man began to loſe his Appetite, and to have an Averſeneſs to all Food; inſomuch he ſeemed to live, ſome intermitted Weeks, by the Smell of Meat only, and yet ſtill ſtudied and writ. In the Time of his Sickneſs, and not many Days before his Death, his Houſe was robbed; of which he having Notice, his Queſtion was, *Are my Books and written Papers ſafe?* And being anſwered, *That they were*; his Reply was, *Then it Matters not, for no other Loſs can trouble me.* About one Day before his Death, the before-mentioned Dr. *Saravia* (who knew the Secrets of his Soul) came to him, and having given him the Benefit of the Church's *Abſolution*, and the comfortable *Viaticum* of the Lord's Supper, left him, with a Promiſe to return the next Morning; which accordingly he did; when with great Submiſſion of himſelf to the Divine Will, and in great Tranquility of Mind, after a ſhort Conflict betwixt Nature and Death, a quiet Sigh put a Period to his laſt Breath, and he fell aſleep, *Nov.* 2. *A. Ætat.* 46. *A. D.* 1600.

Having thus brought this good Man to his Grave, I ſhall only give a brief Account of his *Perſon*, his *Piety*, his *Works*, his *Family*, and his *Interment*; and then I ſhall draw his Curtain and take my Leave.

I. For his *Perſon*: His Complexion was ſanguine, with a Mixture of Choler; yet his Motion was ſlow, even in his Youth, and ſo was his Speech, never expreſſing an Earneſtneſs in either of them, but a Gravity ſuitable to the aged. He was an obſcure harmleſs Man, a Man in poor Cloaths, his Loins uſually girt in a coarſe Gown or canonical Coat; of a mean Stature, and ſtooping, and yet more lowly in the Thoughts of his Soul; his Body worn out, not with Age, but with Study and holy Mortifications; his Face full of Heat-pimples, begot by his Unactivity and ſedentary Life; and of ſo baſhful a Diſpoſition was he, that in his younger Days his Pupils might eaſily look him out of Countenance; nor in his Elder did he ever willingly look any Man in the Face: And he was of ſo mild and humble a Nature, that his poor Pariſh-Clerk and he did never talk but with both their Hats on, or both off, at the ſame Time. To which may be added, that tho' he was not purblind, yet he was ſhort or weak-ſighted; and where he fixed his Eyes at the Beginning of the Sermon, there they continued until it was ended; notwithſtanding which, for the Fame of his Books, and the Innocency and Sanctity of his Life, many Perſons of Note and Quality, Scholars eſpecially, were wont to turn out of the Road (his Parſonage lying between *Canterbury* and *Dover)* purpoſely to ſee the Man, whoſe Life and Learning were ſo much admired.

II. As to his *Piety*; That was ſo conſpicuous, that he ſeemed to be filled with the Holy Ghoſt, whereof this Teſtimony remains upon Record, *That for four Years Time he was but twice abſent from the Chapel-Prayers in the College:* And his Behaviour there was ſuch, as ſhewed an awful Reverence of that God, which he then worſhipped and prayed to, giving all outward Demonſtration, that his Affections were ſet on heavenly Things. He gave a holy Valediction to all the Pleaſures and the Allurements of the Earth, poſſeſſing his Soul in a virtuous Quietneſs, which he maintained by conſtant Study, Prayers and Meditations. He beſtowed much of his Time in Faſting and Prayer; and never failed, the *Sunday* before *Emberweek*, to give Notice of it to his Pariſhioners, perſuading them to Faſt, and double their Devotions, for a learned and pious Clergy: And he would uſually every *Emberweek*, take from the Pariſh-Clerk the Key of the Church-Door, into which he retired every Day, and locked himſelf up for many Hours; and he did the like moſt *Fridays*, and other Days of Faſting. His Uſe was to preach once every *Sunday*, and he or his Curate to catechize after the ſecond Leſſon in the Evening-Prayer. His Sermons were neither long nor earneſt, but uttered with a grave Zeal and an humble Voice: He never laboured by hard Words and needleſs Diſtinctions to amuſe his Hearers, and get Glory to himſelf; but by apt Illuſtrations and familiar Examples to inform and teach them, that by their Edification he might bring the greater Glory to God. He was diligent to enquire, who of his Pariſh were Sick, or any Ways diſtreſſed, and would often viſit them unſent for; as knowing his Advice and Counſel, in ſuch a Time, would produce the beſt Effect, and leave the deepeſt Impreſſion upon their Souls. To which may be added, his great Care and Zeal to promote Love and Charity in his Pariſh: being very diligent to prevent Law-Suits, and urgent with his Pariſhioners to bear with each others Infirmities, and to live in Love, *Becauſe*, as St. *John* ſays, *he that liveth in Love, liveth in God, for God is Love:* Inſomuch he may be ſaid, *with* Enoch *to have walked with God, in all Holineſs, Humility and Charity, making each Day a Step towards a bleſſed Eternity.*

In ſhort, His whole Life ſeemed a Lecture of Piety, and a deep Veneration of the Majeſty of God, *Whom*, he ſaid, *by his Grace, he loved in his Youth, and feared him in his Age*; and laboured alway to have a Conſcience void of Offence both to Him and to Men: Whereby we need not queſtion, but a Man of ſuch a Life met with a joyful and bleſſed Death. Hence, when he came to die, *He felt*, he ſaid, *that inward Joy which this World could neither give nor take away.*

III. Proceed we to his *Works:* And,

Firſt, Of that immortal one, *The Laws of Eccleſiaſtical Polity*, in eight Books; the firſt four were publiſhed 1594, *Fol.* To which Mr. *Hooker* added a fifth Book, larger than the four firſt, publiſhed 1597, *Fol.* The other three Books, according to his Intention, he had compleated before his Death, which, with the Conſent of his unlucky Widow, were ſeized on in his Study, ſoon after his Deceaſe, by *William Clark*, a noted Puritan, and another Miniſter that lived near *Canterbury*; who making the ſilly Woman believe they were not fit to be ſeen, did either burn them in the Place, or convey them away ſecretly: So that the foul Copy being only remaining, with many Interlinings, Dr. *Spenſer* (the Author's ſpecial Friend) got it into his Hands; who with the Aſſiſtance of *Henry Jackſon* of the ſame College, did compleat it as much as could be: And yet, after all, Dr. *Spenſer* left this Teſtimony, *That they have no Favour, no Grace, not the Shadow of themſelves remaining in them.* [a] And even thoſe imperfect Copies, upon the Decollation of Archbiſhop *Laud*, fell into ſuch Hands (his Grace's Library being given to *Hugh Peters)* as were not wanting in their Endeavours to corrupt and make them ſpeak that Language, for which the Faction then fought, to ſubject the Sovereign Power to the People: However, Biſhop *Gawden* publiſhed theſe three Books, with the other five, in one

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[a] In the Epiſt before the five Books ſubſcribed *J. S.* i. e. *John Spenſer*.

Volume, as true and genuine; with an Account of the Author's holy Liſe and happy Death, in *Fol. A.* 1662. Though with the Peace of that pious Prelate, whether he derived them from any Manuſcript of Mr. *Hooker*'s own Hand-writing, is by learned Men made a Queſtion, and ſo I leave the Matter.

As for the Worth and Excellency of the five firſt Books, we have the higheſt Atteſtation that has been given of any of this Kind. Some Part of the four firſt being read by Dr. *Thomas Stapleton*, in *Latin*, to Pope *Clement* the 8th, the Pope in Concluſion ſaid thus, *There is no Learning that this Man hath not ſearched into, nothing too hard for his Underſtanding; this Man indeed deſerves the Name of an Author: His Books will get Reverence by Age, for there are in them ſuch Seeds of Eternity, that if the reſt be like this, they ſhall laſt till the laſt Fire conſume all Learning.* King *James* the Firſt alſo, who did never mention him but with the Epithet of *Learned*, or *Judicious*, or *Reverend*, or *Venerable Mr.* Hooker, did put an high Eſteem upon thoſe Books, and uſually ſaid, *They were the Picture of a divine Soul in every Page of Truth and Reaſon.* King *Charles* the Martyr read them over ſeveral Times, and commended them to be read by the Prince (our late gracious Sovereign King *Charles* the Second) and his other Children, next the Bible. The learned *Uſher*, Primate of *Ireland*, Dr. *Moreton*, Biſhop of *Durham*, Mr. *Hales* of *Eaton*, and generally all other learned Men, except thoſe who were prejudiced againſt the Cauſe they vindicate, had always the ſame high Opinion of the Author and his Works.

As for his *Anſwer to Mr.* Travers's *Supplication*, before-mention'd; his *Cauſes of Contention concerning Church-Government*; and his *Sermons*; as they are added at the End of the eight Books of *Eccleſiaſtical Polity*, no further Notice need here be taken of them; except *a Sermon found in the Study of Biſhop* Andrews, *and publiſh'd by* Izaac Walton, *at the End of Biſhop* Sanderſon's *Life*.

IV. To his *domeſtical Concerns*. By his Wife, the Daughter of Mr. *Churchman* aforeſaid, a decayed *London* Mercer, he left at his Death four Daughters, to each of whom he gave an hundred Pounds: His eldeſt Daughter was married to one Mr. *Chalonor*, a Schoolmaſter in *Chicheſter*; *Margaret*, his youngeſt Daughter, was married unto *Ezekiel Charke*, Batchelor in Divinity, Rector of St. *Nicholas Harbledown*, near *Canterbury*; his other two Daughters died before they were marriageable. He left his Wife *Joan*, his ſole Executrix; the Inventory of his Eſtate (the greater Part being in Books) came to 1092 *l.* 9 *s.* 2 *d.* which was much more than he thought himſelf Worth: Which was not got by his Care, much leſs by the good Houſewifery of his Wife; but ſaved by his truſty Servant *Thomas Lane*, who was wiſer than his Maſter in getting Money for him, and more frugal than his Miſtreſs in keeping it.

As for his Wife, ſhe ſtaid not a comely Time to bewail her Widowhood, nor lived long enough to repent her ſecond Marriage; for which doubtleſs ſhe would have had Cauſe, if there had been four Months betwixt Mr. *Hooker*'s Death and hers: For being ſent for to *London* by the Archbiſhop, and queſtioned about her Huſband's Manuſcripts, in her Lodging in *Kingſtreet*, *Weſtminſter*, ſhe was the next Morning found dead in her Bed; and her new Huſband ſuſpected and queſtioned, but declared innocent of her Death.

Laſtly, I ſhall ſpeak briefly of the *Interment* of this holy, reverend and learned Divine, and conclude. Being thus fallen aſleep in the Lord, *Nov.* 2, 1600, as appears from a marginal Note in Archbiſhop *Laud*'s *Hooker*'s *Eccleſiaſtical Polity*, and not *Anno* 1603, as by Miſtake he is ſaid to have done in the Inſcription on his Monument; he was buried in the Chancel of his Church at *Biſhopſborn* aforeſaid; over whoſe Grave, thirty-five Years after, a *Monument* was erected to him by the Piety of Sir *William Cooper* (who acknowledges him to have been his ſpiritual Father) with the Statue or Buſt of the Defunct, in the Habit of a grave Divine, to the middle Part of his Body; with a ſuitable Epitaph.[b]

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[b] See the APPENDIX.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of* THOMAS SUTTON, *Eſq; by the Revd Mr.* ANDREW TOOKE, *Head-Schoolmaſter of the* Charter-houſe.

THOMAS SUTTON, Eſq; Founder of King *James*'s Hoſpital in the *Charter-houſe*, was born at *Knaith* in *Lincolnſhire*, in the Year of our Lord 1531, which was the 24th Year of *Henry* VIII.

Tho' he was born, rather to give Honour to his Family, than to borrow any from it; yet his Blood was convey'd to him thro' many noble *Saxon* Veins, in *Cheſhire*, *Lancaſhire*, and *Worceſterſhire*: For, notwithſtanding the *Daniſh* and the *Norman* Conqueſts, yet in the Time of the latter, we find one of this Family Sheriff in thoſe Parts, a Perſon of a fair and honourable Eſteem in the World: And this Advantage a Man well deſcended has above all others, unleſs he degenerate, that the great Actions of his Anceſtors will not let him ſleep until he has outdone the Original.

The Courſe of this antient Family (like the River *Alpheus*) a while ran ſilently under Ground, while at laſt it ſprang up in *Lincolnſhire*, in the Time of *Henry* VII. under *Dudley*, as notorious for Cruelty and Exactions, as our *Founder* is for Mercy and Compaſſion.

His Father was *Edward Sutton*, Son of *Thomas Sutton*, Servant to *Edward* IV. His Mother was *Jane Stapleton*, the Daughter of *Robert Stapleton*, Eſq; of the moſt generous and worthy Family of the *Stapletons* in *Yorkſhire*. Anceſtors, not ſo low, that his Deſcent ſhould be a Shame to his Virtues; nor yet ſo great, but that his Virtue might be an Ornament to his Birth.

Mr. *Cox* (afterwards Dr. *Cox*, Almoner to King *Edward* VI. and Biſhop of *Ely* under Queen *Elizabeth*) brought him up three Years at *Eaton*, four Years in *Magdalen* and *Jeſus* Colleges in *Cambridge*; to each of whoſe Children, ſurviving at his Death, Mr. *Sutton* gave 10 *l.* for a Legacy: And as a thankful Acknowledgment of the Benefits he received from thoſe Places of good Learning, he nobly bequeathed 500 *Marks* to *Jeſus* College.

Soon after he was placed in *Lincoln*'s Inn as a Student, that he might want no Part of Learning becoming a Gentleman. Not long after, almoſt tired with a ſedentary Life, Deſire of Travel increaſing with his Knowledge, he went to viſit foreign Nations, and obtained the Perfection of ſeveral Languages.

Half of a Year he tarries in *Spain*, two in *Italy*, one in *France*, and then he paſſes into *Holland*, and the *Low-Countries*; from whence, after a Year or two ſpent in the *Italian* Wars [a] (for he was at the Sacking of *Rome*, under the Duke of *Bourbon*) he returned, accompliſh'd with Experience and Obſervation: Then he was admitted to the Earl of *Warwick* and the Earl of *Leiceſter*'s Service. To the former he was a Steward, to the latter a Secretary; and to both he approved himſelf ſo able and faithful, that they declared him fit for more publick Employments; as after appear'd by their helping him to farm the *Northern* Coal-mines, and that upon no other Security than his own Word.

He was quickly ſpy'd out by his wiſe and noble Sovereign Queen *Elizabeth* (one, who knew where to beſtow her Favours, and who deſerved her Bounty) by her he was made Maſter of the Ordnance at *Berwick*, which Office he enjoyed fourteen Years; in Token whereof there are two Pieces of Ordnance carved in Stone, and ſet upon the Chimney-Piece, in the great Hall in the *Charter-houſe*.

Then he was choſen Paymaſter to the *Northern* Army; and afterwards one of the Commiſſioners for the Sequeſtration of the Lands of the *Northern* Rebels; in Oppoſition to whom, he ſhewed himſelf a wiſe Man in diſpoſing ſo advantageouſly of the *Berwick* Forces: And a valiant Man in his Actions and Conduct.

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[a] This is a Miſtake, for the Sacking of *Rome* was in the Year 1527, which was four Years before the Founder's Birth, who, as is ſaid before, was born in 1531. See *Thuanus in libro primo*, where he ſays, *Eodem tempore* (ſc. 1527.) *Columnii a Cæſare inſtigati Romam occupant, & Clementem in Mauſoleo Hadriani obſident; nec multo poſt totis viribus Romam itum eſt duce Borbonio, & urbs impetu capta & direpta.*

Some Years after he became Victualler to the Navy, and ſome Garriſons in the *Low-Countries*; one of which was *Oſtend*, which, by the Help of ſome Fiſhermen, he relieved very ſtrangely, and to his own great Advantage: To which Town he left in his Will *one hundred Pounds*.

Laſtly, he was a Commiſſioner for Prizes, under the Earl of *Nottingham*, Lord High-Admiral of *England*, who gave him Letters of Mart againſt the *Spaniards*, from whom he took a Ship richly laden, worth 20000 *l*.

Having by theſe profitable Employs laid a Foundation of a good Eſtate, upon ſome Miſunderſtanding between him and the *Northern* Nobility, he retires to *London*, to enjoy and improve it; where his Riches increaſed, and came upon him like a Tide, by the juſt Arts and Methods which he uſed.

He brought with him to *London* the Reputation of a mighty monied Man, inſomuch that it was reported that his Purſe returned from the *North* fuller than Queen *Elizabeth*'s Exchequer: (here he was made a Freeman, Citizen and Girdler of *London*.)

His Payments were thought as ſure as her Penſions; the Readineſs of his Money, and the Fairneſs of his Dealing, laid the Grounds of a mighty Reputation; for now he is look'd upon by all Men, he has the firſt Refuſal of the beſt Bargains, of Sales, and Mortgages, which were more frequent in a dead Time of Money, as that was. Here poſſibly he got acquainted with ſeveral Lords Servants, whom he remembers in *his laſt Will*, and piouſly relieves them.

He was alſo reſorted to by Citizens for Money; and indeed Mr. *Sutton* became the Banker of *London*: Being called upon ſo much, that he was perſuaded to help others too, in the putting out of their Money. Once he thought of ſetting up a Bank in *London*, like that in *Amſterdam*; where People might take up Money, at ſo moderate an Intereſt, as ſhould not eat out their Labour, nor waſte the Heart and Life of Trade, by making the Care, Pains, and Ingenuity of the Borrower, ſweat and toil for the ſole Benefit of the Lender: Therefore he lodged 100 *l*. in ſome honeſt Mens Hands to lend to poor People weekly or monthly, by ſmall Sums upon good Pawns, while he lived; and when he died, he left 1000 *l*. to the Chamber of *London*, to be yearly lent to ten young Tradeſmen without Uſe. Beſides, he order'd his Executors to abate half a Year's Intereſt to all his Debtors, when they call'd in his Money.

Thus did this great Man wax rich and known, which made him to ſome evil-minded Perſons, the Object of Envy: And he finds not the Shadow of that Charity in the World, which he ſhew'd in Subſtance and Reality.

Some urge that he ſerved himſelf too much upon the Hopes many had entertained of being his Heirs: By receiving thoſe Gifts, which ſome covetous Friends, *miſerunt in hamo*, by eaſily purchaſing thoſe Lands which they expected ſhould return with Intereſt. I do not underſtand the unreaſonable Preſumption of Men, to name and adopt themſelves their Neighbours Heirs, and, if they confirm it not, they ſhall be branded with Injuſtice: The Wiſdom of the Serpent is as well required, as the Innocency of the Dove. He that ſtrives to out-reach his Friend, is juſtly caught in his own Snares.

Others ſtrongly believe he was the Subject of *Ben. Johnſon*'s Mirth: Which (if it were true) is no real Scandal to this good Man, when all Things juſt and honourable, ſacred and of good Report, are ſhamefully expoſed to the lewd Affronts of a bold and licentious Stage. Beſides, 'tis probable the Poet never intended what they think. For in that Age ſeveral other Men were pointed at, and who was the true Perſon, was then a Matter of Doubt. If the Poet deſign'd to injure the Fame of *Sutton*, he was firſt of all an ungrateful Wretch, to abuſe thoſe Hands which afforded him Bread, for he allowed him a conſtant Penſion: And ſecondly, he diſowned his very Hand-writing, which he ſent to our Founder, in Vindication of himſelf in this Matter.

In the late unhappy Times, another Sort of Enemy appears, and will hardly ſuffer this pious Benefactor to lie quiet in his Grave: The Revenue made a great Noiſe, and prov'd ſomething melodious to the Ears of the commanding Party; therefore they endeavour to find out a Way to ſubvert the Houſe, Foundation and all. No better Plea than the old popular Argument (uſed before againſt his ſacred Majeſty *Charles* I. of ever bleſſed Memory) *Popery, Popery*: 'Tis preſently whiſper'd about, *That* Sutton *died a* Papiſt; *that the Houſe was built upon naughty* Popiſh *Ground*; *that all the Walls were full of Tapers and Croſſes*; *that it was deſigned to jeſuitical Ends and Purpoſes*; *that there was a great Vault underneath, which reach'd almoſt to* Iſlington, *and (for ought they knew) it might be full of Powder and Malignants, Plots and Superſtition, all conſpiring againſt the Good Old Cauſe.*

At this Time *Edward Creſſet*, Maſter of the Hoſpital, by his Intereſt in that Party, interpoſed, and laid that Storm, for which he received publick Thanks from the Lords the Governors, *Anno* 1660.

This Freak hardly deſerves Conſideration, eſpecially proceeding from that Sort of Men: Mr. *Sutton* was too well known for this Project to take Effect: He was an honeſt and religious *Proteſtant*, conſtant and exemplary upon all Occaſions at the publick Service of God, regular and ſtrict in Family Duties, accuſtomed to Prayer, reading the Scriptures, and very ſolicitous in his Choice of a holy and learned Chaplain: His Thoughts were uſually Heavenward; in his Ejaculations frequently deſiring God, *That as he had bountifully bleſſed him with a plentiful Eſtate, ſo he would be pleaſed to direct him in the Diſpoſal of it.* This he has been often over-heard to ſay, walking in his Garden. His Thoughts were not only divine, but his uſual Company were Miniſters of God's Word; for there is no Writing ſcarce of his, to which there is not the Hand of a Divine or two: Or elſe he viſited the Fatherleſs and Widows, the Impotent and Indigent, and in a great Meaſure kept himſelf unſpotted from the World.

Now that which ſeems moſt wonderful is this, that Men profeſſing the Proteſtant Religion, ſhould endeavour to pull down one of the greateſt Monuments of the reformed Religion, it being the common Argument whereby we uſed to prevent the *Papiſts* extravagant Relations of good Works.

Had he been a Red-letter Man, Mr. *Knot* the Jeſuit (in his Anſwer to Dr. *Potter*'s Book, called *Charity miſtaken)* would never have vented this following Reproach: *But he muſt be crucified between theſe two:*

Do your Hoſpitals deſerve ſo much as to be named? Have you any Thing of that Kind, in Effect, of particular Note? Saving the few mean Nurſeries of idle Beggars, and debauched People; except Sutton's *Hoſpital, which (as I have been informed) was to receive no Profit till his Death: Who alſo died without Children, Brother, Siſter, or known Kindred; ſo that peradventure, it was eſcheated to the King*, &c. At length he ſays, *He could tell us of the Annunciata at* Naples, *which ſpends* 300,000 *Crowns*, viz. *above* 8000 l. per Annum, *feeds and cures* 1000 *ſick Perſons, nurſes and entertains* 3000 *ſucking Children*, &c. Then he gives a Hint of another famous Hoſpital at *Rome*, called *Sancto Spirito.* To both which Inſtances Mr. *Fuller* does as reproachfully reply, by ſaying, *That the infamous Diſeaſe of* Naples *might well cauſe the Erection of ſo mighty a Structure; and as for that at* Rome, *the wonderful Plenty of unlawful Iſſues, Children baſely born, did require ſo great a Receptacle.*

I queſtion not but both are to blame, for wherever we find any Sparks of Goodneſs and Piety, though they lodge in the Breaſt of a *Turk* or *Jew*, *Papiſt* or *Proteſtant*, yet it is but common Juſtice to afford every Man his due Praiſe.

'Tis eaſy alſo to diſcover the Jeſuit's Miſtakes: For firſt, Mr. *Sutton* intended to reſide upon his Benefaction, as Maſter of it; though it pleas'd God ſooner to take him to himſelf, to admit him into the *Land of Promiſe.*

Then his Kindred were known far and near, for *Simon Baxter*, Son of his Siſter *Dorothy*, endeavoured to overthrow the Settlement of the Eſtate, as being next Heir in Law.

Let the forward World endeavour to defame and calumniate, to beſmatter all that is good and laudable; yet certainly, we ought to riſe up in the Vindication of him, who taught us to ſpeak, to proclaim his Charity by which we live; to commend that Temperance which affords us Affluence and Plenty; to admire his Self-denial, who was to do little leſs than a *Miracle*, to feed a Multitude.

There are few ſuch Uſurers who deſign to receive their Intereſt in Heaven; few ſuch *Benefactors*, whoſe comprehenſive Bounty embraces all Mankind, from the Cradle almoſt, to the greyeſt Head; from the tender and helpleſs Youth, to the moſt impotent and infirm old Age.

Had our Founder gained that by unlawful Uſury, which he diſpoſed to pious Uſes, (which is a Sin almoſt to ſuppoſe, unleſs we had Evidence) yet Reſtitution is the beſt Sign, and the greateſt Teſtimonial of ſincere Repentance; and where particular Reſtitution cannot be made to the Parties wronged, God requires it ſhould be given to relieve the Poor.

Thus *Zaccheus*, *Luke* xix. 8. upon his Repentance and Converſion, made an Overture of Reſtoration to all that he had wronged, nay fourfold, and gave half of his Eſtate to Souls that were in want; this is recorded for our Example.

But this Accuſation can lay no Hold on Mr. *Sutton*; for his Eſtate was gotten by Trade and Offices, and never lain out for Intereſt until his Years admoniſhed him to quit his Buſineſs, and leave it for younger and more active People, who could not undertake it unleſs he lent them Money: And what Injury did he to any Man to let him have that at

6*l. per Cent.* which he was able to improve to 30 or 40 *per Cent.* Beſides in his latter Time his Money was chiefly laid out upon Annuities.

It was obſerved, that when he lent Money, he would enquire how it was ſpent, and if he found that it was laid out for Neceſſaries, Food, and Raiment, he never could be perſuaded to take any Uſe. No doubt but he roſe by the Steps of Thrift and Frugality, by being diligent in a lawfull Calling; nor was he prodigal becauſe he intended to be magnificent.

Obſerve this Story which is told of his Parſimony: Whilſt he was buſied in foreign Trade and Commerce with other Nations, he contracted a familiar Acquaintance with a Merchant, his Companion in Travel; who, tho' he did equal *Sutton* in Trade, yet had not ſo well learned the Elements of Thrift: For when on a Journey he called for a Pint of Wine, *Sutton* called for a Gill: And for every other Liquor doubled the Quality. At length this Merchant dies, and by Computation leaves an Eſtate of 50,000*l.* which Report coming to *Sutton*'s Ears, he ſaid, *Alas! I have always pitied him, I thought he would die no rich Man.*

This was, in the Perſon of his Friend, to correct the Surfiets and Extravagancies of a profuſe Age: For a rich Man is no happier than another Man, but that he has more Opportunities miniſtred unto him of doing more Good than his Neighbours. Therefore *Diogenes* ask'd of the thrifty Man but a Half-penny, of the Prodigal a Pound; the former, he ſaid, might give often, but the latter would ſhortly have nothing to give. *Good Huſbandry* is the Fuel of Liberality. He choſe rather to deny himſelf in his Superfluities, to retrench vain Expences, that he might be able to refreſh others in their Day of Sorrow; not to rake from others Wants, that he might riot, and rejoice in their Miſeries.

The Fame and Credit of our generous *Founder*, brought him to ſhare in many Offices at the *Court*, and at the *Cuſtom-houſe*, where they had Occaſion for his Money: For when an induſtrious Man has once rais'd his Fortunes to a conſiderable Pitch, he there grows rich apace, by ſharing in the conſtant Labours of many of the under Sort of Men.

He was a Sharer in ſeveral publick Farms, a Partner in Foreign Adventures, eſpecially in *Muſcovy* and *Hamburgh*; inſomuch that he had no leſs than thirty Agents abroad.

Thus he toil'd and wrought, as if he coveted all; and gave away, as if he deſired nothing: He looked upon himſelf as the *Steward of the Great God*, thriving, as all ſhould, not for himſelf but others: Unwilling to laviſh what he could ſpare from his own Occaſions, on Pride or Ambition, the Luxury and Vanity of a trifling World, when God appointed it to be the Portion of his Fellow-Creatures.

Mr. *Sutton*, according to the Methods of wiſe Men who mean to be wealthy, appointed his ordinary Expences to be but half of his Incomes, when they were at the loweſt; and when they increaſed he ordered a third Part, and at the higheſt, he determined to be charitable to an eighth Part, or thereabouts, while living: When his Eſtate was 2000 *l. per Ann.* he deſigned 1000 for himſelf and Family, in Houſe-keeping and Board-wages; 2 or 300 *l.* for Charity; 400 *l.* for Law and Phyſick, and many other Neceſſaries; the reſt for extraordinary Emergencies, not thinking it any Way diſhonourable, to have a perſonal Inſpection over his own Affairs.

He was happy in a Wife, as well as Eſtate, which was advanced by her near 20,000*l.* She was the Lady *Popham*, and ſo enjoyed the Wealth of great rich *Popham*. He had no Iſſue by his beloved Wife, for God Almighty had deſigned him a numerous Train of Children, to be adopted into his Family, and nurſed up tenderly, as if they came from his own Loins.

His Addreſſes were manly and taking, his Diſcourſe clear and full of Eloquence: He did not interrupt his Reſolutions with Fearfulneſs and too much Caution, nor deprive himſelf of the great *Inſtrument* of Action, *Truſt*, or *Belief*. Theſe good Qualifications, with the glad Circumſtances of a large Fortune, and a long Age, near 80 Years, in a *peaceable* and *flouriſhing Reign* (after the troubleſome Days of Queen *Mary*, and before the late unhappy Rebellion) could not but conſpire to make him conſiderable.

The Benefices that were in his Patronage, he dearly bought, that he might beſtow them upon Men fit to be *burning* and *ſhining Lights* in the *Church of God*; one of which Divines was Dr. *Fiſh* of *Hallingbury* in *Eſſex*, who has often teſtified Mr. *Sutton*'s Integrity in this Point: He received his Preſentation of him, *Ann. Dom.* 1610. and heard him ſay, *That he never deſired any thing of a Miniſter of God's Word, but his Prayers, and the due Performance of his Office.*

He was a good Pariſhioner where he had Land and no Living; as well as a good Patron where he had both: Encouraging all People by his early Preſence at Church; doing good Offices, as repairing Churches, and decently adorning thoſe holy Places, *where God has ſaid his Name ſhall dwell.*

He was remarkable for the Compaſſion and Relief he beſtowed on the Widows and Children of good Miniſters: And this more particularly incited to by the excellent Examples he had ſeen of Charity of this Nature in the *Low-Countries*.

He was very temperate, moderating his natural Appetite by Abſtinence; he was ſober and vigilant, and moderate in all his Recreations: The outward Ornaments of his Body were clean and becoming, neither ſtarch'd or curious, neither careleſs or nice. Theſe were not ſo properly the Comforts of his Soul, as the Sweetneſs of his Life; hence proceeded Health of Body, clean Strength, a good Complexion, and a gracefull and treatable Diſpoſition.

As a Maſter, he was carefull and diligent to enquire how his Servants performed their Labours; for the Duſt of the Maſter's Shoes, is the Compoſt to improve the Soil: And his Love appeared to his Servants by making a comfortable Proviſion for them; for at this Day many of the Tenants to the Houſe, are deſcended from thoſe who were Servants to the *Founder*; and the common Reaſon they give of their good Bargains, is, *That they hold them as Rewards of their Anceſtors Service.* Yet it lies in the Power of the *Governors* to advance the Rent, which in ſome Places has been done, tho' with great Moderation; and this the rather to quicken than diſhearten the Tenants.

It is not intended by this Character of Mr. *Sutton*, that he ſhould be free from all Blemiſh; that he ſhould be another *Bonaventure, in whom*, ſome affirm, *Adam did not ſin.* All Things have a Mixture of Corruption here below, nay, it is rivited in our very Nature: The faireſt Figure muſt have ſome Flaws, and the moſt beautifull Image ſome unhappy Strokes; therefore he, as all other Men, was ſubject to the like Paſſions: Whatever were his Failings, common Charity ſhould endeavour to hide his Infirmities, who was content to ſpread his Garments over ſo great a Multitude.

After a numerous Train of worthy and religious Actions, in a good old Age, within one of 80 Years, he died at *Hackney*, in the County of *Middleſex*, *Dec.* 12. *A. D.* 1611. He had for ſome Time laboured under a feveriſh Diſtemper, which waſted him away, and brought him into a lingring Conſumption; this, attended with frequent and ſharp Fits of the Stone, and violent Aſſaults of the Cholick, made him ſurrender up his Soul to that God, on whoſe Power the Life of all depends.

From *Hackney* he was removed *Dec.* 16. to Dr. *Law*'s Houſe (one of his Executors mentioned in his Will) in *Pater-Noſter-Row*, and from thence was conveyed to his Grave with all the Pomp and Solemnity, which might become the *Funeral* of ſo great a Man: Six Thouſand People attended his Corpſe thro' the City, whoſe Paſſage laſted ſix Hours; until they came to *Chriſt-Church*, where his Body lay 'till his Foundation at the *Charter-Houſe* was finiſhed (which was about three Years) *A. D.* 1614 from whence he was in a decent Manner removed, *Dec.* 12. in the aforeſaid Year: Upon which Day is duly kept an anniverſary Commemoration, and a Sermon is appointed with a Gratuity to the Preacher. The firſt who preach'd on that Occaſion was Mr. *Percival Burrell*, Miniſter of the Houſe, upon *Luke* vii. 5. *He hath built us a Synagogue:* The Sermon was printed 1629.

After Sermon the Auditors repair to the publick Hall, where the Bounty and Magnificence of our noble *Fonder* is gracefully ſet forth in a *Latin* Oration, by a Youth of the Foundation, whom *Sutton* has taught to ſpeak.

Thus have we brought our *Founder* to his Place of Reſt; where, in the *Chapel*, on the North Side, is a noble *Monument*, erected by his Overſeers, with an *Inſcription* on a fair marble Stone, in *Golden Letters.*[b]

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[b] See the APPENDIX.

Mention being made in the foregoing Account *of Mr.* Sutton *of a* Sermon *preach'd at the* Charter-houſe, *by the Rev. Mr.* Percival Burrell, *then Miniſter of that Houſe, which bears the following Title, viz. Sutton*'s Synagogue; or the *Engliſh* Centurion: Shewing the unparrallell'd Bounty of Proteſtant Piety. By *Perci. Burrell*, Preacher at King *James*'s Hoſpital in the *Charter-houſe*. Printed at *London*, by *T. C.* for *Ralph Mabb*; *Ann.* 1629, in *Quarto*; *and having ſince accidentally met with the ſaid* Sermon, *we thought it would not be unacceptable to our Readers, to tranſcribe ſo much of it, as concerns the* Memory *of this* Magnificent Founder.

THANKFULLY to commend unto Poſterity, the famous Acts of deceaſed Worthies, is an Office of as true Gratitude, as great and venerable Antiquity: Come therefore now, and let us triumph over thoſe common Enemies of eminent Goodneſs, *Ignorance* and *Envy*: Were it a Point of the ſame Facility, to bury in Oblivion, as to lock up in Silence the ineffable Magnificence of our *Sutton*, the Auditor or Reader ſhould have had no Subject of his Criticks from my Tongue or Pen; but to forget *Sutton* totally, is as impoſſible as to expreſs him fully; you ſhall therefore cenſure me, ſo you will honour him: My never yet practiſed Panegyrical Vein, is more poor in relation to his Worth, than my eleemoſinary State in Compariſon to his Wealth. *Tacitus* ſhall be my Pleader in his Prologue to *Agricola*, *Commend and admire others*, *Pardon me*, while I endeavour to awake our bleſſed Founder, and lead him through the five Rooms of my Text; firſt you ſhall diſcover, Who and what our Founder is.

He.] The Builder of the Synagogue a Centurion, our Founder more, a Maſter of the Ordnance, a Gentleman of ancient Deſcent, of liberal Education, a Man rich in Arts, and famous in Arms; for the former, he was ſo advanced in good Letters, that he appeared the moſt compleat Man of his Times, for diſcharging the Office of a learned, wiſe, and able Secretary to the moſt honourable Peers of this Nation; and what Ability he had ſucked from the Univerſity in Speculation, he did with credit practice under famous *Warwick*, and great *Leiceſter*. Theſe were the firſt Paths that lead to *Sutton*'s Greatneſs, and our Happineſs: For his other Honours from Arms, if you obſerve the Time of our Centurion's Employment in the Field, you may know, there was a Time when foreign Religion was the Patroneſs of domeſtick Rebellion; when two Northern and ſuperſtitious Earls durſt diſplay the *Romiſh* Enſign againſt invincible *Elizabeth*: Then, then was this famous Son of *Pallas* advanced to the Command of the Ordnance, and gave a happy *Probatum* of his Loyalty, Valour and Wiſdom; here I ſuppoſe he learned to Honour, and reſolved to cheriſh military Men; but you will enquire from what Mine his infinite Treaſures did ariſe: I can inform you, from proſperous Merchandizing, from the great Farm of all the Mines about *Newcaſtle*, and from the Wiſdom of his virtuous Frugality: Of his Perſon I will conclude, in the Encomium of *Pammachius* framed by St. *Jerom*: [c] *Sutton* was gentile by Birth, high by Humility, and which is greateſt Honour, Rich by charitable Bounty. Now to his Building:

He built.] He was a great and good Builder, not ſo much for his own private, as for the Publick; his Treaſures were not laviſhed in raiſing a Tower to his own Name, or erecting ſtately Pallaces for his own Pomp and Pleaſure: The ſuſtaining of living Temples, the endowing of Colleges, the enriching of Corporations, the building Cauſways, and repairing of Highways; above all, the Foundation of King *James* his Hoſpital at his ſole and proper Charge, were the happy Monuments of his Architecture, ſurely this was to be a *Megarenſis* in the beſt Senſe, that is, *to build for ever*. He did fulfil the Letter of the Apoſtle in building *Gold*, *Silver*, *and pretious Stones*; for he commanded Plate and Jewels to be ſold, and converted into Money, for the expediting of our Hoſpital.

I ſhall not mention Thouſands conferred upon Friends, and Servants; but theſe Legacies enſuing, merit a laſting Memory: In the Univerſity of *Cambridge*, to *Jeſus* College, 500 *Marks*, to *Magdalen*, 500 *l.* for the Redemption of Priſoners in *London*, 200 *l.* for the Encouragement of Merchants, 1000 *l.* to be lent *Gratis*, unto ten Beginners; nor was his Charity confined within theſe Seas, but that Weſtern *Troy*, ſtout *Oſtend*, ſhall receive 100 *l.* for the Relief of the Poor from his Fountain; in all theſe his Piety was very laudable, for in many of theſe Acts of Bounty, his prime Repoſe was in the conſcionable Integrity of the Prieſt, in thoſe Places where he ſowed his Benefits; ſurely this was to build as high as Heaven: Now obſerve his Expedition:

He hath built.] Expedition is commendable in laudable Enterprizes, and even in this our Founder had his Honour: While his Wife lived, his Houſe was an open Hoſpital, and when ſhe expired, he was frugal in his own Family, that he might prove the more magnificent to many. *Origen* perſwadeth that our Saviour's Advice, *to leave all*, had not ſo full an Aim at the Effect, as the Affection; and herein our Founder merited ample Honour, for if any queſtioned him, where he would employ his great Eſtate, his divine and conſtant Reply was, *That his Bread muſt be caſt upon the Waters*, *i. e.* upon the watry Cheeks of the neglected Poor: Moreover, he procured an Act of Parliament for a *Mortmaine*, for the eſtabliſhing of an intended Hoſpital in *Hallingbury* in the County of *Eſſex*; but a more noble Spirit prompting him to reſtore that *Charterhouſe* to true Religion, which was formerly ſacrificed to Superſtition, he became an humble Suitor to King *James* of bleſſed Memory, to vouchſafe to be the Royal God-father of this Royal Foundation; whereunto that learned, Letters and Scholar-loving King, did graciouſly condeſcend, and confirmed our Founders Bounty upon us, by his Letters Patent, and the Broad Seal: This being done, memorable *Sutton* chargeth, nay adjureth his Executors and Overſeers, as they ſhall anſwer it before the Tribunal of *Jeſus Chriſt*, that they employ their beſt Endeavours, in haſtening, and reducing into Act, his intended Charity; and moreover I have it from honourable Authority, that if the Thread of our Founders Life had been continued ſomewhat longer, his Vote and Purpoſe was, to have been the good Maſter of our great Society. So much for Expedition: Now view the *Synagogue:*

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[c] Eleemoſynis dives, humilitate ſublimis. Jer ad Pammachium de obitu uxoris.

Our Foundation may be eſteemed rather a glorious Temple than a Synagogue, and rather a City than a Temple; but I will not ſtep beyond my Bounds. In a Synagogue we found formerly, *Inſtruction*, and *Devotion:* For Devotion, thoſe reverend Heirs of our Founder's Magnificence twice every Day viſit our Synagogue, and aſcend in Soul to Heaven by zealous Prayers, and unfeigned Thankſgivings; ſuch is our ſtrict Obſervance of the daily Service, that we may ſeem nearer unto the Cathedral, than the parochial Congregation; on the Lord's-Day, *Jeſus* is faithfully, though plainly preached in our Synagogue. For Inſtruction, here ingenuous Children do daily ſit at the Feet of their learned Teachers; but of theſe hereafter: We find in the ſacred Oracles a frequent mention of Maſters of Synagogues.

The great Maſter of our Synagogue is fixed upon the moſt honoured Grandees of our State, and the moſt reverend Prelates of our Church, they who ſit at the Helm of our Kingdom, are graciouſly pleaſed to ſteer and guide the goodly Ship of renowned *Sutton*'s Charity; and here we may note the Wiſdom of our Founder, who made choice of ſuch honourable and powerful Governors, who were able and ready to maintain his Beqeuſt, and Honour his Foundation: It is the Glory of our noble Governors, and the Happineſs of our Society, that no cunning Advocate, no greedy Lord, could undermine our Foundation; and what was nobly begun, is honourably continued by them; for fatherly, and merciful Juſtice, let no Court, no State compare with our Government. All, all deſerve our Thanks to them, and our hearty Prayers for them, the poor Sheepherd ſhall, and the religious Flock muſt importune God for a Bleſſing upon them, by whoſe Wiſdom and Goodneſs, many Bleſſings are conveyed unto us: The Vicegerent of this grand Maſter, is the right worſhipful Sir *R. D.* Knight, whoſe Providence has adorned our Chapel with Organs, and beautified the Walks and ſeveral Rooms of our ample Foundation: Now obſerve the Members of this Synagogue:

For Us.] Our Body hath one Maſter, ſeveral Officers, as Preacher, *&c.* of whoſe Inſtitution you may read at large, in *Sutton*'s Caſe, publiſhed by one of our Governors, Sir *Edward Cooke*.

Several cohabiting Members.] Aged Men, who have hazarded their Blood, or impaired their State by Wars, or ſuffered Loſs by Sea, Fourſcore. Hopeful Children, carefully inſtructed in the learned Tongues, and humane Arts, decently cloathed, plentifully dieted, and conveniently lodged, Forty.

Beſides theſe, the faithful Providence of Sir *Richard Sutton*, Knight, hath purchaſed Lands from whence twenty-four Academians receive annual Penſions in both our renowned Univerſities.

Briefly, very nigh two hundred feed upon our *Sutton*'s Bounty.

I ſhall conclude with the Charge of *Darius*,[d] Day by Day we have our Portion without fail, that we may offer Sacrifices of ſweet Savour unto the God of Heaven, and pray for the Life of our religious Prince and Patron King *Charles*.

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[d] Ezra vi. 9.

The CHARACTER *of the* LADY LUCY JERVOICE, †
by JOHN BROKETT, *Miniſter of* Elsfield. *

WE are here aſſembled by the good Providence of Almighty God, to celebrate the Funeral of the right worſhipful and moſt religious Lady, the Lady *Lucy Jervoice*. A Duty which Affection, Reaſon and Religion, do impoſe upon us. Theſe three Heralds do enjoin us, *juſta perſolvere*, ſo to give the Dead their Due, that the Memorial of the Juſt may be bleſſed, and their Names may be had in everlaſting Remembrance.

Now to the right Performance of Chriſtian Funerals, two Things have ever been thought requiſite.

1. That the Bodies of the Saints be decently laid up in the dark Chamber of the Grave, *ut molliter oſſa cubent*, there to ſleep in Peace with their Fathers, and to reſt in Hope of a joyful, and glorious Reſurrection at the laſt Day.

2. That we tender to the deceaſed ſuch Honour, as the Quality of their Perſons deſerved. For the Graces, and Virtues of the Saints, muſt not be raked up with their Bodies in Duſt and Aſhes; but receive their deſerved Commendation to the due Praiſe of the Grace of God; then eſpecially when the Lives of the deceaſed may be ſet forth as Examples, and Patterns of Virtue to the Living.

And ſuch I am ſure, was the Life and Death of this moſt gracious Lady. She lived like a Saint, and ſhe died like a Saint. Her Life was full of Grace, her latter End was full of Peace.

We find in Scripture many Women much commended for ſome ſpecial Virtues wherein they excelled. *Sarah* is commended for Obedience. *Abigail* for Wiſdom. *Mary* for Faith. *Martha* for Hoſpitality. *Anna* for Devotion. *Dorcas* for Charity. *Eunice* for the pious Education of her Son *Timothy*: But of this Lady, whoſe dead Body lieth here before us, I may ſay without Falſhood, or Flattery, in the Words of *Lemuel*'s Mother. *Many Daughters have done virtuouſly, but thou excelleſt them all.* [a]

Her Virtues were many, more by many than I am able to relate to you. If I could, the whole Time allotted for this Exerciſe would fail me. And therefore like a Man in haſte, I will run over the Garden of her Life, and here, and there, crop a Flower to make a Garland of Praiſe to ſet upon her Hearſe, and a ſpiritual Poſy for every one of you. And when you have it, part not with it, carry it away in your Boſoms with you, and it will perfume your Words and Actions, and make you, as ſhe was, *a ſweet ſmelling Sacrifice to God.*

1. Obſerve and imitate her *Piety*, which ſhined forth amongſt us in the conſtant Practice of a godly Life. It may be ſaid of Men, as St. *Paul* doth of the Creatures for Meat, *they are ſanctified by the Word and Prayer.*

Theſe are the principal Means the Lord hath ſanctified, to ſanctify us. And to both theſe, this moſt pious Lady did give diligent Attendance, both privately, and publickly.

For her *private Devotion*, ſhe was a rare and moſt ſingular Pattern for our Imitation. For it was her conſtant Courſe, both Winter and Summer, to riſe very early; from her Bed immediately ſhe repaired to her Cloſet; and there, for a Time, ſhe gave herſelf to devout Prayer, and divine Meditation: Having offered up this Sacrifice to God, then, like *Solomon*'s virtuous Woman, *ſhe gave Meat to her Houſhold, and a Portion to her Maidens.*

Having ordered the Affairs of her Family, then ſhe returned to her Cloſet again, where for the moſt Part ſhe ſpent divers Hours in Praying, and reading the Scriptures, and other good Books, tending to godly Inſtruction. Having thus trimmed up her Soul, then ſhe dreſſed her Body, which done, ſhe addreſſed herſelf to Prayer again with her whole Family before Dinner. And, if Occaſions did permit, ſhe ſpent much of the Afternoon in Prayer, Study and Meditation; never neglecting to pray with her Family in the Evening; and, before ſhe lay down to take her Reſt, her Manner was in private Prayer to recommend herſelf, and all belonging to her, to God's gracious Protection. Thus this pious

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† Sometime Wife to the Right Worſhipful Sir *Thomas Jervoice* of *Herriot*.

* From the Sermon preached at *Herriot*, *Auguſt* 26, 1641; and printed at *London*, in 1642, in *Quarto*.

[a] Prov. xxxi. 39.

Lady did dreſs up her Soul, like the Lamp in the Tabernacle, every Morning, and every Evening with the ſweet Oil Olive of pure Devotion.

Now touching her *publick Devotion*, in this ſhe was moſt exemplary. With *David*, ſhe rejoyced to go to the Houſe of the Lord. With *Mary*, ſhe delighted to ſit at the Feet of *Chriſt* to hear him preaching to her in the Miniſtry of the Word. Her Behaviour in God's Houſe was ſo decent, ſo comely, and ſo full of humble Reverence; her *Amen* to the Prayers of the Church, and all her Anſwers appointed by the Liturgy, were utter'd ſo orderly, ſo audibly, ſo affectionately, and ſo zealouſly, that I muſt confeſs, I never obſerved in any, more Reverence, Attention, and Zeal, in the publick Service and Worſhip of God.

Another Inſtance of her *Piety*, was her Love to the Miniſters of God. She reſpected all for their Calling's ſake; but did highly eſteem ſuch as ſhe obſerved to be faithfull in the Work of the Lord. An evident Sign, that ſhe took much Comfort, and taſted much Sweetneſs, in the Water of Life, who ſo loved, and reſpected that Pipe, through which the Lord did convey the ſame unto her.

Many other Evidences of her *Piety*, I might inſtance in. As her Readineſs to offer, and entertain holy Conference. Her Delight in ſuch as did excell in Virtue. Her encouraging, and rewarding Virtue in thoſe that did belong to her. Her Hatred of Vice in her ſelf, in thoſe that were near, and dear to her, and in all that did attend upon her. She oppoſed nothing ſo much as Sin. She deſired, and endeavoured nothing ſo much, as to ſerve God with her whole Houſhold. Now from theſe Premiſes, we muſt needs infer this Concluſion: That ſhe was a moſt Pious Lady.

2. Obſerve, and imitate her *Wiſdom*. She was a Lady of excellent Underſtanding. In Houſewifry, in Surgery, in Phyſick, &c. But principally in Matters of Religion, which concerned God's Worſhip, and Man's Salvation. She was wiſe to Salvation. By continual Study and Meditation, the Word of God became ſo familiar to her, dwelt ſo plentifully in her, that ſhe was able (as Occaſion offered) to rehearſe pertinent Places of Scripture, and much of her ordinary Language was in Scripture Phraſe.

3. Obſerve, and imitate her *Charity*. She loved the poor, as the Members of *Chriſt*, in Word and Deed, wiſhing well, and doing well to all, though Enemies, who ſtood in Need of her Relief, and Comfort. She was helpful to ſuch as were hurt, and maimed, ſick, and diſeaſed: And as her Skill this way was more than ordinary, ſo moſt ready, and willing ſhe was to be at much Charge, to beſtow any Pains, to further their Recovery. She was alſo *Chriſt's* Almoner to the poor and needy. While ſhe lived, never did any hungry Belly go from her Door unfed. As God had given plentifully to her, ſo ſhe gave plentifully to God again, in the poor Members of *Chriſt*; not only appointing Food to be given them by the Hands of Servants, but like *Solomon's* virtuous Woman, *She ſtretched forth her hand to the poor, and reached out both her hands to the needy.* [b]

4. Obſerve, and imitate her *Humility*. Though many Things, whereof others be proud, were not wanting in her, as Birth, Riches, Reputation, excellent Parts of Art, and Nature, yet ſhe always continued the Lord's humble Handmaid. Through *Humility*, ſhe made her ſelf equal to thoſe of a low Degree; and was even a Companion of poor ones that feared the Lord. She deſpiſed the Ornaments of Vanity, which other Ladies, and Gentlewomen too much delight in, and dote upon: Her outward Habit did ſhew the inward Modeſty, Lowlineſs, and Humility of her Mind. She was ever humble in the Sight of her Sins; never in Sickneſs, or Health, flattering herſelf with any thing ſhe had done; but ever condemning herſelf, and complaining of her own Sins, and Unworthineſs.

Now this which hath been ſaid, is enough to prove her a moſt gracious Lady: But nothing ſo much as may be ſpoken in her Praiſe. Methinks I hear her ſorrowfull Husband praiſe her, ſaying, that to him ſhe was a wiſe, humble, loving, loyal, and moſt obedient *Wife*. Methinks I hear her Children praiſe her, ſaying, that to them ſhe was a moſt loving, tender, prudent, provident, and moſt pious *Mother*. Methinks I hear her Servants praiſe her, ſaying, that to them ſhe was a moſt meek, gentle, loving, and liberal *Lady*, a zealous Reprover of their Vices, but a bountiful Rewarder of their true, and faithful Service. Methinks I hear all, both Men and Women praiſe her, and ſaying, that ſhe was the Ornament of her Sex, a great and ſhining Light in a dark Place.

Thus it pleaſed God to infuſe into the Heart of this Lady, a Meaſure more than ordinary of heavenly Grace, which was not hid in her, as a Light under a Buſhel; but it ſhined forth to all with whom ſhe converſed; ſo that by the ſhining of her Light, and the Sight of her good Works, others were provoked and directed to glorify God our heavenly Father.

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[b] Prov. xxxi. 20.

And as the Courſe of her Life was religious, ſo the Concluſion of it was moſt gracious; witneſs her moſt Saint-like Behaviour in her laſt Sickneſs, wherein theſe Graces were viſible to all about her.

1. *Patience*, which was admirable. It pleaſed God to viſit her with a long, and ſometimes moſt ſharp, and painfull Sickneſs, which moſt piouſly ſhe acknwledged to be the Lord's Viſitation; and apprehending the Hand of the Lord in it, moſt patiently ſhe ſubmitted herſelf to the Lord's heavenly Will and Pleaſure, reſting contented to live; but willing to die, yea ſo willing, that ever and anon ſhe was uttering St. *Paul*'s Wiſh, *I deſire to be diſſolved, and to be with Chriſt Jeſus.* To her Patience add her

2. *Repentance*, which, I am confidently aſſured, was moſt ſincere, and hearty, teſtified oft-times by moſt penitential Confeſſions, and moſt fervent Supplications for Grace, and Mercy. To her Repentance add her

3. *Piety*. Wherein ſhe profited much whilſt ſhe continued in the School of Affliction. Her Sickneſs was to her as the Waters of the Flood were to the Ark of *Noah*; the longer it continued, the more it encreaſed, the higher it did bear up her Thoughts, and Deſires towards Heaven. Her whole Time ſhe ſpent in reading, or hearing of others read to her; in praying by her ſelf, or with others; in holy Conference; in heavenly Meditations; and ever and anon her Soul was ſending up ſome ſhort, and ſweet Ejaculations, with ſuch Zeal, and Fervency of Spirit, in Words ſo full of Divinity, and Devotion, with ſuch Elevation of Hands, and Eyes, that ſhe afforded hereby much Comfort, and Benefit to all that did viſit her, or attend upon her. Add to theſe her

4. *Faith*. Which was firmly built upon the Rock *Chriſt Jeſus*. Him ſhe acknowledged to be her only, and all-ſufficient Redeemer; and ſteadfaſtly relied upon his Merits for Salvation. And through him ſhe made a ſure Peace with God, and gained a full Aſſurance of Salvation; as appeared by thoſe Words ſhe ſpake to a dear Friend, one Mrs. *Reynolds, O Daughter, he is come, he is come.* To which ſhe replying: Who is come, Madam? She anſwered in Words to this Purpoſe: The Spirit of Comfort is come, and hath teſtified to my Spirit, that *Chriſt Jeſus* is mine, and that through him Heaven ſhall be mine hereafter. And hereupon, like the bleſſed Virgin, *Her Soul did magnify the Lord, and her Spirit rejoyced in God her Saviour.*

One thing more I deſire to acquaint you with, which in my Judgment was moſt remarkable, an Argument that her Soul was Angelized in her Body, and empariſed there, before it could get to Heaven. It was this.

Upon the Sunday before her Departure, towards the Evening of the Day, her Spirit fainted, and ſhe fell into a Swound (or it may be ſome heavenly Rapture) in which for ſome Space ſhe continued; but Breath being perceived to be in her, they who were about her did ſtrive to revive her; and by God's Bleſſing upon the Means uſed by her learned Phyſician, ſhe not only came to herſelf, but ſome reaſonable Strength, and Vigour was added to her. And having firſt praiſed God, as her accuſtomed Manner was upon every Receipt of Comfort from him, ſhe deſired that all her Children might be brought to her, which done, like a moſt gracious Mother, ſhe bleſſed them all, ſaying, *The God of* Abraham, *the God of* Iſaac, *the God of* Jacob *bleſs you, and beſtow upon you, not Greatneſs but Goodneſs, not Riches but Righteouſneſs, and the Graces of his holy Spirit, that every one of you may live in the Fear of God, in the Faith of Chriſt, in all Duty and Obedience to your Father, and true Love to one another, all the Days of your Life.* Theſe, and many other gracious Exhortations, ſhe uttered to her Children. And having given a holy and heavenly Farewel to them, ſhe commanded that all her Servants might come before her. And to every one of them uttered gracious Words: Exhorting them to live godly, righteouſly, and ſoberly, and warning them particularly, to beware of thoſe Sins, which ſhe had obſerved them to be moſt addicted to. And having made an End of bleſſing her Children, and Servants, and taught them how to live, ſhe then, in a moſt gracious Manner, prepared herſelf to die; Spending the Time that remained behind, in fervent Prayer to God, to enable her to reſiſt the Aſſaults of the Devil, and to endure the Pangs of Death, and that he would ſend her a bleſſed Departure, and a merciful Admiſſion of her Soul into his heavenly Kingdom.

Died in 1641; *and buried* Auguſt *the 26th, at* Herriot.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the* Rev^{d} *Mr.* JOHN SMITH, *Fellow of* Queen's *College in* Cambridge. *

THIS excellent Perſon was born at *Achurch* near *Oundle* in *Northamptonſhire*, in the Year 1617; and was admitted Student in *Emanuel* College in *Cambridge*, on the 5th of *April* 1636, under that learned and careful Tutor Dr. *Whichcote* (then Fellow of *Emanuel* College, and afterwards Provoſt of *King*'s College in *Cambridge)* who obſerving his early Piety, and excellent Improvement in the choiceſt Parts of Learning, had a particular Eſteem for him, and not only directed him in his Studies, but as his Circumſtances were but ſmall, encouraged him by a ſeaſonable Proviſion for his Support and Maintenance, and by other obliging Conſiderations; from hence he was elected a Fellow of *Queen*'s College in the ſame Univerſity, where he lived to the 35th Year of his Age, and died of a *Lethargy* on the 7th of *Auguſt* 1652, much lamented by all that knew him, and were acquainted with him; his Books, many of which were large and coſtly, in the learned Languages, he bequeathed to the Library of the College where he died; he was interr'd in the Chapel, and his funeral Sermon was preached by *Simon Patrick* (then Fellow of *Queen*'s College, afterwards Biſhop of *Ely)* who had a great Value and Eſteem for him; a few Tracts which he wrote upon looſe Papers, were carefully collected, and publiſhed by the learned and pious Dr. *Worthington*, who was his intimate Acquaintance, with a Preface, giving ſome Account of the Author, from which, and Mr. *Patrick*'s Sermon (who were both perfectly acquainted with him) we have the following CHARACTER of him.

1. AS to *Study* and *Learning.* From the Time of his Admiſſion in the Univerſity, he ſhook off all Idleneſs and Sloth, the Bane of Youth, and was very induſtrious, and indefatigable in his Studies, Night and Day; and having a great Capacity, and ſharp and piercing Underſtanding, he ſet himſelf about nothing, but he ſoon made himſelf Maſter of it; for his Induſtry concurring with his Parts, in the prime of Life, made him in a few Years comprehend a vaſt deal of uſeful Learning; for to his Application, he added ſtrict Temperance and Sobriety, frequent Meditation and Abſtraction of Mind from ſenſible Things, which were great Helps to him in his laborious Search after Wiſdom, inſomuch, *that in a little Time he became a living Library, and a walking Study, that carried his Learning about with him*; ſo that Mr. *Patrick* confeſſes, *he never got ſo much Good among all his Books, by a whole Day's plodding in his Study, as he has got by an Hour's Diſcourſe with him*; *for he was not reſerved, but communicative to all, who deſired to converſe with him for Good; and would not grudge to be taken from his Studies upon ſuch an Occaſion*; and it might be truly ſaid of him, *that a Man might always come* better *from him*; *for he was no leſs Happy in expreſſing his Mind, than in conceiving*; *and his Mouth could as eaſily drop Sentences, as an ordinary Man's could ſpeak Senſe*; *he had ſuch a Plenty of Words, and thoſe ſo full and ſignificant, join'd with ſuch an active Fancy, as is rarely to be found in Company with ſuch an Underſtanding and Judgment as dwelt in him.* And Dr. *Worthington* ſays, *that he talked always in private Converſe ſo pertinently and freely, as to the Matter propos'd, and his Senſe was ſo weighty, ſubſtantial and clear, that both for Matter and Language, his private Converſation was of the ſame Importance and Value, as thoſe Exerciſes, which he ſtudied for, and performed in publick*; *ſo that he was a very uſeful and profitable Companion, never ſaying any thing vain and trifling, but what tended to inform and improve his Friend.*

And tho' he had ſo much Learning, yet he was far from being *Proud* of it; for as he looked upon Honour and Riches, as Vanity, ſo he looked upon Learning as a Piece, tho' a more excellent Piece of Vanity, as he was wont to call it, when compared with the higher and more divine Accompliſhments of the Soul: For he did not care to value himſelf by any of theſe Things, which are of a periſhing Nature, which would fail and vaniſh away; but only by thoſe Things, which were ſolid and ſubſtantial, and which wou'd follow him into the other World; and therefore he neither admir'd himſelf for his Learning, nor deſired that others ſhou'd have his Perſon, Opinion, or Judgment in Admiration; Nor was he of the Number of thoſe, who are pleaſed, when others applaud their Judgment, or receive their Dictates with great Veneration; and angry and peeviſh, when they go about modeſtly to diſcover their Miſtakes; but he was a Lover of Truth, Peace, and Charity, and an ingenuous and ſober Freedom of Spirit, and the generous Temper and Practice of proving all Things; and was never diſpleaſed, when any differed from him in Judgment; but as he excelled in Knowledge, ſo did he excell in true Lowlineſs and Humility of Mind; having faithfully tranſcribed into himſelf that good Maxim, *quanto doctior es, tanto te geras ſubmiſſius*; and was no leſs eminent for an unaffected Humility, than for all thoſe Accompliſhments and Perfections of Mind, which rendred him a very rational and learned Man.

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* From Dr. *Worthington*'s Preface to Mr. *Smith*'s Select Diſcourſes; and Mr. *Patrick*'s Sermon preached at his Funeral, and printed with the ſaid Diſcourſes, at *Cambridge*, 1673, in *Quarto*.

2. He was of *ſingular Wiſdom, Prudence, and Skill, and Readineſs in the Managery of Affairs*; for his Learning was ſo improv'd, as to make him fit for any Employment; and his Capacity was ſuch, as ſoon look'd into the Depth of any Buſineſs, which lay before him; and he underſtood Things ſo well at firſt Sight, that he did not often need any ſecond Thought: And being plain-hearted, and free from Guile, he was a very uſeful Friend to conſult upon any Buſineſs; and very beneficial to the Society, with Regard to their College-Affairs.

3. He was of *known Integrity, Uprightneſs, and Faithfulneſs*, an Exemplar of true Chriſtian Philoſophy, and Virtue; and as it were, the ſpiritual Rule, Line, and Square thereof: The Principles of Juſtice and Righteouſneſs, were ſo engrafted in him; and he had ſo real an Affection for it, and was ſo zealous to maintain it, that he was in Danger of being angry, and ſometimes apt to break out into a ſhort Paſſion in its Defence: But no Wonder he was ſo far tranſported on ſuch an Occaſion, when he himſelf was ſo diſintereſted and zealous a Follower of what was juſt and right, as any Man living could be; and only deſired that all others ſhould be ſo too.

4. *His Love to Mankind was univerſal and unfeigned*, without Guile, Hypocriſy, and Diſſimulation; but in a particular Manner, he loved all thoſe who were good and virtuous, and endeavour'd to live as ſincere Chriſtans; for it was his ſincere Deſire, that all Men might be good and happy: This appears, if we conſider him

5. As a *Preacher*: For his Sermons were excellent Senſe and ſolid Matter, well-beaten and compacted together, and lying cloſe in little Room; always accommodated to the Capacities of his Audience: For this Reaſon, tho' his College Exerciſes were more ſublime for Matter and Style, yet his Diſcourſes to Country Auditories, were upon Points of practical Concernments; and his Expreſſions ſuitable to his Subject and his Audience, [a] being ſtudious to be underſtood, and not ignorantly wondred at, by amuſing Mens Heads with a Show of Learning (which is the low Deſign of ſome, that by ſuch Arts would gain a poor Reſpect to themſelves, for ſuch and no better is that ſtupid Reſpect, which is not founded upon Knowledge and Judgment) but always endeavouring to ſpeak unto Men to Edification, and what was ſignificant and eaſy to be underſtood by every plain and honeſt-hearted Chriſtian.

And as he himſelf was poſſeſs'd of the inward Life and Power of true Holineſs, he had a very ſtrong and clear Senſe of what he ſpake; and therefore a great and juſt Indignation (as againſt open and groſs Irreligion) ſo againſt vain-glorious and phariſaical Righteouſneſs; which he ſeverely expos'd in two Diſcourſes, as great Blots and Blemiſhes of the Chriſtian Profeſſion.

He did not think it ſo much his Duty to diſpute with Heat and Vehemence about Opinions, but out of Charity to Mens Souls, to recommend the Practice of true Chriſtianity, that all might be Chriſtians in Deed and in Truth, and excell and out-ſhine in the Things which were truly holy, juſt, and good.

To this End he exhorted thoſe to whom he ſpake in publick, to mortify the Fleſh, with the Affections and Luſts, and labour after Purity of Heart and Life; he directed to the beſt Way of glorifying God, and being made happy by endeavouring to reſemble him in his Perfections; and repreſented the Nobleneſs and Excellency of Religion, to enflame Mens Affections after it: And his Directions and Exhortations were conſonant to his own

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[a] This appears from *a Diſcourſe of his upon a Chriſtian's Conflict with, and Conqueſt over Satan, deliver'd at* Huntingdon (where one of *Queen*'s College is every Year on *March* 25, to preach a Sermon againſt Witchcraft) which is compoſed in an eaſy and familiar Stile.

Practice; for his Life and Actions ſpake no leſs than his Sermons; his conſtant Care was, not only to be free from the Pollutions of the World, thro' Luſt, but to come to the true Likeneſs of God, and his Son, and to be Partaker of the Divine Nature.

If we conſider him as a Chriſtian, he was a very hearty and induſtrious Servant of God, counting it his Duty and Dignity, to do the Will of his Maſter in Heaven; and that from his very Soul, and with a good Will. He was not only righteous, but truly honeſt and good, a ſtrict Follower and Imitator of God, in Purity and Holineſs; in Benignity, Goodneſs, and Love; and a ſerious Practiſer of all thoſe Rules of holy Life, contained in *Chriſt's* excellent *Sermon upon the Mount*; being religious without Oſtentation, and truly and conſcienciouſly pious, without any formal Appearances; always aiming at the Praiſe which is of God, and not that which is of Men.

He was a Perſon truly exemplary in the Temper and Conſtitution of his Spirit, which was free, ingenuous, and noble, abhorring every thing ſordid, and unworthy; and was no leſs exemplary in the well-order'd Courſe of his Life, which was all of one Colour, and every where like itſelf; eminent in all thoſe Things, that are worthy of Praiſe and Imitation. For

Having a ſtrong and lively Impreſſion of true Religion upon his Mind, he not only ſhewed it in private and publick Diſcourſes, but in the whole Tenor of his Actions, and every Relation of Life; and eſpecially in what he was moſt concerned, as a *Tutor* to the Scholars; in which Station his Care was ſingular: For he ſo conſtantly minded the Good of his Pupils, and inſtill'd ſuch excellent and pious Notions into their Minds, and gave ſuch Light in every Thing, that a Man could deſire to know, that Mr. *Patrick*, though then Maſter of Arts at leaſt, ſays, *he could have been content, even in that Gown, to have been his Pupil; for his Life taught them continual Leſſons of Juſtice, Temperance, Prudence, and all maſculine Virtues; and above all he taught them truly to depend upon God, and refer themſelves, and all their Studies to him, with true Faith in, and Imitation of, our Lord and Saviour Jeſus Chriſt.*

He conſider'd that thoſe that came to the Univerſity, were in a Manner without Father and Mother; being generally at great Diſtance from them, and out of the Reach of their Inſtructions; and therefore, out of Conſcience towards God, and a juſt Senſe of the Truſt veſted in him, he ſupplied the Want of Parents in that Place; and was a loving Father, a holy and faithful Guardian, and a diligent and careful Tutor; and brought them up in all true Learning and Piety; and if he was thought rather ſevere, it was the Effect of his Zeal for their Good: For having a ſtrict Regard for every Thing, that was virtuous and praiſe-worthy, and a Decorum in all Things, he was continually buſied in inſtructing the Youth committed to him, in amending their Manners, and making them truly virtuous; ſo that in this Station, he was really a Man of Name, *i. e.* of Worth and Renown, on Account of his Love to, and fatherly Care of, all his Children.

And as he was a rare Example of ſtrict Piety, Temperance, Sobriety, and all thoſe Chriſtian Virtues, which adorn humane Nature, and make a Man uſeful and beneficial to the World; ſo was he alſo of *Patience* and *Reſignation* to the Will of God, under a very tedious and lingring Diſeaſe; for he never murmured nor complained, but reſted ſatisfied in the Tenderneſs of God, and Chriſt, our merciful High-Prieſt, who can be touched with a Senſe of our Infirmities; and reſolved with *Job, Though he kill me, yet I will truſt in him:* For he ſaid in his Sickneſs, *he hoped he had learned That , for which God ſent it; and he thought God kept him ſo long under ſuch Burthens and Preſſures, that Patience might have its perfect Work*: And indeed his Sickneſs was full of true Philoſophy, and he ſhew'd what Chriſtianity and true Religion is able to do, and what Power and Virtue there is in it, to bear up a Soul under the greateſt Loads; and that he was able, *through Chriſt's ſtrengthning him*, to do all that which he ſo admirably diſcours'd of in his Life; for there was always diſcernible in him a chearful Senſe of God's Goodneſs, which ceaſed not in the Time of his Sickneſs, but ſupported him, as long as he was ſenſible of any Pain.

But it pleaſed the only wiſe God (in whoſe Hands our Breath is) to call for him Home to *the Spirits of juſt Men made perfect*, after he had lent him to this unworthy World for about 35 Years. A ſhort Life his was, if we meaſure it by ſo many Years; but if we conſider the great Ends of Life and Being in the World, which he fulfilled in his Generation, his Life was not to be accounted ſhort, but long; and we may juſtly ſay of him, what is ſaid of *Enoch* in the Book of *Wiſdom*, That *he being conſummated in a ſhort Time, fulfilled a long Time*; for, as the ſame Author obſerves, *honourable Age is not that which ſtandeth in Length of Time, nor that which is meaſur'd by Number of Years; but Wiſdom is the grey Hair unto Men, and an unſpotted Life is old Age.* [b]

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[b] Wiſdom iv. 8. 9, 13.

The CHARACTER *of the* Hon^{ble} Sir THOMAS WHARTON, *Knight of the* Bath, *by the Rev*^{d} *Mr.* P. WATKINSON, *Rector of* Edlington *in the County of* York. *

IT now remains to ſpeak ſomething of that excellent Perſon whoſe Funeral we are here met to ſolemnize.

And indeed, it is not meet that a Man ſo eminent in all Things commendable, ſhould be laid in his Grave without an honourable Mention of his excellent Virtues, which were beyond the ordinary and common Rate of Men of any Rank and Degree, and which might excite us to write after ſo fair a Copy.

But ſo humble and modeſt was he, and ſo far from *ſeeking Praiſe of Men*, [a] that he left a ſolemn Charge in his laſt Will, that nothing ſhould be ſpoken of him, on this Occaſion, with Oſtentation.

I ſhall not therefore mention his noble Extraction, from ſuch Anceſtors as purchaſed the Honour of their Family by ſuch eminent Deſert in ſaving their Country, as (for ought I know) few of the Nobleſt can boaſt of the like, which is witneſſed by that honourable Addition in the Border of their Eſcutcheon and one of the Supporters, borne to this Day.

Nor yet ſhall I ſpeak of that early Honour conferred upon himſelf in his Minority by his Prince.

Nor yet of his perſonal Valour ſhewed againſt the inhumane and barbarous Rebels of *Ireland*, eſpecially in that famous Battle of *Roſs*, where he led the Van, and ſtood in the Front, during the Brunt and Heat of the Battle.

But theſe were but Trifles in Compariſon of his more ſpiritual and heavenly Accompliſhments, for which I muſt refer you to the former Part of this Diſcourſe [b] of the true CHARACTER of ſuch a Man, as is really [illegible] Crown and Ornament to both Church and Commonwealth, and to his Neighbourhood, Friends and Family.

All which, in every Part, according to [illegible] Capacity, he did exactly exemplify in his godly, religious and virtuous Converſation, which, if I ſhould undertake particularly to report (even what myſelf have obſerved) I may juſtly ſay with the Orator, *That it is harder to find the End than the Beginning.* [c] And do really think (as the Hiſtorian concerning *Carthage* [d]) *It is better to be ſilent, than not to ſay enough.* For it were Endleſs to inſtance in the particular Evidences of his true Affection to, and diligent Attendance upon the ſolemn and publick Worſhip of God. He had an eager and hung'ring Deſire after the Word which he eſteemed more than his neceſſary Food; and received it in the Power thereof evidenced by its Fruits, being not only an attentive and diligent Hearer, but a careful Doer of it, to the great Encouragement of the Miniſtry under which he lived, who eſteemed themſelves Happy in ſuch an Auditor.

His Prayers were moſt frequent and devout both in publick and private, and indeed he was a Man of Prayer, and even eager of Opportunities of Prayer with others.

And for the Sacrament of the Lord's Supper, how earneſtly did he ever deſire it, and would not omit one Sacrament, how frequently ſoever adminiſtred; carefully preparing his Heart the Week before for the Reception of it, ſetting a-part one or two Days in that Week for his private Devotions, as he did ordinarily one Day in each Week ſeparate himſelf by Prayer and Faſting when there was no Sacrament, not tying himſelf to a certain Day, but took the Opportunity when freeſt from Buſineſs and Company.

He was a great Lover of his Country, and loyal to his Prince, for Conſcience Sake, of which the late King [e] was ſo ſenſible, that he gave ample Teſtimony thereof.

Moſt kind and loving was he to his Neighbours; ever ready to do any good Office for their Good, being both compaſſionate and liberal to ſuch as ſtood in Need.

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* From the Sermon preached at *Edlington*, *Nov.* 8, 1684; and now firſt printed from a Manuſcript communicated by the Reverend Mr. *John Fox*, Rector of the ſame Place.

[a] Rom. ii 29. Mat. vi.

[b] On Lamentations v. 16.

[c] Difficilius eſt Exitum quam Principium invenire.

[d] Præſtate ſilere quam pauca dicere.

[e] King *Charles* I.

He was a moſt faithful and conſtant Friend, loving at all Times; and indeed was eſteemed a common Friend to all, that had the Happineſs of his more intimate Acquaintance, or tho' but ſlightly acquainted, where he had any Apprehenſion of real Worth.

What Care he had of his Family, all his Relations do well know, and can never forget; and that in Reference, not only to their temporal, but eſpecially to their ſpiritual Concernments.

All this we have loſt in loſing him. The Church hath loſt a true Son; the Commonwealth a loyal Member; his Neighbours a loving Landlord and bountiful Benefactor; his Friends a ſure and unchangeable Lover; and his Family, in their ſeveral Relations, have loſt a moſt loving Huſband, a tender Father, and a careful Maſter.

Yet let us not mourn as they that have no Hope; our Loſs is his Gain; and we have Cauſe to bleſs God, that he hath departed hence in the Faith and Fear of God, and henceforth reſts from his Labours.

Died in 1684; *and buried* Nov. 8. *at* Edlington *in* Yorkſhire.

The CHARACTER *of* ANNE LADY BURGOYNE, † *by* HUMPHREY WHYLE, *M. A. Vicar of* Welsbourne. *

† Relict of Sir *Roger Burgoyne*, Knight and Baronet, to whom Dr. *Stillingfleet* dedicated his *Origines Sacræ*; and gives him the CHARACTER of a very excellent and worthy Perſon, which will follow *this* of his excellent Lady.

* From the Sermon preached at *Wroxall*, in the County of *Warwick*, *Feb.* 10, 1693-4, and printed at *London* in 1694, in *Quarto*; with a Dedication to Biſhop *Stillingfleet*, which we have thought fit to print entire, as it denotes his Lordſhip's intimate Acquaintance with this Lady, and his Approbation of the Juſtneſs of her CHARACTER which follows it.

To the Right Reverend Father in GOD, EDWARD STILLINGFLEET, D. D. Lord Biſhop of WORCESTER.

My LORD,

WERE it not for the juſt Honour and Eſteem, and the intimate and ſincere Friendſhip, which your Lordſhip has ſo long and ſo heartily profeſs'd to that Excellent Perſon, who is the melancholy Subject of the enſuing Diſcourſe: I ſhould not have preſumed to have prefix'd your Name to that which upon any other Account, is ſo very mean and inconſiderable. I am very ſenſible, how much all Diſcourſes of this Nature, are generally ſuſpected to be nothing but fulſome Flattery to the living Relations; or, at beſt, but a Piece of generous and pardonable Charity to a dead Friend: And upon this Account have a long Time withſtood the Importunities of ſeveral very worthy and judicious Perſons, to make it publick; and even now ſhould not have dar'd to have done it without your Lordſhip's particular Approbation and Encouragement. But when your Lordſhip allows your great Name to be prefix'd, and thereby owns the Juſtneſs of the CHARACTER *to the Perſon to whom it is applied, it will be a ſufficient Vindication of me from any ſuch Cenſure, and of them too from any ſuch Reflection: It will be an evident Demonſtration, That the Living did not expect it; and I doubt not but every one that knew her will readily own, that the Deceaſed did not need it. All that is aim'd at in the Publiſhing this Sermon, is to do Right to the Memory of this truly Righteous Perſon, and to oblige the World by an Example, which I hope will not be thought unworthy of Imitation. I am ſure it is no ſmall Honour to be reckoned among the Number of your Lordſhip's intimate Friends; and it will be no ſmall Addition to her* CHARACTER, *to have it publiſhed to the World, that She was very highly valued, and particularly reſpected by your Lordſhip as ſuch, upon the Account of theſe Virtues and Excellencies, which are ſo juſtly attributed to Her in the following Diſcourſe. And I am no leſs certain, the Example will not want a powerful Recommendation, where your Lordſhip allows the Juſtice and Excellency, as well as the Fitneſs of it to be tranſcribed: And I heartily pray the Succeſs of it may effectually anſwer the Honeſty and Sincerity of the Deſign.*

I beg Leave only to acknowledge the Favours and Kindneſſes, which by Her Intereſt and Recommendation I have received from your Lordſhip; and if I could give any fitter or more becoming Teſtimony of my Gratitude, as no one can be more ſenſible of the Obligation, ſo no one ſhould be more ready to do it, than,

My LORD, Your Lordſhip's moſt dutiful Son, and moſt obliged humble Servant, H. W.

I Confess the Cuſtom of *Funeral Sermons*, how excellent ſoever the firſt Intent and Original was, has been very much perverted and abuſed, and even now a-days is too often made uſe of, only as a piece of little State among the meaner ſort of People; and no leſs ſuſpected of Flattery and Oſtentation when applied to the greater. But I am by no means afraid of any ſuch Cenſure in our preſent Caſe, being well aſſured that my Subject will ſuffiiciently ſecure me from all Suſpicions of this Nature, as being above the Neceſſity even of a Complement, to make up a Character; and that of a Righteous one too, in the largeſt Sence of it, ſuch as includes our Duty to God as well as Man; without both which, we can make but a very indifferent Perſon, either of the moſt Seraphical Enthuſiaſt, or the moſt Generous Atheiſt; ſince 'tis in vain to pretend to Sanctity without Kindneſs and Charity, and to no purpoſe to inſiſt upon Honour and Generoſity, where it has not the Foundation of Religion and Piety. And I am very well aſſur'd from her own Mouth, as well as her whole Life, that this was her Notion of Honour; having heard her often declare, *That there could be no Honour, where there was neither Religion nor Juſtice; nor any Quality without Piety and Humility.* Indeed, if ſhe had been inclin'd to value herſelf upon any thing but true Virtue and Righteouſneſs, ſhe wanted neither Birth, nor Quality to have tempted her to it, having the Eldeſt Son of Sir *Arthur Robinſon* for her Father, and the only Daughter of Sir *Thomas Hutton* for her Mother; two conſiderable Families in the County of *York*. And the Endowments of her Mind were not at all inferior to that of her Birth and Quality; being perhaps a Perſon of as refin'd a Wit, and of as true a Judgment as any Woman this Age has produced; which made her no ways unworthy of being ingrafted into ſo worthy a Family: And yet all theſe Temptations to raiſe her Pride, and make her Haughty, only ſerved to raiſe her Ambition to behave herſelf more agreeable to ſuch a Quality, by Actions truly Honourable and Virtuous, and to oblige her to employ thoſe excellent Talents of Wit and Judgment to the Glory of Him that was the Giver of them; and to the Good of others, for whom the Gracious Donor deſign'd them, as well as her ſelf.

God indeed was chiefly regarded in all her Behaviour, and the firſt and main Principle of all her Actions: And therefore here it is but fit we ſhould begin her Character, where ſhe her ſelf always laid her Foundation: And in this Reſpect, as no one could poſſibly have a fuller Aſſurance of the Being of a God; ſo no one, I believe, could have a clearer Notion of his Attributes and Perfections, nor a greater Reverence and Veneration for them. Every little Plant and Flower; every the moſt minute and ſeemingly inconſiderable Creature, had to her ſo much Beauty and Exactneſs, and ſuch evident Maniſeſtations of an All-wiſe and Gracious Creator, that ſhe has often expreſs'd her Wonder and Aſtoniſhment, at the impudent Folly and Ignorance of thoſe who pretend to deny the Being of a God, when they had ſo many Thouſand Inſtances of *Him* and his *Attributes*, in every part of the Creation, that was obvious and diſcoverable even to their very Senſes. And it was upon this Belief, and this Knowledge, that ſhe built all that noble Superſtructure of Piety and Devotion, Uprightneſs and Sincerity, Purity and Charity, and all other the Duties of Chriſtianity.

Hence ſprung that awful Regard and Reverence for the Divine Majeſty which was viſible in all her Actions and Behaviour; but more extraordinarily evident in thoſe particular Duties of Piety and Devotion which ſhe conſtantly maintain'd, both in Publick and Private; and took all the care that the moſt Prudent and Pious Governor could poſſibly do, that all her Family ſhould do ſo too; wiſely conſidering, that they who were careleſs and negligent in their Duty to their great Maſter and Creator, could never give her any aſſurance of of their Diligence and Fidelity to her. And therefore as ſhe took care herſelf to ſet them an Example of Devotion, ſo ſhe conſtantly expected they ſhould follow it; never permitting any Servant to be abſent from the Publick Service of the Church, without her expreſs Leave and Approbation, or at leaſt without a ſevere and threatning Reproof upon the next Tranſgreſſion.

She was a great admirer of the publick Prayers of our Church, which ſhe juſtly eſteemed as the moſt excellent and exact *Form* in the whole World: And, notwithſtanding the prejudices of her Education, which might eaſily have created an unconquerable averſion to our Stated Forms, yet the Follies and Indecencies of that bold *Extempore* way, ſoon made her weary and aſhamed of that; and her Wiſdom and Judgement in the examination of Ours, not only reconcil'd her to our *Rational Service*, but inſpir'd her with a great affection and delight in it, as moſt becoming Solemnities of Publick Worſhip, and beſt fitted to exerciſe the Devotion of thoſe who deſir'd to worſhip God in the *Beauty of Holineſs*.

She was very ſenſible what an heinous offence all Sin is againſt God, how mightily it ſtops the Current of his Mercy from coming down upon us, and how much it hinders the efficacy of all our Prayers and Devotions: And ſince ſhe knew there could be no hopes of Pardon and Reconciliation without an humble and devout Confeſſion; ſo ſhe was very deſirous ſhe might never be deprived of that part of Repentance which was ſo uſeful and neceſſary an Introduction to the other main part of it, even an entire and perfect Reformation. And ſhe that was ſo concern'd to begin well, and that upon ſuch Principles too, could not poſſibly be ſuppoſed to be any ways deficient in the other parts of her Devotion: And therefore we may confidently preſume ſhe was as thankfull in her Praiſes, and as earneſt and importunate in her Interceſſions and Supplications, as ſhe was humble and ſincere in her Confeſſions, and always took care to bring ſuitable Affections to the different nature of our Supplications. Indeed, her whole Behaviour there was ſo eminently Pious, and ſo truly intent in all the parts of it, as gave ſufficient proofs of her Sincerity as well as her Piety. Tho' among all the parts of publick Worſhip, there was none that ſeem'd to inſpire her with ſuch an extraordinary Ardour of Piety and Devotion, as that of the Holy Sacrament of the Lord's Supper; the Notices of which, according to the Orders of our Church, ſhe always receiv'd with the greateſt pleaſure and ſatisfaction imaginable: And, altho' ſhe never omitted her conſtant Retirements every Day for ſecret Prayer, reading of the Holy Scriptures, and Heavenly Meditations upon them; yet I always obſerv'd that the whole Week before the Sacrament, had a double ſhare of that Divine Employment, as a neceſſary preparation for ſuch a near Intercourſe and Communion with God; wiſely believing, That the moſt elevated Piety, the moſt exalted Charity, and the moſt Divine and Heavenly Purity, could hardly be ſufficient to render any one worthy of the Honour and Advantage of ſuch a Cœleſtial Banquet. Upon which account ſhe not only exerciſed this Pious care upon her ſelf alone, but likewiſe upon the greateſt part of her whole Family; not meerly obliging all under her power to the conſtant performance of that moſt ſolemn part of Chriſtian Worſhip, but piouſly taking care, that every one of them might ſo prepare themſelves, that they might be ſure to do it in a decent and worthy manner.

She had a great Reverence for, and ſpent much time in the reading of the *ſacred Oracles* of God, hardly ever, I believe, permitting any one Day to paſs without reading ſome portion of it; and ſhe earneſtly recommended this part of Religion as a moſt uſeful as well as grateful Employment.

And as ſhe took great delight in theſe Divine Oracles, ſo ſhe had a great Reſpect for the *Miniſters and Stewards* of theſe *Heavenly Myſteries*, eſpecially thoſe whoſe Behaviour and Character was any ways agreeable to their Office and Relation, and who by no notorious Immoralities diſgraced the ſacred Function that they had taken upon them. And tho' the Atheiſtical Impiety of ſome, and the haughty Pride of others, makes them think the beſt of God's Servants, ſcarce worthy of the Honour of being their Slaves, or deſerving of the moſt ordinary or common Reſpect; yet her Piety and Humility had given her better Notions of Things; and their being *related* to God, tho' that was ground ſufficient for their Scorn and Contempt, yet did effectually recommend them to her eſteem, and entitle them to her Kindneſs and Reſpect: And if there were any whoſe perſonal Qualifications were not ſufficient to challenge her particular eſteem, yet ſhe could not but reſpect them for their Work and Office ſake, and upon that Account thought them *worthy of double Honour*.

She was a Perſon of that ſweetneſs of Temper, of that kindneſs and affability, and of that great condeſcenſion and courteſie in her Deameanour, as render'd her very grateful to the Rich, and very ſerviceable to the Poor; and her Converſation among them all was with ſo much eaſineſs and civility, as made it very pleaſant, and very deſirable; and no wonder, when it was always managed with Prudence and Diſcretion, and bounded with Reaſon and Religion. For by this means ſhe ſecur'd her ſelf from being impertinently Talkative, and engroſſing all the Diſcourſe to her ſelf, and yet was far enough from being ſilently ſullen and moroſe. She knew as well when to be ſilent as how to ſpeak; and when ſhe was ſo, it was out of a modeſt Opinion of her own Underſtanding, or a juſt deference to the Judgements of others, whom ſhe thought fitter to Diſcourſe upon ſome Subjects, and better able to determine ſome Queſtions about them: But when ſhe did undertake to ſpeak, ſhe ſtill, according to the Wiſe Man's Character of the Good Woman, *opened her Mouth with Wiſdom, and in her Tongue was the Law of Kindneſs*; which could not but make her Converſation as greatly uſeful, as it was highly grateful and obliging. She was uſually very pleaſant and chearful; and yet, as her Diſcretion kept her from being Forward and Impertinent, ſo her Piety reſtrain'd her from being Looſe or Vain; which, as it is directly contrary to Religion, ſo it is no leſs inconſiſtent with Civility and Good Manners: In both which ſhe was very Excellent and very Exemplary; and always took care to manage the one by the influences and directions of the other.

She underſtood well enough the juſt *Decorums* of Ceremony and Addreſs, and yet always obſerv'd them with that eaſineſs and freedom, as were no leſs evidences of her inward Friendſhip and Sincerity, than they were of her outward Ceremony and Civility; and was only afraid leſt it ſhould be thought to be nothing but Ceremony, or leſt it ſhould at any time prove troubleſome or uneaſie. And thus did this excellent Lady reconcile Religion and Converſation together, and plainly ſhew'd (notwithſtanding the ſowre Notions of ſome or the fantaſtical Opinions of others) that Religion was ſo far from being inconſiſtent with Chearfulneſs and Converſation, that it was the only thing in the World that was fit to regulate it, or could poſſibly render it either pleaſant or deſirable.

Her Circumſtances were ſuch as would eaſily have allow'd her to have indulged her ſelf in a great many of the Vanities which a looſe and wanton Age might prompt her to; but theſe ſhe always lookt upon with the greateſt indifference and contempt imaginable; frequently declaring, that ſhe knew there was no true value in them, and never expecting that any wiſe Body would ever reſpect her the more for them: Plainly intimating, That ſhe thought nothing Honourable but that which was truly Good and Vertuous. Not that ſhe proudly ſet her ſelf againſt the innocent Cuſtoms of her Country, or the indifferent faſhions of her Age and Quality, which in modeſty and civility ſhe complied with, leſt ſhe ſhould be too juſtly cenſur'd as more Proud and Conceited by her fond Oppoſition; but yet even her compliance ſeem'd to be with ſuch indifference and unconcernedneſs, as to the *manner* of her Dreſs, and outward Ornament, as could not but diſcover that ſhe never valued any the leaſt reſpect or eſteem upon ſuch poor and pitiful accounrs. And indeed, ſhe had ſomething within that was more truly Honourable, even the *Ornament of a meek and affable*, as well as a *quiet and peaceable Spirit*, *which in the ſight of God*, and of all good Men too, muſt needs be eſteem'd of *great price*.

She was a Perſon of extraordinary Candour and Charity with reſpect to the Credit and Reputation of her Neighbour; and was ſo far from putting a bad Conſtruction upon an indifferent Action, that ſhe would not ſo much as willingly report a true one, where it might probably tend to her Neighbour's prejudice. And if ever ſhe tranſgreſt the ſtrict meaſures o- Truth, it was only to put a candid and favourable Conſtruction upon that which would of therwiſe appear to be no very good Action: But if it were too plain and notorious to admit of ſo much Charity to excuſe it, yet ſhe had ſo much Compaſſion for the Offending Perſon, that ſhe would not make it worſe by any relation of hers; and had ſo much command over her ſelf, as to huſh that up in ſilence, which would not allow an harmleſs repetition.

And ſhe that was thus religiouſly good and civil abroad, could not ſure be otherwiſe even at home: No! it was not a piece of Formal and Hypocritical civility, put on at that time only to gain eſteem, or to be admir'd and applauded by others: It was not like the Civility and Ceremony of too many in the World, who are all Sweetneſs, and good Humour abroad, all Goodneſs and Affability among Strangers; but are ſowre and peeviſh at Home, are *like Lions*, always *roaring in their own Houſes, and frantick among their Servants*; as the wiſe Son of *Syrack* elegantly expreſſes it; She was not guided by ſuch mean and Hypocritical inſtances of duty, as the vain applauſe of incompetent Judges: But the ſame reaſons of duty that obliged her to be thus civil abroad, and thus kind to Strangers, prevail'd effectually upon her to be no leſs good at Home, and no leſs kind to all her Relations there.

As for her behaviour as a Wife, that indeed is beyound the compaſs of my knowledge, as being before the happineſs of my Acquaintance: But if we may judge by her Behaviour ſince, or by the particular eſteem and reſpect that has ever ſince been paid her by the moſt Honourable and intimate Friends of Sir *Roger Burgoyne*, we cannot but conclude that it was every way becoming the ſtricteſt Obligations of ſuch a Relation. And we cannot but think that they had a great regard to *Him* as well as her ſelf in that particular Friendſhip, and hearty Reſpect which they have ever ſince paid and maintain'd towards *Her*: And I never yet ſo much as heard her mention once his Name without ſuch Expreſſions as plainly intimated the moſt ardent Love, and entire Affection to that Honourable Perſon. Nay, I have heard her oft declare with reſpect to him (in alluſion to the Meſſage which King *Charles* the Martyr ſent to his Queen by one of the young Princes juſt before his Death, with which ſhe ſeem'd to be greatly affected) that ſhe never tranſgreſt the Obligation of Fidelity towards him; no not in Thought. And in all her Behaviour ſince his Death, her whole deſign has been to perform every thing that ſhe thought might be an Honour from her to his Memory.

As a Mother, ſhe had certainly the greateſt tenderneſs and affection for her Children that could poſſibly be; and yet carried her ſelf with ſo much Prudence and diſcretion, as neither diſcovered her Fondneſs, nor betrayed her Authority: And in all her Demeanour towards them, ſhe managed her ſelf with ſo much Gravity, and yet with ſo much Eaſineſs and Freedom too, as ſufficiently ſecur'd her from all Contempt and Diſreſpect; and yet made even her Company the moſt grateful to them, and the moſt deſirable in the World.

As for her Behaviour among her Servants, How Kind and Condeſcending was it? Never urging her Commands upon them ſo much by the Power and Authority ſhe had over them, (which yet ſhe always took care to ſecure) as by obliging them by her Kindneſs and Condeſcenſion; treating them more like Friends than Servants; and yet ſecuring their moſt ready Obedience, upon ſtronger Principles than that of bare Authority, even thoſe of Love and Gratitude; which, as they are moſt acceptable and pleaſant on all ſides, ſo indeed, are they moſt faithful and moſt laſting.

As for that part of *Righteouſneſs* which reſpects the Juſtice and Uprightneſs of her Dealings with others, it was ſo punctual and ſo exact, as hardly ever to admit of the leaſt Diſpute or Miſtake on her ſide. And ſhe was ſo careful to fulfil every Title of her Agreement, that ſhe would rather allow more than what was agreed for, than ever be ſuſpected to pay leſs. Indeed, her Juſtice was always mixed with Kindneſs and Generoſity, ever conſulting the Convenience of Tradeſmen; and never, I believe, in all her Life ſuffering any one that came for his Money, ever once to go away without it; tho' ſhe ſeldom put them to that trouble of coming, but generaly prevented that by her ſending to them: and very rarely went out of the Country, tho' but for a ſhort time, without firſt paying off every one to whom any thing conſiderable was due.

And can we now imagine that ſhe who was ſo particulary exact in all theſe inſtances of *Righteouſneſs* both to God and Man, could be deficient in that main Character of it, I mean *Beneficence* and *Charity?* She knew too well the account that would be required of her at the Great Day in this particular; and therefore made it the buſineſs of her whole Life to *lay up a good Foundation* of Charity and Beneficence *againſt the Time to come*; and to *make to her ſelf Friends of the Mammon of Unrighteouſneſs*.

Now by ſuch a regular, ſuch a pious, and ſuch a righteous Life, we cant eaſily ſuſpect that ſhe could be unprepared even for a ſudden Death; and tho' the Warning was indeed but ſhort, yet ſhe declar'd the Notice of it did not all diſturb her, having had ſome Apprehenſions of it before, from ſome remarkable Inſtances of God's Providence lately exercis'd upon her: And reſign'd up her Soul in Death with the ſame Courage, and the ſame Quietneſs that ſhe had poſſeſſed it in Patience all her Life.

Died Feb. 5. 1694; *and buried the* 10*th at* Wroxall *in* Warwickſhire.

We ſhall add an EXTRACT from Dr. STILLINGFLEET'S *Dedication of his* Origines Sacræ.

To His Moſt Honoured Friend and Patron Sir *Roger Burgoyne*, Kt. and Bar.

ALthough I have had the Happineſs of ſo near a Relation to you, and Acquaintance with you, as to know how little you need ſuch Diſcourſes *which tend to ſettle the* Foundations *of* Religion, *which you have raiſed ſo happy a* Superſtructure *upon; yet withal I conſider what particular* Kindneſs *the Souls of all good Men bear to ſuch* Deſigns, *whoſe End is to aſſert and vindicate the* Truth *and* Excellency *of* Religion. *For thoſe who are enriched themſelves with the ineſtimable* Treaſures *of true* Goodneſs *and* Piety, *are far from that envious Temper, to think nothing valuable but what they are the ſole Poſſeſſors of.*

It cannot but be Matter of great Pity to conſider that any whoſe Birth *and* Education *have raiſed them above the common People of the World, ſhould be ſo far their own Enemies, as to obſerve the* Faſhion *more than the* Rules *of* Religion, *and to ſtudy* Complements *more than* themſelves, *and read* Romances *more than the* Sacred Scriptures, *which alone are able to make them wiſe to Salvation.*

But, Sir, I need not mention theſe Things to You, *unleſs it be to let* You *ſee the Excellency of your* Choice, *in preferring true* Virtue *and* Piety *above the* Ceremony *and* Grandeur *of the World. You have too much of that I have been commending, to delight in* your *own deſerved* Praiſes, *much leſs in* Flatteries, *which* ſo benign *a Subject might eaſily make ones* Pen run over *in. And therein I might not much have digreſſed from my* Deſign, *ſince I know few more* Exemplary *for that rare* Mixture *of true* Piety, *and the higheſt* Civility *together, in whom that ineſtimable* Jewel *of* Religion *is placed in a moſt ſweet, affable, and obliging Temper. I am,* Sir,

Your Humble and Affectionate Servant,

June 5, 1662. ED. STILLINGFLEET.

The

The CHARACTER *of the* R^t *Rev*^{d} Dr. OFFSPRING BLACKALL, *Lord Biſhop of* Exeter, *by the Moſt Rev*^{d} *Sir* WILLIAM DAWES, *Bart. Lord Archbiſhop of* York.

HE was born in *London* in the Year 1654; and admitted Penſioner of *Catherine* Hall in *Cambridge*, *April* 26, 1671. *Jan.* 24, 1690, inducted to the Living of South *Okenden* in the County of *Eſſex*; and *Nov.* 6, 1694, to the Rectory of St. *Mary Aldermary* in *London*. In 1695, he was choſen Lecturer of St. *Olave*'s in the *Old-Jewry*, which he reſign'd in 1698, for that of St. *Dunſtan*'s in the Weſt. He was likewiſe appointed Chaplain to King *William*. He was created D. D. at the Commencement, 1700, having before that left the College about the Year 1686 or 1687. *Feb.* 8, 1707, he was conſecrated to the Biſhoprick of *Exeter*, where he died, *Nov.* 29, 1716, and was interr'd in that Cathedral. His Lordſhip's *Sermons* were collected together, and publiſh'd in Two Volumes in *Folio* at *London*, 1723; with a *Preface* by Sir *William Dawes*, Bart. late Lord Archbiſhop of *York*; from whence the following CHARACTER of them and their venerable Author is taken, *viz.*

THIS Right Reverend Prelate was in every Reſpect a great and good Man: His natural Abilities were great, and his Virtues were as ſhining as his Parts.

In the Diſcharge of his miniſterial Function, his Thoughts were wholly ſet upon doing all the Honour to God, and Good to the Souls of Men, which he was capable of.

His Preaching was known to be extraordinary. His conſtant Manner thereof was ſo excellent, eaſy, clear, judicious, ſubſtantial, pious, affecting, and upon all Accounts, truly uſeful and edifying, that he thereupon univerſally acquired the Reputation of being one of the beſt Preachers, which the laſt Century (above all others fruitful of good ones) had bred.

He choſe, for to treat upon in his Diſcourſes, ſome of the nobleſt and moſt important Subjects of our Holy Religion, and proſecuted that Choice with unwearied Diligence, and always handled his Subjects in the moſt plain, practical, extenſive and uſeful Manner poſſible; illuſtrating and confirming the Excellency of the Chriſtian, above all other Morality; eſtabliſhing it in its fulleſt Force and Authority; adjuſting its eſſential Boundaries; demonſtrating its inward Power and Energy on the very *Spirit of the Mind*; opening and unfolding the Natures of all thoſe ſeveral Virtues and Vices, which it led him to conſider, with the greateſt Niceneſs and Particularity, and deducing and applying the minuteſt Branches of each of them, to the various Caſes, Circumſtances and Conditions of human Life; anſwering all Difficulties which aroſe in a Variety of Caſes; and making Uſe of the propereſt Motives, to encourage the habitual Practice of Virtue, and diſcourage that of Vice, to the very utmoſt.

So ſenſible of the Excellency of his Compoſures [particularly of thoſe on our Saviour's Sermon on the Mount] were the moſt judicious Hearers of thoſe Compoſures, both of the Clergy and Laity (vaſt Numbers of both which Sorts flock'd to the Hearing of them with a more than ordinary Zeal) that the Reverend Dr. *Stuart*, his Chaplain, has heard him ſay, "That the Importunity of ſome of his Friends to have him print ſeveral of his Sermons, ſoon after they were preach'd, was ſo great, that his Refuſal was not always kindly interpreted. And the Doctor himſelf well remembers, that he has heard ſeveral, that were excellent Preachers themſelves, and others as exact Hearers, that had been Part of his Auditory, commend thoſe Sermons as ſome of the moſt excellent in their Kind, and expreſs a great Deſire, for their own Satiſfaction and the Good of the World, to ſee them in Print."

Altho' he was ſuch an excellent Preacher, and a very accurate Judge of what was likely to do Service to Religion, ſo great was his Modeſty, and ſo mean an Opinion had he of all his Performances, that he could hardly prevail upon himſelf to order any Thing of his to be made Publick; tho' it moſt undoubtedly and moſt highly deſerved to be ſo; and thoſe admirable Diſcourſes beforementioned [on our Saviour's Sermon] were not publiſhed till after his Death.

This excellent Perſon was, by his happy Temper of Mind, and truly Chriſtian Converſation of Life, peculiarly fitted to treat well on whatever Subject he undertook in the Courſe of his Function: He was indeed Himſelf, All that he was to preach, and had liv'd over every Rule of that divine Philoſophy he delivered, before he preſum'd to teach it to others; and, by ſo doing, he had feelingly and experimentally learn'd its Reaſonableneſs, Uſefulneſs, Neceſſity, Practicableneſs, and true Way of practiſing it, and its Conduciveneſs to attain that bleſſed State which it propoſ'd and promiſ'd to Mankind.

I, who had the Happineſs of a long and intimate Friendſhip with him, do ſincerely declare, that in my whole Converſation, I never met with a more perfect Pattern of a true Chriſtian Life, in all its Parts, than in him: So much primitive Simplicity and Integrity; ſuch conſtant Evenneſs of Mind, and uniform Conduct of Behaviour; ſuch unaffected, and yet moſt ardent Piety towards God; ſuch orthodox and ſtedfaſt Faith in Chriſt; ſuch diſintereſted and fervent Charity to all Mankind; ſuch profound Modeſty, Humility and Sobriety; ſuch an equal Mixture of Meekneſs and Courage, of Chearfulneſs and Gravity, of pleaſing and profiting all he converſ'd with; ſuch an exact Diſcharge of all relative Duties; and, in one Word, ſuch an Indifferency to this lower World, and the Things of it, and ſuch an entire Affection for, and joyous Hope and Expectation of, the Things which are Above; as are rarely to be found All together, even in very good Chriſtians.

And as he had a moſt lively Experience of all the Duties, ſo had he likewiſe of the Beatitudes belonging to them, which he has attempted to deſcribe: He had as true an Enjoyment of all that is really Good in *the Life that now is*, and as ſprightly Foretaſts of the Pleaſures of *that which is to come*, as ever Man had: The *Teſtimony* of *his* own *Conſcience*, and that of the Holy Spirit, *bearing Witneſs with it*, that he was a *Child of God*, fill'd his Mind with that *Peace of God which paſſeth all Underſtanding*, and continually cheriſh'd and kept up in it a *Joy unſpeakable, and full of Glory*. Inſomuch that we may juſtly apply to him, on this Occaſion, thoſe Words of the *Pſalmiſt*, his Heart was hot within him; *the* heavenly *Fire* was fully *kindled* in it, before *he ſpake with his Tongue*.

Many Inſtances of all this I could eaſily give you, but that I am not now [profeſſedly] writing his Life; however, one I cannot paſs over, and that indeed will, in a great Meaſure, ſuppoſe and imply all the reſt; *viz.* the exemplary Manner in which he bore his laſt Sickneſs and Death. God Almighty was pleaſ'd, as to his infinite Wiſdom often ſeems beſt, for the Manifeſtation of his own Glory, and the Trial of his Servants Virtue, to exerciſe this good Man, with a long, painful, and exceeding troubleſome Sickneſs, before he would *let him depart in Peace*. And, bleſſed God! How illuſtriouſly did thy Glory, and thy Servant's Faithfulneſs, ſhine forth in all this Trial? What one of all thoſe many difficult Graces and Virtues, which are to adorn a ſick and dying Bed, what higheſt Degree of any one of them was wanting, to ſpeak thy Praiſes, and thy Servant's Love and Duty, much more ſtrong than Death itſelf? Did ever his Patience and Reſignation to thy Will, in the leaſt fail him? Had he a Thought or Wiſh, which was not brought into a perfect Obedience to it? Did he repine at any Thing, but that he was not capable of doing thee more Service and Glory? To ſay all at once; Did he not continually amaze all about him, with the Wonders of his Courage and Reſolution, with the Calmneſs of his Temper and Serenity of Mind, with the Firmneſs of his Hope and Truſt in God, with his Fearleſneſs of Death, with his humble Confidence in the Mercies of his Saviour, with his Contempt of this World, and entire Satisfaction in the Proſpect of a better?

But I will no longer uſe my own Words, tho' upon this glorious, and, to a good Chriſtian, moſt delightful Occaſion; but rather give you thoſe of one, [a] who was himſelf an Eye-Witneſs of a great Part of this triumphant Scene; which take as follows:

“ The ſlow Progreſs of his painful Diſtemper was a long Exerciſe of ſome of the moſt “ difficult paſſive Virtues in the Chriſtian Life; and it afforded all that were about him “ ſuch a noble Pattern of Chriſtian Magnanimity, that Strangers to his Caſe could ſcarce “ believe his Patience was try'd: Even among his Acquaintance, ſeveral that viſited him “ were deluded by his Chearfulneſs to declare, when they came away, that they could “ not think him ſo ill as we ſadly knew him to be. The only Sign I ever remember him “ to have given of Impatience, was at the Apprehenſion that his Pains made him fretful; “ for he fancied he ſometimes ſpoke to us peeviſhly. So ſevere a Cenſure, without any “ Occaſion, ſurpriz'd the whole Company; and all that were preſent immediately proteſted, as we well might do, againſt an Accuſation ſo groundleſs.

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[a] Dr. *Stuart*, who was his Lordſhip's Chaplain; and Chancellor of the Dioceſe of *Exeter*. He died in 1735.

“I am apt to think that the Generality of Readers, when they come to his third Diſcourſe on the Beatitudes, will be inclined to the Thought, which, I acknowledge, upon my firſt Reading was my own, that ſome Parts of this Sermon are drawn above the Life, and that few or none, in exquiſite Pain, poſſeſs their Souls in the Degree of Patience which is therein deſcrib'd. But I ſoon after ſaw my Miſtake, in the Example of my good Lord; for I can aſſure the Reader, that the Right Reverend Author, in the Day of Tribulation, diſcover'd the ſame happy Temper that he recommends to us. He was himſelf one of thoſe bleſſed Mourners, who, as he ſays, *can ſuffer the ſoreſt Pains without Murmuring or Impatience; nay, as if they had no Senſe of the Pain they endure, do ſhew forth in their Speech, their Looks, and all their Behaviour all the Signs of inward Peace and Pleaſure.*

“The Day after the Mortification appear'd, of which he dy'd, I waited upon him, according to his own Order, to give him the Holy Sacrament. At my firſt coming to his Bed-ſide, I aſk'd him how he did? When he anſwered, with as great Chearfulneſs as ever I heard him ſpeak, *I am glad to ſee you; I ſhall now, I hope, be very well in a little Time.*

“As he was uſed, before he came to this Extremity, to lament his Incapacity for ſeveral Offices of a Biſhop, ſo this Reflection ſtuck by him to the laſt; and while all the proper Applications, that could be thought of, were uſing to ſtop the growing Gangrene, he was pleas'd to ſay to us all then ſtanding about him, *Why all this Pains to reprieve an uſeleſs Life at beſt, and keep out a better Man?* And all Applications were as vain his Lordſhip could wiſh them; for a few Days put an End to a Life, which none but himſelf thought uſeleſs.

“On the fatal Morning I attended his Lordſhip, and by his own Direction us'd the Recommendatory Prayer. Before I began, he deſired me to let him be laid in a Poſture, which he judg'd moſt proper for recommending his own Soul: After he was thus laid, he ſaid, *You may now begin; and I hope the ſame Mercy that was ſhewed to a Friend of mine while I was doing him this good Office, will be granted to me; and by that Time your Prayer is ended, my Soul will be in the Hands of that merciful Saviour, to whom you recommend it.* And it was not long indeed, before our Prayers were heard; for, about two Hours after, he reſign'd up his pious Soul to the Eternal Comforter.”

God grant that, by Reading the excellent Diſcourſes, and contemplating the inſtructive Example of this bleſſed Man, we may all learn to prepare ourſelves to meet Death with the ſame Comfort of Mind, and to recommend our Spirits into the Hands of a moſt merciful Saviour, with the ſame well-grounded Aſſurance, with which he did.

Amen, *even ſo come, Lord Jeſus, come quickly!*

LONDON, *July* 12,
1717.

W. Ebor'.

The CHARACTER *of the* R^{t} *Hon*^{ble} ANTHONY EARL *of* HAROLD, † *by* THO. PARNE, *M. A. Fellow of* Trinity *College in* Cambridge. *

ONE cannot enough blame, or even deteſt Thoſe who for mean Ends, have proſtituted Encomiums in this Holy Place, as they have rendred the Rewards of Virtue, the moſt deſerved Praiſes ſuſpicious. But I am upon a Subject that needs not, nor can well be flattered. They that knew the leaſt of the Lord *Harold*, very well know what I am about to ſpeak of him.

He was of a Candid and Diſpaſſionate Temper: Genteel and Modeſt in his Words, Manly and Noble in his Actions: Sincere and Conſtant in his Piety to God, Juſt and Generous in his Carriage to Men. There was ſomething promiſing in him, as in the Morning of a

† Eldeſt Son to the Duke of *Kent*, married to the Lady *Mary Tufton*, fourth Daughter to *Thomas* Earl of *Thanet*, died *July* 21, 1723, without Iſſue.

* From the Sermon preached at the Church of St. *Paul* in *Bedford*, *Sept.* 29, 1723; dedicated to the Right Honourable *Mary* Counteſs of *Harold*, Baroneſs-Dowager *Lucas* of *Crudwell*; and printed at *Cambridge*, in 1724, in *Quarto*.

beautiful Day, in that Seaſon of Life in which we firſt begin to paſs a Judgement on Men. An early Care had been taken to ſecure his Innocence, by forming his Mind on the Principles of Virtue and Religion; and the Piety that beſtowed it had its Reward. We ſometimes ſee with Regret, the Youth who were educated by the exacteſt and moſt Prudent Rules, recoyling upon the firſt Sence of Liberty, and unhappily flying out the Contrary way. They indulge themſelves in a Thouſand Irregularities, and ſcarce return to a juſt Opinion of another kind of Conduct, till Age or Adverſity ſtop their Career, and force them to Sober Conſiderations. It was not ſo in this Noble Lord: He perſevered in that Sobriety and Sanctity of Manners, in which he had been brought up. Our Univerſity which too often ſuffers from the looſe Morals of thoſe who are above Diſcipline, ſaw Him, and the Noble and moſt promiſing Youth his Brother, Eminent in every Thing that is great and commendable. Who whilſt our Society was honored with their Company, were for conſtancy in their Studies upbraiding Examples, even to thoſe who were to make their Fortunes by Them. They with great aſſiduity Proſecuted Polite and Curious Learning; and far from deſiring that their Greatneſs ſhould intrench on the Orders of the Place, They in their Courſe gave us ſome Performances which ſhewed the Application of Scholars, and the fine Taſte which is almoſt peculiar to Men of Quality and Breeding. And what is more uncommon, they enter'd into reſearches of a more Abſtruſe and difficult Nature, in which the Great *Cotes* led the Way, whom they followed with ſuprizing Diligence and Happy Succeſs. Nor did the Improvements which they made at all ſwell their Minds, or over-heigthen their Opinions of themſelves; they ſhewed nothing of Self-conceit or Vanity, but rather ſeemed the only Perſons who were inſenſible that there was any Thing extraordinary in Them.

From us this Noble Perſon went to receive thoſe finiſhing touches, which Travelling gives to a Polite Education. In his way amidſt a number of more Important Acquiſitions, He added much to a fine Collection of Books and beautiful Deſigns. Had he lived to execute theſe, our County had ſeen ſomething ſecond to the Buildings as well as the Gardens of *Italy*. With the Arts and policies of Foreign Countries he brought Home none of their Vices: He returned the ſame Modeſt and good natured Gentleman. We ſaw nothing of defiance in his looks, obtruding or pretending in his Behavior: He was above medling with the affairs of others, or raſhly cenſuring their Conduct: never open or eaſy in admitting the Suggeſtions of Flatterers, and Informers. With the niceſt regard to good Breeding in his own Expreſſions, he could ſtill bear with Plaineſs in others; and was above taking notice of the little Affronts and diſguſts which are ſo commonly given, and taken in Converſation. He knew all that belonged to his rank, without aſſuming it; in Company, as he was often the Greateſt, he was always the moſt Humane and Obliging. And perhaps there never was a more convincing Inſtance, that where Men have real worth, the not inſiſting on all the Reſpect that is due to them, gives them abundantly the more.

I would indeed amidſt the bright Circle of Virtues wherewith he was adorned, ſingle out this, not the Greateſt, but a very amiable one, his Humanity; a Virtue which from its Name, one would Imagin to be general, or at leaſt very common amongſt Men: and it is Pity there ſhould be many Inſtances to the contrary. Yet ſuch we ſometimes meet with; Men of mean Origin, and incomparably far leſs in Station than the Perſonage we are ſpeaking of, ſhall aſſume Airs and diſtance, which they have no tolerable Pretenſions to; and which a Man of Quality and Senſe would be aſhamed of. When a Favor is conferred in the Ill-bred and ungracious Manner in which ſuch Men beſtow it, tho' we may be contented to receive it, we cannot help heartily deſpiſing the Givers of it. Far diſtant from any thing like this was this Noble Lord. For he had a great Soul and abundance of good Sence and Breeding; had ſeen the World, and knew what Men naturaly expect from one another.

It is a ſmall thing in his, and indeed we ſhould think it a ſmall thing in any ones Character, that he uſed Mankind well. It ſhews more of Goodneſs in his Temper, of Generoſity in his Inclinations, that he was ready to forgive, eaſily reconciled to thoſe whoſe Imprudence had diſobliged him. But at the ſame time that he treated all, with that eaſineſs and ſweetneſs, as if he made no Diſtinction of Perſons; he ſerved his Friends with ſuch Readineſs and Zeal, as if all his Regards and affections were peculiarly reſerved for them. When any that had the leaſt Pretenſions to his Favor made a modeſt and ſuitable Requeſt, if it was not in his Power to Gratify them, he was ſure to oblige them as much in the kind and pleaſing manner of ſhewing them he could not. When he might do what was deſired, he was far from thinking, that becauſe his Condition ſet him above the Neceſſity of Labor, he was only to divert and amuſe himſelf. He was ready to beſtow any Pains, and to forego many things which his own eaſe and Conveniency required for the effecting of it. And however conſiderable the Benefit was, the Readineſs, Pleaſure and Decorum, where-with he did it, was always infinitely a greater Obligation than the Thing it ſelf. We ſhall find none his Superior in this lovely and endearing Quality, and very few of ſuch Rank and Eminence, any thing like his Equal.

In his Private Oeconomy, he managed all with that Singular Prudence, that it was ſurprizing how ſo many handſom and Generous things could be done. How like a River he refreſhed and watered all he paſſed by, without any diminution of his own Grandeur. But it is Vice that is of all things Expenſive, which makes Men of Quality even ſordidly run out thoſe Eſtates, on which their Anceſtors lived with Hoſpitality and Splendor. This Lord appeared in nothing beneath his Rank, but had too much Senſe to meaſure greatneſs by gaudy ſhew and unneceſſary Expences; or to ruſh into Luxury and Criminal Liberties like ſome of the great unthinking Vulgar.

Virtue is naturaly attended with many uncommon Rewards. The ſame unſullied Character and ſhining Merit, which recommended this great Man to univerſal approbation, made way for his Alliance with one of our nobleſt Families: a Family of that Virtue and Reputation, that to be related to it doth honour to thoſe of Equal, or even ſuperior Quality. He was and knew himſelf happy in this Choice: In the other near and ſacred Relations of Life, he behaved himſelf with ſuch duty, affection and honor, as if he was to have been diſtinguiſh'd from the Vulgar as much in the anſwering the obligations which God and Nature lay in common upon Mankind, as he was by his Rank and Qualifications.

The great who are of ſuch Abilities and Character, do honor to Courts, and adorn the Throne which they ſupport. His Lordſhip had that knowledge of the Intereſts of Europe, and of his own Country in particular; that ſenſe of the happineſs of our Conſtitution, and Zeal for its ſupport; that his Merit could not eſcape the notice of a Prince of his Majeſty's Penetration and Judgement. He was Eminently diſtinguiſhed by his Royal Maſter in the early calling him to a Place of great Honor about his Perſon. And had Providence been pleaſed to continue him to us, there is nothing which we might not have hoped for from him, in the cauſe of Religion and Virtue, in advancing the Felicity of his Country, the ſecurity and happineſs of the State.

He who thus excelled in all human and Social duties, ſhewed us much more that he knew what was immediately due to the great Father and King of the Univerſe. I have ſeen, accidentally, or otherwiſe his Modeſty would have concealed any thing of that nature, a Collection of Devotions for all Occaſions wrote by himſelf, from our moſt Eminent Divines. Nor was his Piety confined to the Cloſet; his attendance at Chapel, when he reſided in the Univerſity, Morning and Evening thro' all Seaſons of the Year, was ſuch as would have diſtinguſhed even thoſe whoſe Profeſſion and Station more particulary obliges them to it; our Holy Altars ſhall witneſs, with what conſtancy, what Seriouſneſs and Devotion he frequented them. In this he gave us an Illuſtrious Example.

He had indeed a Soul ennobled with the Higheſt Sentiments of Religion, without any of the Alloys of Superſtition, Formality, or Peeviſhneſs. As for thoſe endleſs and angry Contentions, which neither tend to improve our Underſtandings, nor better our Practice: I know very well, I ſpeak it to his Honour, I know he deſpiſed them. But for a ſober and rational Piety, the adoring the Perfections of God, the imitating the Life and Temper of the great Redeemer of the World, the being good and doing good, no Man valued it more in others; none was a more ſhining Example of it himſelf.

But Alas, how little did he think that he ſwallowed Death with a few Grains of Corn, that a ſimple Beard of it ſhould be as Fatal as a Poynard in the Hand of the moſt deſperate Aſſaſſin! yet thus it was, by ſo ſeemingly trifling an Accident is he fallen. *Ye Mountains of Gilboa let there be no Dew, neither let there be Rain upon you, nor Fields of Offering!* Such was the Imprecation of *David* on the Place where his beloved *Jonathan* fell; and could we wiſh the ſame without Damage to the Innocent, the ſame would we denounce on the unfortunate Field where another *Jonathan* fell, by ſo little ſuſpected a Weapon.

The Family of which this Peer was the Hopes and Glory, had flouriſhed in diſtinguiſhing Greatneſs for many Ages. The Head of it, after having filled one of the greateſt Poſts under the late Illuſtrious Queen, had received an Acceſſion of the higheſt Titles and Honours which a Subject is capable of. We ſaw Them in equal Eſteem, in ſtill growing Favour with her great Succeſſor: And not only Great, but poſſeſſed of one of the moſt opulent and improving Fortunes. We ſaw them compaſſed about with a numerous Progeny, and entertained pleaſing Expectations of its Increaſe. In ſhort nothing was wanting in Happineſs which humane Wiſhes could aſpire after. When on a ſudden, leſt any thing here ſhould be too much admired or depended on, five of our Hopes periſhed in a Year; and now the only apparent Succeſſor to ſo much Ancient Honour and Greatneſs is ſurprizingly taken away. Alas! how Juſt, how Applicable, how with

Tears and Pity to mortal Condition may we remember, the Maxim of *Solomon*; *Vanity of Vanities*, ſaith the Preacher, *Vanity of Vanities, all is Vanity*.

The CHARACTER *of Mrs.* DOROTHY St. JOHN[†], *by* ANTHONY HORNECK, *Preacher at the* Savoy[*].

[†] Fourth Daughter of Sir *Oliver St. John*, Knt. and Bart. of *Woodford* in *Northamptonſhire*.

[*] From the Sermon preached in the Pariſh Church of St. *Martin's* in the Fields, on *June* 24, 1677; and printed the ſame Year at *London*, in *Quarto*; with a Dedication to the Lady *Barbara St. John*, which is as follows.

To the Honourable the Lady BARBARA St. JOHN.

MADAM,

UPON your Requeſt I have adventured to appear in Publick, and expoſed that to common View, which I thought would never have gone farther than my Study. Not to have yielded to your Deſires had been Uncivility; and though I am ſenſible of the Weakneſs of the Diſcourſe, yet to pleaſure you, I have reſolved to deny myſelf in that Thing we call Credit and Reputation; the rather becauſe in this Sermon I have proved it to be Vanity. *The Text*[†] *was of your Daughter's chooſing; whether ſhe regarded the Sound more than the Senſe, I will not enquire; but as the different Sentiments of Divines about this Paſſage, have allowed it a Place in the Catalogue of the ſublimer Myſteries of the Goſpel; ſo if I had more Time to view and correct my Comment, it might have come abroad more poliſhed, and fitted more to the Palate of the Age. What nicer Men would have made the Scene of curious Speculations, I have endeavoured to make as practical as I can, being ſenſible that our Work is to convert Souls, not to paint them. In an Age ſo looſe as ours, ſo full of Vanity and Sin, we had need be very ſerious and earneſt with Men to come away from theſe Idols, to ſerve the Living God, and as this ſhall be my ſincere Endeavour, while the Great Maſter of my Life is pleaſed to continue me in the Station I am in; ſo if I can contribute any Thing, either to your Ladyſhips, or your Relations ſpiritual Advantage and Edification, it will be no ſmall Satisfaction to*

MADAM, Your Ladyſhip's moſt humble Servant,

Anthony Horneck.

HAVING thus led you from the Creature to the Creator, I muſt crave leave to ſend you back again from the Creator to the Creature, *viz.* to the Party deceaſed. And here I could wiſh I were able to give you that Account of her Life and Deportment, which in all Probability you expect upon this Occaſion; But when I ſhall have told you, that it was not my Happineſs to be acquainted with her before ſhe died, you'll ſoon pardon my Silence in her Commendations; and yet I dare not be ſo injurious to her Memory, as to conceal the Character, which thoſe that knew her intimately were pleaſed to give her. Her Piety, it ſeems, was great and early, and her Soul big with Devotion, in an Age which is expoſed to the greateſt Temptations. What *Solomon* learned by ſad Experience in his latter Years, ſhe practiſed in the Days of her Youth; and the Fear of God, which he found to be the only true Happineſs, when he had run through all the Riſks of Sin, ſhe embraced before ſhe had taſted any of the World's Pleaſures. She no ſooner came to Years of Diſcretion, but ſhe ſaw that her greateſt Intereſt lay in loving God, and underſtood that to remember her Creator, before the evil Days do come, was the greateſt Prudence and Policy. As young as ſhe was, her Eyes were fixed upon a better World, and it was hard to ſay which had her greateſt Care, God's Glory, or her own Salvation. Her Affection to Goodneſs appear'd in her, when Vice begins to flouriſh in other Perſons, and ſhe began to ſhoot out Buds of Grace, when others look upon it as a Piece of Neceſſity to run out into Sin and Vanity. The Word of God was the Food her Soul delighted in, and ſhe thought no Proviſion comparable to the Bread of Life, which feeds Men into eternal Content and Satisfaction. She had learned, that God was one that did hear Prayers, and to addreſs herſelf to him, was not the leaſt Part of her Imployment. In theſe tender Years ſhe was already arrived to that Knowledge which Philoſophers formerly attained not unto, till they were grown aged, and was become Miſtreſs of the greateſt Virtues, at a Time when others are apt to laugh at Strictneſs and Severity, as a melancholy Humour. She had already learned to ſcorn Reproaches for Righteouſneſs Sake, and did clearly apprehend that her greateſt Glory muſt be Religion and God's Favour. At thoſe Years when others hardly know what Heaven means, ſhe had already felt it in her Soul, and ſhe could gueſs at what Angels did above by her praiſing and magnifying the Beauty and Bounty of her Maker. The Fruits of the Spirit which are not ſeen in others before fifty, appeared in her at eighteen, and the Joys of the Holy Ghoſt, which are not counted modiſh till fourſcore, became familiar to her, as ſoon as her Reaſon began to exert itſelf into Action. She had already practiſed to lay up her Treaſure in Heaven, and as if ſhe had foreknown her Death, ſhe made Preparation for it at a Time, when others make Proviſion for the Fleſh to fulfil the Luſts thereof.

[†] On Rom. viii. 20.

What would this Plant have come to, if it had grown up to its full Height and Stature, and how glorious would this Tree have been, if it had been permitted to ſpread its Branches like the Cedars in *Lebanon*. She that did already, like *Aaron*'s Rod, bud and bloſſom, and bear Fruit; how rich would the Fruit have been, if it had been warm'd ſome Years longer by the Sun of Righteouſneſs! But the Flower was too coſtly for this Valley of Tears, and the Soil here below too courſe for this curious Plant to thrive in; God therefore cropt it to tranſplant it into Paradiſe, and withdrew it from the Eyes of Men, becauſe it was a fitter Spectacle for Angels.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the* *Rev^{d} Dr.* RICHARD SHERLOCK, *Rector of* Winwick, *by the R^{t} R^{d} Dr.* THOMAS WILSON, *Lord Biſhop of* Sodor *and* Man *.

HE was born at *Oxton* in *Werral*, in the County of *Cheſter*, *Nov.* 11. 1612. which Village *very ſenſibly* feels the *Bleſſing* of having been his *Birth-place:* Where he has ſettled an *Uncommon*, but very *Uſeful* Charity.

When I have ſaid that he was born of very *Honeſt* and *Religious* Parents, the *Pious* Reader will not be *offended* that he finds nothing more *conſiderable* in the *Account of his Family*. That his Parents were *ſuch*, an eſpecial *Inſtance* of his *Mother's Piety* will not be improper to be *here* mention'd; becauſe 'tis probable God bleſſed her with ſo worthy a Son, to convince her, and all that read this, That ſuch as Fear Him, and ſeek to avert his Judgments, *Do never ſeek Him in vain.*

Her Father, in his Younger Years had taken ſuch Liberties, as made her juſtly Fear *His Offspring* might hear of it another Day; which affected her ſo ſenſibly, and eſpecially after ſhe became a Mother of Children her ſelf, that ſhe very often, and with *Tears*, begg'd of God to ſuſpend his juſt Declaration of *viſiting the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate Him.* And her *Poſterity* have many Reaſons (tho' not proper to be mention'd here) to believe *She was Heard in That ſhe Fear'd.*

This Circumſtance ſhould not have been mention'd, but in hopes that ſome who read it, may be led to conſider, How many ſuffer for the *Iniquities of their Forefathers,* while none of their Poſterity are found to *ſtand in the Gap*, and put a Stop to the *Judgments* which God has determin'd to *Pour out upon the Families which call not on his Name.*

This Pious Mother (in Confidence that God would hear her Prayers) being now become a Widow, gave her Son an Education ſuitable to her Abilities. She ſent him firſt to *Oxford*, and afterwards, upon the Account of a leſs expenſive Education, to *Trinity* College, near *Dublin*, where he proceeded Maſter of Arts, *A. D.* 1633. (as afterwards, in the Year 1660 Doctor in Divinity.)

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* Prefix'd to Dr. *Sherlock*'s *Practical Chriſtian,* the Sixth Edition, printed at *London*, in 1713, in Octavo; with the following Introductory Lines to the Bookſeller; " I ſend you a *ſhort Account* of Dr. *Sherlock*'s Life. If you think fit, " you may prefix it to *the Practical Chriſtian*, which you are going to re-print. This *Account* might eaſily have been en- " larg'd, but then it would not have been ſo agreeable to the *Character* and *Modeſty* of the Doctor, who always *declin'd be-* " *ing known* any more than he was oblig'd by the Duties of his Calling; ſo that the Bleſſing of a moſt *exemplary Life*, was " confin'd, for the moſt Part, to the Limits and Obſervation of one *ſingle Pariſh*, &c."

Your Affectionate Friend,

Iſle of Man.
Sept. 23. 1712.

Tho. Sodor and Man.

And now, having, both in his own, and his Mother's Intentions, been Dedicated to the more *immediate Service* of God, he enter'd into Holy Orders, and had a Cure of Souls conferr'd upon him in *Ireland*, which he attended, until he was forc'd to quit That, and that Kingdom, by the Rebellion which broke out in 1641. From thence he went to *England*, Chaplain to one of thoſe Regiments ſent by the *Marquis of Ormond*, to the King's Aſſiſtance; and which, ſoon after, were unfortunately routed near *Namptwich*.

Upon this, Mr. *Sherlock* return'd to *Oxford*, where he was courteouſly receiv'd; and ſoon after Elected one of the Chaplains of *New-College*, and continued *there*, till he was turn'd out by the *Parliament Viſitors*. Not willing to be unimploy'd, he became Curate to Dr. *Jaſper Maine*, at *Caſſington*, 'till both the Doctor and his Curate were ejected. About which time Sir *Robert Bindloſſe* of *Borrick* in *Lancaſhire*, returning from his Travels, Mr. *Sherlock* was well recommended to him, and as kindly receiv'd for his Chaplain.

It was at *This* Time, and in *This* Neighbourhood, that *George Fox* began to broach and vent his New Doctrines. Mr. *Sherlock* being of Reputation for Learning and Piety, *Fox* had the Vanity to attempt to make him his Proſelyte, or, which is more likely, to make himſelf more famous by ſo *Remarkable an Adverſary*. To this End, he ſends him a Sett of Queries, and demanded an Anſwer, in Terms *exceeding Confident* of Victory.

Mr. *Sherlock* was a Man by *no means* fond of Controverſy; *Practical Chriſtianity* was his Talent and Delight: And, but that this proud Boaſter gave him an *Unſufferable Diſturbance*, deluding many poor People into an Opinion that his Queries were unanſwerable, perhaps he had never engag'd in any thing of that Nature.

At laſt, to prevent the *ſpreading Miſchief*, he publiſhed ſeveral ſmall Tracts, *viz. The Quakers wild Queſtions briefly anſwer'd*. To which he annex'd, *A Diſcourſe of the Holy Spirit, his Workings and Impreſſions on the Souls of Men*. As alſo, A *Diſcourſe* of *Divine Revelation Mediate and Immediate*. And another of *Error, Hereſy and Schiſm*. All which by the Bleſſing of God had their Effects, altho' That Hereſy ſpread too faſt abroad, by being over much deſpis'd in other Places.

While he continued with Sir *Robert Bindloſſe*, he was, in the Words of *Micah*, * *A Father and a Prieſt to him*.

The Office of a Chaplain, is an Employment that requires as much Chriſtian *Courage*, *Conduct* and *Piety*, to diſcharge it faithfully (where there are ſo many Temptations, and ſo much Need of Virtue to overcome them) as any State of Life whatever. And therefore it often happens, that ſuch as ſeek or accept *that Charge* in Hopes of *Preferment*, do find a Neceſſity of quitting, either *thoſe Hopes*, or a *Good Conſcience*.

One Inſtance of Mr. *Sherlock*'s Behaviour in this Part of his Life (in which he ſhew'd a true Chriſtian Contempt of his own Intereſt) will neither *tire*, nor be *unedifying* to the Reader.

His Patron had a *juſt Eſteem* for the Church and her Miniſters, *both at that time under a Cloud*; and being every Way what they call an Accompliſhed Gentleman, it was no Wonder that very many were fond of the *Honour* of *Converſing* with him: Which had this *Unhappy Effect*, that it made him in *love with Company*, and many of the Evils that attended it; and too many of the Family follow'd his Example. To make ſome *amends*, *as they thought*, for theſe Liberties, they expreſs'd an uncommon Concern for the Intereſt of the *Suffering Church*; not conſidering that if we ſhall be ſhut out of Heaven for our Sins, 'twill be no great Comfort to us, *What* Church we were Members of on Earth.

The Chaplain ſaw this with Grief, and therefore after General Diſcourſes and Intimations had had little or no Effect, he applied to his Patron more cloſely, and, *in a Letter he wrote to him*, laid down *His*, and the Vices of the *Family*, in Terms ſo *Home* and *Serious*, and yet ſo *Mannerly*, that one could not imagine a Mind ſo void of Goodneſs, as to be offended with his *Holy Freedom*. He deſir'd him to conſider what Injury he did to the Diſtreſſed Church, for which he always expreſs'd ſo *commendable a Zeal*. He intimated to him, That this was both the *Cauſe of her Sufferings*, and *That* which made Her the *Scorn* of her Enemies; *That her Friends did her more Diſhonour than They could do her Hurt*; ſo that ſhe may truly ſay, in the Words of *Zech.* † *Theſe are the Wounds I receiv'd in the Houſe of my Friends*. He aſſured him that, for his own Part, he durſt not ſeem to countenance ſuch *Criminal Liberties*; leſt the Enemy ſhould ſay, That the Ordinances of the Goſpel were *Profan'd* with the *Conſent* of her *Miniſters*. And then, *forgeting*, or rather

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* *Judg.* 17. 10.

† *Zech.* 13. 6.

deſpiſing, *his own Intereſt*, The *Uncertainty* of the Times, and all the *Expectations* he might have from a Perſon of ſo *good an Intereſt* in the World, he earneſtly preſs'd, either to be *hearken'd to* in this Matter, or to be immediately *diſcharg'd* from his Office.

His Patron was ſo far from being *offended* with this juſt Liberty of his *Faithful Chaplain*, that he heard him with Submiſſion, *knowing well whoſe Ambaſſador he was*, and ever after Honour'd him *as his Friend*; and would by no means part with him, until he thought his own Entertainment too mean for ſo *Worthy a Perſon*; and then he moſt effectually recommended him to *a True Son and Lover of the Church*, The Right Honourable *Charles*, Earl of *Derby*; who made him his Domeſtick Chaplain: And repoſed ſo much Confidence in him, That upon the *Reſtoration of the Royal Family*, he prevail'd upon, and intruſted him with a Commiſſion to ſettle the Affairs of the *Church of Man*, which, during the great Rebellion, had ſuffer'd in her *Doctrine*, *Diſcipline* and *Worſhip*.

This Difficult Work he went through, (while his fellow Commiſſioners ſettled the Civil and Military Affairs) to the entire Satisfaction of the Lord and People of that Iſland; which by the Bleſſing of God, continues as *Uniform in her Worſhip*, as *Orthodox* in her Doctrine, and as *Strict* and *Regular* in her Diſcipline, as any Chriſtian Church in the World.

Upon the Doctor's Return from that *Happy Iſland*, by the Favour of his Noble Patron, he obtained a Preſentation to the *Parſonage of Winwick*, from King *Charles* the Second (the Patronage being at that time in Diſpute) and immediately after, upon the Expiration of a Leaſe of 99 Years, his Living became one of the *beſt in England*.

This was ſo far from Tranſporting him, that it made him grow more Jealous of himſelf; knowing full well, *That the more he had, the more he was to account for*. The firſt Thing therefore he ſet himſelf to, beſides the Ordinary Duties of the Miniſtry, was to Compoſe and Publiſh a *ſhort and plain Paraphraſe upon the Church Catechiſm*, exceedingly well ſuited to the Capacities of his People. After this (to uſe his own Words) *becauſe Doctrine without Practice is but a Body of Religion, without a Soul to Quicken it*, he publiſhed *His Summary of Chriſtian Practice*. And having freely given a conſiderable Number of both theſe Books amongſt his Pariſhioners, the good Effect ſoon appear'd in ſuch a Number of Conſtant, Devout Communicants, as, at that Time, were hardly to be ſeen in any Pariſh in *England*: And by the great Care of its Rectors, that Pariſh ſtill continues Exemplary for its Order and Diſcipline.

His Preaching was, like his Devotions, Plain and Practical. And altho' (until he grew much into Years) He was a conſtant Preacher, yet he always entertain'd in his Houſe, at leaſt three Curates for the Service of his Church and Chappels. So that both on Account of the Doctor's Primitive Example, as alſo the Choice he made of Perſons to ſerve at the Altar, *Winwick* became a very Deſirable Place for *Young Divines* to improve themſelves in the *Work of the Miniſtry*.

Having ſo well provided for the Inſtruction of his Pariſh in *Things pertaining to Life and Godlineſs*; he ſet himſelf very earneſtly to bring his People to a *Decent Uniformity in the Publick Worſhip of God*. And this he brought about in a ſhort Time, chiefly by the Example of his own *moſt Humble and Devout Behaviour*; and, where that would not do, he made uſe of *Rebukes*, and *a Zeal*, which few People were *Proof* againſt: So that his Church and Chappels ſoon became Remarkable for that good Order he then introduced, and which ſtill continues a Pattern to moſt other Churches.

He would not ſuffer even Strangers to give an ill Example of *Irregularity* or *Indevotion* to his Pariſhioners, ſo that, either *for Fear*, or for *Conſcience ſake*, all comply'd with the *Edifying Uſages* of the Place.

I will give the Reader but one Inſtance, to ſhew how far an Holy Boldneſs and Zeal for the Honour of God and his Service may go towards Reforming an Abuſe, which People of Piety would wiſh to ſee done.

A Perſon of the firſt Quality being at his Church, and a *Gentleman* of his Retinue not behaving himſelf with that *Diſcretion* and *Seriouſneſs*, which the Place and Service requir'd; the Doctor (without any Regard to the Number or Quality of the Gentleman's Friends) ordered him to be *turn'd out of the Church*. This *unexpected Rebuke* ſoon chang'd his *Behaviour*; and being, by the Church-wardens, permitted to ſtay till the Service was ended, he then (according to the *Notorious Profane Way* of that Gentleman) ſays to his Company ---- They threaten us with the Devil, but I fear him not half ſo much, as I do *That old Gentleman* in the long Beard: *Meaning the Doctor*.

He ſuffered none to be Baptiſed in Private Houſes, except in Caſes of Neceſſity, as the *Rubrick* directs; and he had the Satisfaction of ſeeing This comply'd with, without thoſe ill Conſequences which People are apt to fear; who had rather give way to the *Impor-*

tunities of the Ignorant, than be at the Pains to *inform* them better; and can with *leſs Reluctancy diſobey the Church*, than *diſoblige a private Perſon*.

Some Years before his Death, when he had well conſider'd all that had been ſaid upon that Subject, he publiſhed a ſmall Tract, *Of the Irregularity of a Private Prayer in a Publick Congregation*. He was, indeed, of Opinion, that there was no Occaſion for longer Prayers than what the Church preſcribes in her Liturgy, which provides for all the *Ordinary Wants* of Chriſtians, and which, *where 'tis Read with Deliberation*, and *Heartily Cloſed with*, is found to be *long enough* to ſatisfy, (and were it not for the *Excellent Variety* of its Offices) to Tire the Generality of Worſhippers, for whom it was compoſed.

And, verily, if ſuch as are moſt fond of the other Way, would but ſincerely make the Experiment, and endeavour to keep their Minds intent upon the *Publick Service*, they would find their Souls *ſufficiently ſatisfy'd* with the Proviſion the *Church* hath made for them, without longing for a *leſs Choice*, if not a leſs *ſafe* Entertainment.

'Tis true, while he liv'd with Sir *Robert Bindloſſe*, he was oblig'd, through the Iniquity of the Times, and that his Miniſtry might not be ſtop'd, to compoſe a Prayer out of the Church Service; and the Reader may be aſſur'd, that few of the Gifted Preachers of thoſe Days, were more admired, than was Doctor *Sherlock*, for his very plain and *affecting Prayer before his Sermon*, even by them that would have deſpiſed him, had they known whence he borrow'd it.

He was ſo ſtrict a *Reſident*, that for near 30 Years, he was ſcarce ſo many Weeks, all put together, abſent from his Flock.

During which Time, he kept up a conſtant and decent *Hoſpitality*; but the greateſt Part of his Revenues, which were *very Conſiderable*, he employ'd in *Charities*, of one Kind or other.

Indeed, he conſider'd his great Incomes as a mere *Depoſitum*, and himſelf, only as a *Steward*; and therefore though he was kind enough to his Relations, yet he did not think fit to confine his Kindneſs to *them*. *Poſſeſſio Eccleſiæ ſumptus eſt egenorum* was *his* Maxim, as well as St. *Ambroſe's*.

Any Worldly Aim or Concern had ſo little Share in his Affections, that after he had been for ſo many Years poſſeſs'd of one of the *beſt Livings in England*, at his Death he left behind him not above one Year's Profits, and even *Theſe*, in a great Meaſure, *to Pious Uſes*.

He always ſatisfy'd himſelf with the bare Neceſſaries of Life, and his *Temperance* was every way ſuch, that one of his Curate's Allowance would have defray'd all his Perſonal Expences.

About Three Years before his Death, being inform'd, That the Next Advowſon of *Winwick* had been obtain'd for the Maſter of Univerſity College, The Doctor immediately invited him down into the Country, and without being offended with the *Sight* of his *Succeſſor*, he not only receiv'd him *Courteouſly*, but thinking himſelf in his Old Age, *unequal* for ſo *great a Burthen*, he deſired him to accept of the *Cure*, and the *Profits* of that *great Rectory*; reſerving to himſelf a very moderate Share of the Incomes, for his *own future Subſiſtance*.

As he had *Liv'd*, ſo he *Died*, a *Member*, as well as an *Ornament*, of the *Church of England*; notwithſtanding the Reproach raiſed and induſtriouſly ſpread abroad, that he was a *Papiſt* in *Diſguiſe*. This was ſaid both by *Papiſts* and *Diſſenters*, and both had the ſame End in propagating the Calumny, *viz. The Diſſervice* of *that Church* which he adorn'd by his moſt Exemplary Life.

After all, there was no *Ground* for this ſlanderous Report, except ſuch as might *ſhame* thoſe that built any thing *thereon*. It was ſaid, for Inſtance, that he *Burnt Incenſe* in the Church. Now the Truth of that Matter was *this*----His worthy Patron *CHARLES Earl of Derby*, the *Eaſter* after the *Reſtoration*, deſiring to countenance, by his *own* Preſence, the *New Re-eſtabliſh'd Worſhip* of the Church, choſe to Receive the Lord's Supper at his Pariſh Church, rather than in his Chappel at *Latham*. The Doctor ſuſpecting what he found *too True*, that the *Chancel* had been as little Regarded as the *Lord's Supper* (which had not been adminiſtred in that Church for ſome Years paſt) went a few Days before, to ſee things put in Order; and cleanſing the Chancel (which it ſeems had been more frequented by Dogs and Swine than Men) it raiſed ſuch an unſufferable Stench, that he was oblig'd to order Frankincenſe to be burn'd the Day before the Solemnity, that his Congregation might not be Diſcompoſed by ſuch an unexpected Nuiſance. This was improv'd ſo far as to make him a Papiſt. Nay ſo unreaſonable a Prejudice had many againſt him, that Reading, upon his Induction, the Title of the

Twenty Second Article, *Of PURGATORY*, one who had not the Patience to hear any more, went out of the Church in great Indignation, *with theſe Words* ſpoke aloud, ----*If you be for Purgatory, you ſhall be none of my Teacher*.

As for the Papiſts themſelves, his excellent Anſwers to ſome Perſons of Note, who had writ to him after they had been *perverted* to that Communion, will witneſs for him, at leaſt to *them*, that he was no Favourer of *their* Errors.

They might, indeed, envy the Church of *England* ſuch an Ornament, who moſt truly practiſed the Chriſtian Duties of *Temperance*, *Mortification*, *Self-denial*, *Chaſtity and Devotion* after a Primitive Manner, and which are by the Members of that Church too often made a Work (not of *Love* to God, but) of *Neceſſity*, and therefore are perform'd by *Halves*. Whereas he voluntarily choſe the *Severities of a Single Life*, at the ſame time that he approv'd of *Chaſte Marriage* in *others* of his own Order. If he *Faſted* much, and was continually in *Prayer*, he call'd theſe, *Means* of Religion, and not *Religion* itſelf. If he gave much Alms to the Poor, and deny'd himſelf many *Satisfactions* which he could eaſily have purchas'd, he did not, however, pretend to *Merit* by theſe Exerciſes of Piety, no more than a Steward pretends to *Merit* by being *Faithful*, or a *Sick Man* by being *Orderly*.

He died ſome Months after the Revolution, and before any Meaſures were taken to try who did not approve of the Ways engaged in, to bring it about; ſo that it would be impertinent to ſay what he would have done, had he liv'd a few Weeks longer, in a Caſe in which he was exceedingly Reſerv'd.

He had always Preach'd up *Paſſive-Obedience* and *Non-Reſiſtance* in the Senſe of the Church in her Homilies, and he was of a *Life* too *Retir'd*, of a *Religion* too *Practical*, and of a *Mind* too *Regardleſs* of any *Worldly Intereſt*, to have concern'd himſelf in a *Controverſy* altogether *New* to *Him*. 'Tis probable the *Barbarous Anarchy*, the *Confuſion* and *Miſery* of the *late Rebellion*, in which he had been a Sufferer, had made ſtrong Impreſſions upon his Mind in *Prejudice* of what was *then Acting*. He had in his Younger Years been *impos'd* upon by ſome People, who ſeem'd to have nothing ſo much at Heart as the Glory of God, and the *Welfare* of the *Church and Nation*. But when he ſaw what *in Truth* they Aim'd at, he *abhorr'd* their *Hypocriſy*, and became ſo *Affectionate* a *Lover* of the *Monarchy*, and of that *Church* which Suffer'd with it, that with the *Zeal of Mephiboſheth*, he would never be prevail'd on to *Shave his Beard*, after the *King was Murther'd*. He was neither ſurpriz'd by Death, nor afflicted with any of thoſe Ailments which are generally the *Forerunners* of that *Great Change*. As he had liv'd a Life of the *ſtricteſt Temperance*, and had enjoy'd an *uninterrupted Health* (ſcarce knowing, *by Experienee*, what Sickneſs was) His *Diſſolution* was accordingly without Violence, or any Remarkable Agonies.

He was of a Body ſo Spare and Light, that until a few Days before he Died, he could walk as nimbly as a Youth, which was his conſtant Exerciſe for a Quarter of an Hour before he Eat; and which, no doubt, contributed very much to prolong his Life to ſo conſiderable an Age; for he died in his 76th Year.

His Devotions ſhew his *Inward Man* better than any Draught that can be made of him, by *any other Pen*. And when the Reader is aſſur'd that what he there peruſes, was the Doctor's conſtant Exerciſe, he need not be told that *He was a moſt Devout Chriſtian*; and not leſs *ſincere*; ſince he ſo ſtrictly *obſerv'd* himſelf, what he ſo earneſtly *recommended* to others. And he had the Satisfaction of knowing, long before he Died, that very many had form'd their Lives according to this Model.

Some Years before his Death, he cauſed his Grave-ſtone to be laid in the Place where his Body was afterwards Buried; which, from thenceforward, became, to him, a Place of more Particular Devotion, whenever he could ſecure himſelf from being *ſeen of Men*, which, of *all Things*, he abhorr'd.

He likewiſe order'd his Epitaph * to be engrav'd in Braſs, and fix'd upon his Stone.

And now I have only *This* to add to *this Short Account*: That if any, who knew Dr. *Sherlock*, wonder that I have omitted ſo many known Inſtances of his great *Mortification*, *Self-denial*, and Contempt of the World: I have only This to Anſwer---- That, as he had (to be ſure) good Reaſons for laying himſelf under ſuch a Diſcipline, as might rather *Diſcourage* than *Edify* the *Unexperienced*; ſo where-ever the Holy Spirit powerfully influences the Heart, he will direct Men to the moſt proper *Exerciſes* and *Expreſſions* of their Love to God, and ſuch as are moſt agreeable to the Advances they have made in the Ways of Religion.

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* See the Appendix.

And as the Doctor, in his Life-time, did never attempt (to uſe his own Words) Magiſterially to impoſe *His* Methods of Devotion upon others, ſo neither do I think it needful, after his Death, to enumerate the particular Inſtances of his *Auſterities*, and other Exerciſes of *Piety*, which (or, at leaſt, ſuch as will be as well pleaſing to God) will always be the *Fruits* and *Ornament* of a *Life*, ſo *Devoted* to God as *His was*.

Some Memorials *of the* Life *and* Character *of* JAMES BONNELL, *Eſq; Accomptant General of* Ireland, *by* William Hamilton, *A. M. Archdeacon of* Armagh[*].

JAMES BONNELL, Eſq; was born at *Genoa* the 14*th* of *November* 1653. He was Son (by *Rebecca* Daughter of *Thomas Sayer* near *Norwich*, Eſq;) to *Samuel Bonnell*, Merchant, who reſided ſome time at *Genoa*, and many Years at *Leghorn*, where the great Trade he carry'd on, his ſweet and obliging Behaviour, but eſpecially the Piety and Integrity of his Life, procur'd him great Credit and Eſteem. His Grandfather was *Daniel Bonnell* of *London*, Merchant. His great Grandfather *Thomas Bonnell*, a Gentleman of a good Family near *Ipres* in *Flanders*, who to avoid Duke *D' Alva*'s Fury then cruelly perſecuting the Proteſtants in the *Low Countries*, tranſported Himſelf and his Family into *England*, and ſettled at *Norwich*; where he was ſo well receiv'd, and ſo much eſteem'd, as to be afterwards choſen Mayor of that City.

After he had been inſtructed in the firſt Rudiments of Learning in *Dublin*, he was ſent to *Trym-School* and committed to the Care of the Reverend Doctor *Teniſon*, afterwards Lord Biſhop of *Meath*; by whoſe Inſtructions he equally improv'd in Learning and Religion; and ſo great Senſe had he of his Maſter's Kindneſs and Care, that he mentions it more than once in his private Papers, with very grateful Acknowledgments.

At fourteen Years of Age, being fit for the Univerſity, he was remov'd from *Trym-School*: But his Friends who were nicely ſolicitous about his Education, choſe to ſend him to a private Philoſophy School in *Oxfordſhire*; believing him there, more out of the Way of Temptation; and reſolving not to expoſe him to the infectious Dangers of a great City, and numerous Acquaintance.

From *Oxfordſhire* he remov'd to *Catherine Hall* in *Cambridge*, having been entered there, a Year before by his Friend and Kinſman Mr. *Strype* then of the ſame Houſe. There his Tutor was the learned Doctor *Calamy*, who upon ſeveral Occaſions expreſs'd the Eſteem he had for his Pupil, commending him to Mr. *Strype* and Others for his Learning, Gravity, and Manlineſs, both in Diſcourſe and Behaviour; but chiefly for his Conſtancy at Religious Duties, being hardly ever known to miſs Prayers, all the Time he continu'd at *Cambridge*. Here he enjoy'd all thoſe Advantages, the Want of which he lamented ſo much before; the frequent Returns of the Sacrament kept his Mind in a true devout Frame, put him upon the ſtricteſt Re-ſearches into his paſt Life, and the moſt ſolemn and ſerious Reſolutions of adhering to his Duty. Here alſo he had Friends and Companions, every way ſuited to his own Genius and Manner of Life, ſuch as were moſt remarkable for their Parts and Piety.

His Advancement in Learning, kept equal Pace with his Improvements in Piety and Years; for he proſecuted his Studies with indefatigable Diligence, and perform'd all his Academical Exerciſes with General Approbation: And when ſometimes his eager Purſuit of Learning wou'd occaſion a Thought to ariſe in his Mind, that a whole Day every Week, was what he cou'd not ſpare from his Studies, with Indignation he wou'd reject that Suggeſtion, as coming from his ſpiritual Enemy; *He conſider'd* (as he expreſſes it) *that it were juſt in God to puniſh ſuch Thoughts, by blaſting all his Studies; but if he chearfully gave that time to God, his Goodneſs wou'd ſupply that and more to him, having promiſed to add all Things to thoſe, who firſt ſeek the Kingdom of Heaven, and his Righteouſneſs.*

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[*] From the Exemplary Life and Character of *James Bonnell*, Eſq; the Third Edition, printed at *London*, in 1707, in Octavo; which the Reader may be pleas'd to refer to for any farther Particulars concerning the Piety and Virtues of this excellent Perſon.

From *Catherine Hall* (after he had taken his Degrees in Learning) he remov'd into the Family of *Ralph Freeman* of *Aſpeden Hall* in *Hertfordſhire*, Eſq; and undertook the Education of his eldeſt Son.

This Gentleman, Mr. *Bonnell*, very happily inſtructed, making the moſt difficult Parts of Learning, Plain and Eaſy to him; but his principal Aim was, to give young Mr. *Freeman* right Notions of Religion and Virtue; which he not only endeavour'd in his conſtant Converſation with him, but for his Uſe compos'd many pious Meditations, with ſhort Reflections and Advices upon the daily Occurrences of Life.

He continu'd in Mr. *Freeman*'s Family till the Year 1678, and then went with his Pupil into *Holland*, and ſtaid near a Year in Sir *Leoline Jenkin*'s Family at *Nimeguen* very much to his Satiſfaction. From *Nimeguen* he went in the Embaſſador's Company through *Flanders* and *Holland*, and ſo return'd for *England*. From that time he continued with his Pupil till the Year 1683, when Mr. *Freeman* was ſent into *France* and *Italy*. In 1684, Mr. *Bonnell* went into *France*, and met Mr. *Freeman* at *Lions*; and in his Company viſited ſeveral Parts of *France*: And ſo great was his Tenderneſs and Concern for Mr. *Freeman*, that he being taken dangerouſly ill of the *Small-Pox* at *Tour's*, Mr. *Bonnell* conſtantly expos'd himſelf to that Diſtemper, tho' 'twas what he never had; and upon his being able to uſe them, ſupply'd him with many excellent Meditations, and often join'd with him in Prayers and Thankſgivings for his Recovery.

During Mr. *Bonnell*'s ſtay in Mr. *Freeman*'s Family, he had frequent Returns of Sickneſs and Pain; his Conſtitution was Tender and eaſily Injur'd: And I find by the Meditation he then compos'd, That his Body was an uncomfortable Companion to his Mind; and that he was frequently diſturb'd in his Religious Courſe, by bodily Diſorders. He complains with great Paſſion of himſelf, for being ſometimes Uneaſy under a Load of Sickneſs, and wiſhing its Removal with too much Eagerneſs. There is another Thing which I ſhall here take Notice of, concerning Mr. *Bonnell*'s early and happy Progreſs in Piety; which is, that as both at *Cambridge*, and Mr. *Freeman*'s he was a conſtant Communicant, ſo his ſelf Examinations for the Sacrament were ſtrict and ſevere. He began very early a moſt uſeful Practice, which he continued during his whole Life, and that was, upon every Return of the Holy Sacrament, to put down in Writing thoſe Thoughts which at that Time moſt affected and entertained his Mind.

In the Year 1684, Mr. *Bonnell* leaving Mr. *Freeman* in *France*, came directly from thence into *Ireland*, and took his Employment of *Accomptant General* into his own Hands, which had been ſince his Father's Death, manag'd by Others for his Uſe. This is an Office of much Buſineſs, and great Truſt; In the Diſcharge of which, he was ſo remarkably Diligent and Faithful, ſo Dextrous in Diſpatch, and ſo ready to oblige, that he ſoon equally gain'd the Eſteem of the Government, and the Love of all who were concern'd with him.

But as Religion ever had the principal Sway in his Affections, ſo a mighty Zeal for *that*, a Contempt of this World, and a Mind rais'd above its periſhing Concerns, had before this time given him ſtrong Deſires of quitting all ſecular Employments, and dedicating himſelf entirely to the Service of God; it could be no worldly Conſideration which ſuggeſted that Thought to him; for the Temporal Advantages of his Office, were greater than what he could have expected in a long Time, from Eccleſiaſtical Preferment; and his Station was beſides, of ſufficient Dignity and Credit. But in Things relating to God, *he conferr'd not with Fleſh and Blood*; and nothing hindred him from actually entring into Holy Orders, but the Conſideration that his Employment was a great Truſt, and that he muſt render an Account to God, not only for his Diſcharge of it, but for the Hands into which he ſhould put it: A Man of Knowledge and ſufficient Skill, but chiefly who had eſtabliſh'd a Character of Piety and unſhaken Virtue, was what he wanted. And ſuch an one in the Year 1688, he thought he had found; and had actually agreed with him about it, being not a little rejoic'd with the Hopes of being ſoon freed from Noiſe and Hurry, and worldly Buſineſs; and having nothing to do, but take Care of his own Soul, and do Good to the Souls of Others. But the News of the late Revolution chang'd that Gentleman's Thoughts, and broke Mr. *Bonnell*'s Meaſures.

His Deſires of entring into the Miniſtry, were of a very early Date; for I find that ſeveral Attempts were made by his Friends, during his Reſidence in *England*, to procure him ſome Settlement in the Church there; ſome of which might have ſucceeded, had he ſeconded his Friends Zeal, by any Endeavours of his own: But *that* he was ſo far from doing, that he reckon'd it a great Unhappineſs to the Church, that Intereſt and Application had any Share in the Diſpoſal of ſpiritual Things. And when his Friend, Mr. *Freeman*, out of a Senſe of Mr. *Bonnell*'s great Merit, and the Services he had done him, deſign'd to have purchaſed the Advowſon of a Benefice, that he might preſent Mr. *Bonnel* to it; he himſelf was the only Perſon that oppoſed it, and ſo diſappointed the kind Intentions of his Friend.

During the late King *James*'s Reign, Mr. *Bonnell* diſcharged his Office himſelf: And though he was one, whom the Party that then ruled, could never hope to bring into their Intereſts; yet ſo fully were they convinced of his Abilities and Faithfulneſs, that they never thought of removing him from his Employment: For ſuch an Openneſs and Sincerity ſhined in all his Actions, ſuch unſhaken Fidelity was his Rule and Guide, ſo known an Enemy was he to Faction and Intrigue; that he was not only free from Blame, but even Suſpicion; and the Enemies of his Religion reverenced his Perſon.

In the mean Time being armed with Confidence in God, Mr. *Bonnell* waited the Iſſue of our common Dangers: And as he put himſelf into God's Hands, ſo from God he had Safety and Protection, and even Liberty during all our Troubles. He was continued in his Employment without his deſiring it, and 'twas happy for many Proteſtants that he was ſo; ſince whatever he received out of it, he diſtributed among them with a liberal Hand. He ſought out Opportunities of Relieving his needy Brethren, and went about doing Good to the Neceſſitous and Oppreſs'd. He boldly pleaded for them to thoſe who were then in Power; and ventur'd, without Concern, Intereſt, Favour, and even his neceſſary Subſiſtance (ſo couragious does Piety and Charity make Men) to get the injur'd Proteſtants reliev'd.

Though Mr. *Bonnell* bore his own Share of the Calamities of that Time, with a very calm and ſerene Mind, yet there was one Thing that gave him no ſmall Diſturbance, and that was, our Troubles not producing that Reformation among Proteſtants, which might have been expected while the Rod was upon them, though no Doubt a great many were very much bettered by it.

But the Apprehenſions of a Decay of Piety, (inſtead of a due Gratitude for our Deliverances) ſtirred up a-new in Mr. *Bonnell*'s Mind, his former Deſires of betaking himſelf to the Service of God, and quitting all ſecular Buſineſs. In order to this, he entered into a firm Reſolution of parting with his Employment, ſo ſoon as he could find one, upon whom, with an eaſy Mind, he might devolve ſo great a Truſt; and in a little Time he actually agreed with a Gentleman of ſufficient Abilities for it. But that Gentleman's Delays firſt, and afterwards his Reſolutions of living conſtantly in *England*, kept Mr, *Bonnell* much longer engaged in his Employment, than he could poſſibly have expected. But at laſt he was free'd from it, by a new Agreement which he made with the Gentleman who now enjoys it; but even ſo, much Time was ſpent before he could be ſettled in it.

While this tedious Affair was tranſacting, Mr. *Bonnell* changed his Condition of Life, and entered into a married State, which he did in the latter End of the Year 1693. The Perſon he made Choice of, was *Jane Conyngham*, Daughter of Sir *Albert Conyngham*; a Gentleman very well known in this Kingdom, for his firm Adherence to the Royal Family, during the Civil Wars; in whoſe Cauſe, he often expoſed his Life to the greateſt Dangers; and for his Bravery and Conduct in the late War, commanding a Regiment of Dragoons, and at laſt dying in the Service. Mr. *Bonnell* had ſome Years before, entred into a ſtrict Friendſhip with this Gentlewoman. He believed her Temper and Manner of Life very well ſuited to his own, and that ſhe had thoſe Qualities which he chiefly deſir'd in a Wife. And as this was an Affair of the greateſt Moment to him, of any in this World; ſo I have thoſe Materials in my Hands which ſhew, that with all imaginable Conſtancy and Ardor, he beg'd God's Direction in his Reſolution and Choice, that every Thought of his Mind, and every Step he ſhou'd make, might be over-rul'd by his Providence: That Providence, to whoſe Conduct and Diſpoſal he had long before, reſign'd up himſelf and all his Concerns; and whoſe Motions he was fully determin'd, without the leaſt Reluctancy, to follow.

He continu'd in a marry'd State five Years, and five Months; but the latter Part of that Time, it pleas'd God to allow him but little Health; the laſt Year eſpecially, when his Diſorders return'd more frequently, and with greater Violence than before. Thoſe bodily Diſtempers ſhock'd his Reſolutions of entring into Holy Orders, at leaſt thus far, that if he ſhou'd take that Sacred Character upon him, he would apply himſelf to the Duties of it ſo far as he was able, but without undertaking a Parochial Cure: For thus I find him expreſſing himſelf, ſome Years before his Death. *If my want of Health ſhould hinder me from taking a Cure which I very much apprehend, I could contentedly ſpend my Time in the moſt profitable Manner I was capable of for the Good of the Church, particularly in devotional Things which ſeem to be my Talent, and in which, without much more Study, I might hope to ſucceed.* And ſuch high Thoughts had he of the Extent and

Difficulty of the paſtoral Duty, that he eſteemed his frequent Returns of Sickneſs, equivalent to a Declaration of Providence, that he was not deſigned for the more laborious Performances of it, tho' the Bent of his Deſires was continually that Way.

But even theſe Deſires were at laſt interrupted, by that fatal Sickneſs which brought him to his End. For in *April* 1699, he was ſeized with a Malignant Fever, which about that Time reigned very much in *Dublin*; by it, his Head was ſo much affected, that he had not a conſtant Command of his Thoughts, nor that undiſturbed Exerciſe of his Faculties, which all Men deſire in thoſe Extremities. For ſome Days of his Sickneſs, his Reaſon was clear, and to the laſt, he had frequent Intervals of perfect Underſtanding. And then 'tis impoſſible to conceive One in the greateſt Pain and Anguiſh, more ſubmiſſive, more patient, more reſign'd to the Will of God: Then Prayers and Praiſes were his only Language, or calling upon others to pray for him: But no Murmur, no Complaint, came out of his Mouth. And though no doubt he had all the Comforts of a good Conſcience, and powerful Supports from God, in that great Conflict of Nature, yet he expreſs'd himſelf with all that Humility and awful Concern which becomes a Sinner, when he reflected upon that pure and holy God, at whoſe Bar he was ſoon to be try'd. *Now* (ſays he) *muſt I ſtand or fall before my great Judge.* And when it was anſwer'd that no doubt he would ſtand firm before him, through the Merits of our crucified Saviour: His Reply ſhews, upon what a firm Foundation, he built his Dependance and Hopes: *It's in that* (ſays he) *I truſt*; *he knows it's in that I truſt.* And his laſt Moments of Reaſon, were ſpent in thoſe heavenly Exerciſes, wherein every good Man would deſire to breath out his Soul; and which to him, no doubt, were the happy beginning of endleſs Praiſes above.

He dy'd the twenty-eighth Day of *April* 1699, in the forty-ſixth Year of his Age; and his Body lyes interr'd in St. *John*'s Church in *Dublin*.

Mr. Bonnell'*ſ* CHARACTER *in ſhort.*

MR. *Bonnel*, like another *Samuel*, ſeems to have been conſecrated to God from the Womb, and to have had his firſt Dawnings of Reaſon inlightned by Grace. He made early and quick Improvements in Knowledge and Learning, greater in *Religion* and *Piety*. He began his Journey to Heaven in the Morning of Life, and *remembred his Creator in the Days of his* very Childhood. He had noble and generous Thoughts of God, join'd with the humbleſt, loweſt Thoughts of himſelf; and a moſt inflam'd Love to our Bleſſed Saviour. And by theſe Princples were his Life and Actions influenc'd and govern'd: For in God he plac'd his Confidence and Truſt; to God he reſign'd himſelf, his Concerns, and very Deſires. With the loweſt Humility he ſubmitted to his Will, and with unparallel'd Patience bore his Corrections. In Silence he underwent Pain and Anguiſh, or, if he ſpake, 'twas all Prayers and Praiſes. His *Devotions* had their daily Return with the *Sun*; nor was it more conſtant in its Courſe than *They*: Prayer was the Entertainment of his Health, and Support of his Sickneſs, his greateſt Delight and Joy. He ſaw clearly through the Vanity of Life, and wiſely conſider'd how ſhort-liv'd and unſatisfying all its Pleaſures are; and therefore propos'd to himſelf a nobler End; and by an active Faith, look'd beyond the Grave. There he ſaw Joys which can never fail; upon which he entirely fix'd his Heart, and all the Bent of his Deſires; and continued conſtant at every Duty, which might help him forward towards the happy Manſions of eternal Pleaſures.

In his Converſation, there was an eaſy Cheerfulneſs, mix'd with a religious Gravity, ſomething that *commanded* and *pleas'd* at *once*: And in all his Actions, in his Mien and Behaviour there appear'd an humble Modeſty, a natural Openneſs and Sincerity: Nothing that was dark or deſigning, aſſuming or vain, poſitive or moroſe; but all Plainneſs, Gentleneſs, Meekneſs. He labour'd with great Application, to bring his Paſſions to a ready Submiſſion, to the Dictates of Grace and Reaſon; and by the happy Methods he us'd, gain'd a mighty Conqueſt over them. He fix'd them upon proper Objects, and kept them within narrow Bounds: Or, if he ever allowed them greater Liberty, it was when, warmed by an active Zeal, he endeavour'd the Advancement of Piety, and the Suppreſſion of Vice.

With reſpect to the other Duties of the Chriſtian Life, his Juſtice was unſhaken, his Integrity unſuſpected. *Intereſt* loſt all Power where *Duty* was concern'd; and he was aſſaulted by it as a Rock is by the Sea, its Waves are broken, but the Rock ſtands firm and unmov'd. His Hands were never ſully'd with diſputable Gain, nor his Heart infected with any kind of Fraud. Slander and Detraction bore no Part in his Converſation; and he put the beſt Conſtructions upon Actions they were capable of bearing.

He had a true Chriſtian Concern for the Souls and Bodies of Men, and did all that in him lay, to ſupply the Wants of both. He was *zealous* for the Church, whereof he was a Member, yet charitable to thoſe who differ'd from him: And his very Enemies ſhar'd in his Love, his Compaſſion, and his Prayers. It was his daily Study to be uſeful to the World, and to do Good to Mankind; and he never rejoiced more, than when Providence gave him an Opportunity of comforting any in Diſtreſs, or relieving any in Want.

As to his Relations, there cou'd not be a more dutiful obliging Son, a more tender and indulgent Huſband, a more faithful and zealous Friend; making his Friends Concerns, in the kindeſt Manner, his own; ſharing in their Sorrows and Joys, and declining no Pains to do them good in their Fortunes, their Characters and Souls. Our Governors cou'd not deſire a better Subject, nor our Church a better Member; ſubmitting to her Authority, waiting upon her Service, and reverencing her Laws, and adorning all by a *Heavenly Example*.

And tho' he always ſtudy'd to be little known, yet ſuch Excellencies cou'd not be hid; he was known and juſtly valued; he was honour'd by the Bad, and belov'd by the Good of every Perſwaſion. He was regarded by the Great, and conſulted by the Wiſe. A general Love attended him in his Life, and as general Sorrow waited on him to his Grave.

The CHARACTER *of the Lady* GRACE GETHIN, *by* PETER BIRCH, *D. D. Rector of St.* Brides, *and Prebend of* Weſtminſter *.

'TIS in vain to attempt the deſcribing of a Life that is hid, or that World of Spirits which is Inviſible. All we Mortals know of the Regions above, and the Joys that are there, is, that they are not like our own; and he that pretends to more, muſt go thither and fetch down the Knowledge.

And yet that Knowledge which is too wonderful for us, is no doubt familiar to that enlightned Soul which looks down and pities our Blindneſs; I mean that excellent Perſon who is gone before unto Glory, and hath left us wretched Mortals to do Honour to her Memory.

Her Condition is now out of the Reach of Inquiry, above the Praiſes and much more above the Flatteries of Men. Such adulterate Arts are below the Dignity of the Subject, and the Place we are in; may the Darkneſs cover them, and their Sound be no more heard in any Congregation of the Saints. But I hope it will not fall under the Cenſure, barely to name what it would be on this Occaſion a Crime to conceal.

Give me Leave then to obſerve, that the Deceaſed hath a juſt Title to all that the civiliz'd Part of the World requires, as due to Families of Note and extraordinary Merit; being of a well known Race, not only for its Wealth and Antiquity, but for its Loyalty too. If this honourable Character may ſtill be allowed its barren Praiſe, in ſpite of that inſolent Faction, who call it a juſter Thing to have judged their King, than preſerved him.

To which if we add the Piety of her immediate Parents, in forming her tender Years to Virtue, and generouſly providing to have the Memory of it Annually propagated; we need not ſcruple to call her Good and Pious by Deſcent.

But ſhe had little need of turning the Atchievements of Anceſtors into a Property: if a Stranger might be allowed to be particular in thoſe Graces in which her ſelf only had a Share. Let it ſuffice barely to name a natural Probity of Temper, a meek and candid Behaviour, a remarkable Juſtice and Charity of Action, and above all a ſober unaffected Piety; which are but a Part of her happy Character, and might every one be enlarged upon from an undoubted Teſtimony, would it not perhaps appear a betraying of Truth into the Hands of Flattery.

All which thererefore leſſens the Wonder that her End was Peace, and a Peace that ſo filled the Mind, as made the Beholders judge it a Fore-taſte of her approaching Felicity.

In Order to ſupply the Shortneſs of this CHARACTER, *we ſhall take Occaſion to add the Inſcription on her Monument; giving a further Account of the Piety and Virtues of this Excellent Lady*, viz.

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* From the Sermon preach'd on *March* 28. 1700, at *Weſtminſter-Abby*; where for perpetuating the Memory of this Lady, a Sermon is to be preached yearly, on *Aſh Wedneſday* for ever.

INSCRIPTION *on the Lady* Gethins *Monument, on the* South-*Side of* Weſtminſter-Abby.

TO the pious Memory of Dame *Grace Gethin*, Wife of Sir *Richard Gethin*, of *Gethin-Groott* in *Ireland*, Bar^{nt} Daughter of Sir *George Norton*, * Knight and Bar^{nt} and Daughter of Sir *George Norton*, Knight, and great Grand-daughter of Sir *William Owen* of *Salop*, Sir *Thomas Freak* of *Dorſet*, and Sir *Thomas Culpeper* of *Kent*, Knights. Who being adorned with all Graces and Perfections of Mind and Body, crown'd them all with exemplary Patience and Humility; and having the Day before her Death moſt devoutly receiv'd the *Holy Communion*, which ſhe ſaid, ſhe would not have omitted for ten thouſand Worlds; ſhe plainly evidenced her ſure and certain Hope of future Bliſs; And thus continuing ſenſible to the laſt, She reſign'd her pious Soul to God in ſervent Tranſports of Spiritual Joy and Comfort, for her near Approach to the heavenly Glory.

Obiit October the 11th in the Year of her Age 21 of our Lord, 1697.

Her diſconſolate and afflicted Parents, for a laſting Memorial of this her Godly and Bleſſed End, erected this Monument; She being the laſt of their Iſſue.

VERSES *to the Memory of* GRACE *Lady* GETHIN, *occaſion'd by reading her Book, intitled* Reliquiæ Gethinianæ.

By Mr. CONGREVE.

AFTER a painful Life in Study ſpent,
The learn'd themſelves their Ignorance lament;
And aged Men, whoſe Lives exceed the Space,
Which ſeems the Bound preſcrib'd to mortal Race,
With hoary Heads, their ſhort Experience grieve,
As doom'd to die before they've learn'd to live.
So hard it is true Knowledge to attain,
So frail is Life, and fruitleſs human Pain!
Who e'er on this reflects, and then beholds,
With ſtrict Attention, what this Book unfolds,
With Admiration ſtruck, ſhall queſtion who
So very long could live, ſo much to know?
For ſo compleat the finiſh'd Piece appears,
That Learning ſeems combin'd with Length of Years;
And both improv'd by pureſt Wit, to reach
At all that Study, or that Time can teach.
But to what Heighth muſt his Amazement riſe!
When having read the Work, he turns his Eyes
Again to view the foremoſt opening Page
And there the Beauty, Sex, and tender Age
Of her beholds, in whoſe pure Mind aroſe
The Ætherial Source from whence this Current flows!
When Prodigies appear, our Reaſon fails,
And Superſtition o'er Philoſophy prevails.
Some heavenly Miniſter we ſtrait conclude,
Some Angel-Mind with Female Form endu'd,
To make a ſhort Abode on Earth, was ſent,
(Where no Perfection can be permanent)
And having left her bright Example here,
Was quick recall'd, and bid to diſappear.
Whether around the Throne, eternal Hymns
She Sings, amid the Choir of Seraphims;
Or ſome refulgent Star informs, and guides,
Where ſhe, the bleſt Intelligence, preſides;
Is not for us to know who here remain;
For 'twere as Impious to enquire, as vain:
And all we ought, or can; in this dark State
Is, what we have admir'd, to imitate.

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* Of *Abbots-Leigh* in the County of *Somerſet*.

Some

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the* *Rt Revd Dr.* GEORGE BULL, *Lord Biſhop of St.* David's, *by* ROBERT NELSON, *Eſq;* *

DOCTOR *George Bull*, the late learned Biſhop of St. *David*'s, was born in the Pariſh of St. *Cuthbert* at *Wells*, in the County of *Somerſet*, on *March* 25. 1634. His Deſcent was from an antient Family of very good Note among the Gentry in *Somerſetſhire*. His Father, Mr. *George Bull*, was ſecond Son of *William Bull*, Eſq; who had ten Sons and eight Daughters; ſo that by reaſon the Family was ſo numerous, he was bred to a Trade in *Wells*, and became a principal Member in that Corporation; when he died, his Son *George* was but four Years old, and committed to the Care and Tuition of Guardians by his Father's laſt Will, with an Eſtate of 200 *l.* *per Annum*, which had a Rent-charge upon it of near 50 *l.* a Year, payable to his Father's Widow, who was his Mother in Law, for his own Mother died ſoon after he was born.

When he was fit to receive the firſt Rudiments of Learning, he was placed in a Grammar School at *Wells*; but by the Care of his Guardians was ſoon after to greater Advantage removed to the Free-School of *Tiverton* in *Devonſhire*, where he made ſo conſiderable a Progreſs in all claſſical Learning, under his Maſter, Mr. *Samuel Butler*, that he was deem'd every Ways fit for the Univerſity before he had attained the fourteenth Year of his Age.

July 10. 1648, he was enter'd a Commoner in *Exeter* College in *Oxford*; where he had ſcarce been two Years before the *Engagement* was impoſed upon the Nation by a pretended Act of Parliament, which paſs'd in *January*, 1649: But, by the Example of his Tutor Mr. *Ackland*, he refus'd it; and they retired together from the Univerſity to *North-Cadbury* in *Somerſetſhire*, whither alſo many other of his Fellow-Pupils quickly followed. How long he continued in this Retirement with his Tutor is uncertain, but it is highly probable, it was 'till he had attained the nineteenth Year of his Age; and had conſequently laid a Foundation of Learning, neceſſary for his future Studies in Divinity.

After this, having been ſome Time, by the Advice of Friends, under the Direction of Mr. *William Thomas*, Rector of *Ubley* in the County of *Somerſet*, he entertain'd Thoughts of going into Holy Orders; and accordingly applied himſelf to Dr. *Skinner*, the ejected Biſhop of *Oxford*, by whom he was ordained Deacon and Prieſt in one Day, when he was but One and Twenty, which, tho' it was much ſhort of that Age required by the Canons, yet in ſuch Times of Difficulty and Diſtreſs, and when the Church wanted Perſons qualified as he was (as the Biſhop was pleaſed to ſay) it was diſpenſed with.

When he was furniſh'd with thoſe Sacerdotal Powers, which are the Characteriſticks of a Preſbyter, he embraced the firſt Opportunity the Providence of God offer'd for the exerciſing of them according to his Commiſſion. A ſmall Living near *Briſtol*, called St. *George*'s, preſenting itſelf, he the rather accepted it, becauſe the Income was very inconſiderable, it being very likely, that upon that Account he would be ſuffer'd to reſide without Diſturbance from the Men of thoſe Times, who would not think it worth their Pains to perſecute and diſpoſſeſs him for 30 *l.* a Year.

On Aſcenſion-Day 1658, he was married to Mrs. *Bridget Gregory*, Daughter of his Friend Mr. *Alexander Gregory*, Incumbent of *Cirenceſter*. They were joyned together in Holy Matrimony by Mr. *William Maſters*, Vicar of *Preſton*, according to the Form preſcribed in the Book of Common-Prayer, the Uſe of which was then forbidden under a great Penalty. She brought Mr. *Bull* five Sons and ſix Daughters, and ſo prov'd a fruitful as well as a provident and obedient Wife.

About the ſame Year he was preſented to the Rectory of *Suddington* St. *Mary*, near *Cirenceſter* in *Gloceſterſhire*; which being a Living under Value, was then at the Diſpoſal of thoſe who at that Time were no Friends to the Church of *England*; but by the Preſentation of the Lady *Pool*, who notwithſtanding claim'd a Right as Lady of the Manor of *Suddington*, and an honeſt Stratagem of one Mr. *Stone* of *Cirenceſter*, who took out the

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* From the Life of Biſhop *Bull*, by Mr. *Nelſon*, printed at *London*, in 1713, in Octavo.

Broad Seal for him, even without his Knowledge or Privity, he got Poſſeſſion of that Living, to the Diſappointment of his Competitor, and the Satiſfaction of his Friends.

In the Year 1662, Mr. *Bull* was preſented to the Vicarage of *Suddington St. Peter*, which was but mean in itſelf, for the yearly Value did not amount to above 25 *l.* yet, as it was contiguous to the Rectory above-mentioned, he readily acccepted it; but we find he had a farther Proſpect in enjoying theſe two Livings, than the gratifying his own Intereſt; for 'twas by his Means and proper Application, that the two Livings were ſoon after united, and were to paſs under the ſame Grant for the future.

In the Year 1669, he firſt printed that excellent Piece, his *Apoſtolical Harmony*, &c.* which was begun by him, when but young, with a View to ſettle Peace in the Church, upon a Point of the greateſt Importance to all its Members; and which he very learnedly, and ſucceſsfully defended againſt all his numerous Oppoſers.

In the Year 1678, he receiv'd a Prebend in the Church of *Gloceſter*, by the Intereſt of the Earl of *Nottingham*, upon Account of the great Reputation he had then gain'd among the Learned, not only of this Kingdom, but in foreign Parts.

In the Year 1680, Mr. *Bull* finiſh'd his *Defenſio Fidei Nicenæ*, whereof he had given an Hint five Years before in his *Apology*; which excited the Curioſity of ſeveral learned Men, to deſire that he would put his laſt Hand, to a Work ſo very uſeful and neceſſary, as this did appear to them; which accordingly was publiſh'd from the *Theatre* in *Oxford*, in 1685, at the Charge of Biſhop *Fell*.

Mr. *Bull* wrote and publiſh'd this his learned and judicious Treatiſe, of the *Defence of the Nicene Faith*, during the Time he was Rector of *Suddington*, where he had now continued about twenty-ſeven Years; and for twenty Years of that Time had no other Preferment in the Church, but thoſe two Pariſhes united, as hath been already related; the Income whereof did not amount to above 100 *l.* a Year, clear of Taxes. So that, by the Neceſſity he was under of making ſuch a Proviſion of Books, as might enable him to carry on his Theological Studies; by his Family growing numerous; by his Hoſpitality and Charity, joined with ſeveral great Loſſes, he was reduced to great Streights; and by Degrees, was under a Neceſſity of ſelling his patrimonial Eſtate, to maintain himſelf in the Service of the Church: But it pleaſed the good Providence of God, remarkably to reward his Chriſtian Truſt and Affiance; for when he was at the loweſt Ebb, he was unexpectedly prefer'd to a very good Living.

It was in the Year 1685, when Mr. *Bull* was preſented to the Rectory of *Avening* in *Glouceſterſhire*, a large Pariſh, about eight Miles in Compaſs, the Income whereof is about 200 *l.* a Year; and this was by the Favour of his worthy Patron *Philip Sheppard* of *Minching-Hampton*, Eſq; eminent for his Probity, Sobriety and Charity, and for his great Uſefulneſs in his Country; who, without the leaſt Sollicitation of Mr. *Bull* himſelf, generouſly conferr'd upon him that Preferment, in Conſideration of his great Worth and Abilities.

He had not been long at *Avening*, before he was prefer'd to the Archdeaconry of *Landaff*, in which he was inſtalled the 20th of *June*, 1686. This conſiderable Poſt in the Church was beſtowed upon him by Archbiſhop *Sancroft*, whoſe Option it was; and purely as a Reward for the great and eminent Services he had done the Church of God, by his learned and judicious Works.

While Mr. *Bull* was at *Landaff*, upon the Nomination of Biſhop *Fell*, who thought it a Shame that ſuch a Man ſhould be ſuffer'd to lie any longer in Obſcurity, without any publick Notice taken of, or Character conferred upon him, it was moved in a full Convocation at *Oxford*, by the *Regius* Profeſſor of Divinity, Dr. *Jane*, That as an Acknowledgment of the ſingular Honour done that Univerſity, and of the laſting Service done to the whole Church by Mr. *George Bull*, through his excellent Book of, *Defenſio Fidei Nicenæ*, lately printed and publiſh'd among them; and for a perpetual Teſtimony of their Eſteem and Favour for a Perſon of his Merits, he ſhould be admitted preſently to the Degree and Title of a Doctor in Divinity, notwithſtanding that he had never taken any Academical Degree, not ſo much as in Arts: To which the Convocation of that learned Body moſt readily conſented.

In the Year 1694, Dr. *Bull*, while Rector of *Avening*, publiſh'd his *Judicium Eccleſiæ Catholicæ*, &c. which was printed at *Oxford*, and written in Defence of the *Anathema*, as his former Book had been of the *Faith*, pronounced at the firſt Council of *Nice*.

* *Harmonia Apoſtolica, ſeu binæ Diſſertationes, quarum in priore Doctrina D. Jacobi de Juſtificatione ex operibus explanatur ac defenditur; in poſteriore conſenſus D. Pauli cum Jacobo liquido demonſtratur*, &c.

The laſt Treatiſe which Dr. *Bull* wrote, was, *The Primitive and Apoſtolical Tradition of the Doctrine received in the Catholick Church, concerning the* Divinity *of our Saviour* Jeſus Chriſt, *aſſerted and evidently demonſtrated againſt* Daniel Zwicker *the* Pruſſian, *and his late Followers in* England; which was publiſh'd when the reſt of our learned Author's Works were collected into one Volume, by the very learned and pious Dr. *Grabe*.

In *February*, 1704-5, Dr. *Bull* was made acquainted with her Majeſty's gracious Intentions, of conferring upon him the Biſhoprick of *St. David's*; the News whereof he receiv'd with great Surprize, and with no leſs Concern. And conſidering the great Weight of that high Station in the Church, and how much Work it required to a conſcientious Diſcharge of that Adminiſtration; and withal, the ill State of Health, under which he then labour'd, and the Evening of his Life, to which he was now arrived, being in the ſeventy-firſt Year of his Age, I do not wonder that he did at firſt decline engaging in that important Office: But though Dr. *Bull* was very unwilling, for the Reaſons I have already mentioned, to enter into the Epiſcopal College; yet, being importun'd by his Friends, who underſtood the diſtreſſed State and Condition of his Family, and more particularly by the Sollicitations of his Superiors, he was at laſt prevailed upon to accept of that elevated Station which he never ſought; and accordingly was conſecrated in *Lambeth* Chapel, the 29th of *April*, 1705.

Having thus gone through the ſeveral Stages of Biſhop Bull*'s Life; we might all along have enlarg'd on his prudent Conduct in each of theſe Stages, both before and after his Advancement to the Epiſcopal Dignity; but as that will in ſome Meaſure appear in his general* CHARACTER, *which will cloſe this Account; we ſhall now give the Reader a full Relation of his moſt exemplary Behaviour during his laſt Sickneſs, to his moſt happy Departure, as we find it thus thus ſet forth at large by Mr.* Nelſon.

The Biſhop by the Method of his Studies contracted ſeveral Indiſpoſitions of Body, ſuch as commonly attend all hard Students, eſpecially if they make Choice of the Night for that Purpoſe. But though this was agreeable enough to his Genius, and very ſerviceable to the Ends he propoſed by it; yet he was at laſt convinced of its fatal Effects upon his whole Conſtitution, which he thereby found ſenſibly broken. All the Time he continued in the Dioceſe of *St. David's*, he was ſickly, never being well, long together; Colds and other Diſtempers, which take thence their Riſe, created him almoſt continually ſome Uneaſineſs in his Body, the entire Frame whereof he perceived to be mightily impaired; and particularly his Eye-ſight, the Decay of which he attributed to nothing elſe but his Studying ſo much at unſeaſonable Hours.

In this uncertain State of Health, without any conſiderable Alteration, he continued till the 27th of *September*, 1709. That Morning he was ſeized with a moſt violent Fit of Coughing, which by the Violence of the Fitt, ended at laſt in ſpitting of Blood, which he loſt that Way in conſiderable Quantities for ſome Hours. But this Spitting of Blood was by Degrees ſtopped for the preſent by his drinking two or three Glaſſes of cold Water. The next Day his Bleeding returned about the ſame Hour, but could not then be ſtopped without opening a Vein, at which he bled very freely, which ſucceeded as well as could be expected. The Loſs of ſo much Blood every Way, together with the uſual Regimen preſcribed him in that Diſtemper, whereby he was reſtrained from all nouriſhing Meats, and all ſtrong Drinks, did ſo weaken him, that it quite broke that little Strength of Conſtitution which ſtill remained; that when his laſt Sickneſs ſeized him in *February* following, he had not Strength enough to bear up long under it. For his Diſtemper was ſuppoſed to have been an Ulcer, or what they call the Inward Piles, occaſioned by ſtagnated Blood in the Hæmorrhoid Veins, which under a violent Looſneſs affected him with great and exquiſite Pain; ſo that the whole Time of his Confinement did not exceed a Fortnight.

As ſoon as his Diſtemper obliged him to keep his Chamber, he perceived that his Diſſolution was near at hand; and accordingly declared, "That he was now ſenſible of his own Decay, and that he was ſure he could not live many Days." His Phyſicians ſeemed to incline to the ſame Opinion after ſome ſhort Attendance; though they expreſſed themſelves herein with ſome Heſitation and Reſerve; which the good Biſhop perceiving, thus addreſſed himſelf to one of them; *Doctor, you need not be afraid to tell me freely what your Opinion of me is; for I thank my good God, I am not afraid to dye: It is what I have expected long ago; and I hope I am not unprepared for it now.* Repentance and Mortification had been ſo much the happy Work of his ſtrongeſt and healthful Days, that when Death approached, he received the Summons, not only with Reſignation,

tion, but with ſome Degree of Satiſfaction. He had wiſely made ſuch a careful Preparation for his laſt Hours, that he was now able to bear the Thoughts and Approaches of his great Change without Amazement; he had overcome that ſtrong Inclination of Nature, whereby Men uſually cleave ſo faſt to Life, by the wiſer Dictates of Reaſon and Religion, which made him willing and contented to dye whenever God thought fit.

This Senſe of his approaching Departure out of the World, made him careful not to omit any thing that could be now done both for himſelf and Family, for the better ſecuring their common Intereſt and Salvation. During the Time therefore of his Confinement, he would often have the Family to Prayers in his Chamber at the uſual Hour; and the Prayers for the Sick in the Office of the *Viſitation* were added upon thoſe Occaſions, and ſometimes the Litany. The Prayers for the Sick were frequently repeated during the whole Time of his Illneſs, at which he expreſſed always great Devotion. He would ſometimes deſire to receive Abſolution in the Form uſed in the Communion Office, which he thought came nearer to the precatory Forms of Abſolution mentioned in the Fathers, than any other. But it doth not appear that he hereby condemned the Uſe of that Form, which is at leaſt in ſome Caſes preſcribed by our excellent Church in her Office for the Viſitation of the Sick, or that he had any Doubt concerning the Benefits of Sacerdotal Abſolution, or of that Authority which is derived to the Miniſters or Delegates of Chriſt, of forgiving the Penitent their Sins *in his Name*; ſince in his laſt Acts of Preparation for Death he earneſtly deſired it, and ſolemnly received it. None can deny that this Form of Abſolution by him choſen, is certainly Primitive, and therefore unexceptionable, whether the other be ſo or no, hath been diſputed by the Learned; and He had a Right to chuſe that againſt which no Exception could lie. This evidently was the Caſe of this excellent Prelate; and upon this account, I ſuppoſe, he deſired no other Form of Abſolution than this, which was undoubtedly moſt ancient, a few Days before his Death; when in the Preſence of ſeveral Perſons he made a ſolemn Confeſſion and Declaration of the Conduct of his whole Life, and ſo took his Leave of the World in a Manner the moſt edifying that could be. Mr. *Bull* his Son, Mr. Archdeacon *Stephens* his Son-in-law, and Mr. *Philips*, a Clergyman of that Neighbourhood, beſides his own Chaplain Mr. *Havard*, were of the Number of thoſe that were preſent, who were edified not a little with what they heard from his Mouth; and have all atteſted, that as he bore his laſt Sufferings with a reſigned Temper and Firmneſs of Mind, which nothing but the Grace of God, and the Conſciouſneſs of a well-ſpent Life could inſpire, ſo that they never knew a warmer Example to influence all within the Reach of it, to a juſt Senſe of their own Duty.

Firſt the Biſhop made a publick Confeſſion of his *Faith* in the Words of the Apoſtles Creed. Then he gave a ſhort Account of his Life, running over the ſeveral Stages of it, making uſeful Remarks upon the principal Paſſages which occurred in each Stage; recounting the ſeveral Errors and Miſcarriages which attended them, as far as he could recollect them by his Memory at that Time. From the former he took occaſion to admire the Goodneſs and Wiſdom of Divine Providence in the Diſpoſal of all the Events of Things and Conditions of Men in the World; and to bleſs God for all his Diſpenſations towards himſelf in particular, whether of good or evil Things, in the whole Courſe of his Life.

The latter gave him occaſion to renew his Sorrow and Repentance for them, and for all the other Offences in his Life paſt, which he might have forgotten, or could not at preſent recollect; for all which he expreſſed his earneſt Deſire of Mercy and Forgiveneſs in ſome ſhort but fervent Prayers and Ejaculations. And becauſe what he now did was perfectly conformable to that *publick Profeſſion* which he had formerly made when he was in Health, and with the Proſpect of ſuch an Hour as this; the Reader, perhaps, will not be ſorry to have here a Copy of it, which is as followeth. "* I moſt firmly believe, *ſaid he*, that as I yield a ſtedfaſt Aſſent to the Goſpel of Chriſt, and as I work out true Repentance by that Faith, ſhaking off, by the Grace of God, the Yoke of every deadly Sin, and in earneſt devoting myſelf to the Obſervation of his Evangelical Law; I ſhall obtain by the Sovereign Mercy of God the Father, for the Merits only of Jeſus Chriſt his Son, and my Lord and Saviour, who offered up himſelf unto the Father a truly expiatory Sacrifice for my Sins, and for the Sins of the whole World, the full Remiſſion of all my paſt Sins, be they never ſo many and great. But then I have no otherwiſe any Confidence of my Sins being forgiven me; or of my being in a State of Grace and Salvation, but as by a ſerious Examination of my

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* Apolog. pro Harmonia, *p.* 12. *fol.*

"Conſcience, made according to the Rule of the Goſpel, there ſhall be Evidence of the Sincerity of my Faith and Repentance. And I believe moreover, that while I bring forth Fruits worthy of Faith and Repentance, and while I not only abſtain from thoſe Crimes, which according to the Goſpel exclude a Man from Heaven, but do diligently likewiſe exerciſe myſelf in good Works, both thoſe of Piety towards God, and thoſe of Charity towards my Neighbour; ſo long I may preſerve the Grace that is given me, of Remiſſion and Juſtification: And that if I *die in this State*, I am in the Way of obtaining by it the Mercy of God, and eternal Life and Salvation for the Sake of Jeſus Chriſt. I believe yet that I may fall away; and after having received the Holy Ghoſt, may, as our Church ſpeaketh, depart from Grace: And that therefore I ought to work out my Salvation *with Fear and Trembling*. I believe alſo, that in the Goſpel there is Pardon promiſed to all that fall, let it be never ſo often, ſo that they do, before their Death, *renew* their Repentance, and do again their firſt Works; but then there is not any where promiſed to them, either Space of Life, or Grace that they may repent. I believe there is given to ſome Perſons, a certain *extraordinary* Grace, according to the good Pleaſure of God; but I account it the greateſt Madneſs for any one therefore to preſume upon ſuch a Grace, or to challenge ought for himſelf, beyond the Promiſes of God which are made in the Goſpel. And laſtly, it is my firm Belief, that throughout the whole Courſe of my Salvation, from the very firſt Setting out, to the End thereof, the Grace and Aſſiſtance of God's Spirit is abſolutely neceſſary: and that I never have done, and never can do any ſpiritual Good without Chriſt, is my full and certain Perſuaſion."

This is the Confeſſion of his Faith, which he had made about four and thirty Years before to all the World, and to which he now adhered at his Death; even as to thoſe very Articles, wherein he ſtood moſt of all ſuſpected for ſome Time, and for the Explication of which in his Books, he was loudly but injudiciouſly cenſured by a great many, for approaching too near *Pelagianiſm* and *Socinianiſm*. For becauſe he was not for making the Grace of God a Cloak for Man's Idleneſs; and was of the Opinion, that none ought to expect it, but they that *pray* for it, and none could reap the Fruit of it, but they who added *watching* to it; this was miſconſtrued, as a detracting from Grace, and a depreciating of the moſt precious Blood of Chriſt, notwithſtanding all his Remonſtrances to the contrary. In purſuance, therefore, of thoſe Principles he had ſo well defended in his Health, and in Conformity with the Churches Directions, this Cloſe of his Life, and laſt moſt ſolemn Act of it, deſigned to recapitulate the whole, was exactly by him adjuſted: While to his Faith he added thus Repentance, and to Repentance Charity, as the Life and Soul of them both; and caſting himſelf, after having done all, upon the infinite Mercies of God, and the ineſtimable Merits of Chriſt, with the deepeſt Senſe of his own Unworthineſs, thereby expreſſed the true and only Way of *Juſtification* which he had choſen. Of which he had long before ſaid, * *This is the Way of Salvation, which by God's Grace I have entred into, or at leaſt have deſired to enter into, which I have therefore choſen, becauſe it is clearly ſet forth to me in the Holy Scriptures, and is a trodden and a ſafe Way, which all Catholick Chriſtians, for fifteen hundred Years at leaſt from our Saviour's Birth, have trodden before me:* And which was now ratified by this his laſt authentick Act and Deed, made before many Witneſſes. For having now ſolemnly profeſſed his Faith, that he might teſtify to them his earneſt Deſire of dying in the Communion of the Apoſtles; and adored the moſt wiſe and gracious Providence of God towards him, upon a faithful Review of the Good and Evil of his Life paſt, from his firſt Setting-out, to the laſt Period of it; he gave Glory to God in the profound Humiliation of his Soul, and by ſuitable Acts of Contrition, adapted to the ſeveral Parts of his Life, magnified the Grace of his Redeemer, calling upon him by Faith with great Fervency, for inward Purification and perfect Remiſſion of his Sins. Which devout Acts and Aſpirations, expreſſing the Sincerity of his Faith and Repentance, he ſignified in the Style of all the Saints, and concluded in the very Words of the Prophet *David: Who can tell how oft he offendeth? O cleanſe thou me from my ſecret Faults.*

After this, the good Biſhop expreſſed his *Charity* in all the Branches of it, as far as he was then able to do it; namely, in an hearty Deſire of *Forgiveneſs*, from all thoſe whom he had offended or miſuſed, and in a chearful Readineſs to *forgive* thoſe who had done him any Hurt or Injury. As to the other Branch of Charity, that of *Giving*, he had done it in ſo generous and plentiful a Manner all his Life-time, that he did not expreſs any great Concern, that the Circumſtances of his Family were now ſuch, as would not admit of any Act of Charity of this Kind: This he concluded likewiſe with ſuitable Prayers and Interceſſions.

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* Apol. pro Har. p. 13.

In the laſt Place he profeſſed, that as he had always lived, ſo he was now reſolved to die, in the Communion of the Church of *England*; and declared, that he believed that it was the beſt conſtituted Church this Day in the World; for that its Doctrine, Government and Way of Worſhip, were, in the main, the ſame with thoſe of the Primitive Church. Here he put up ſome Prayers for its Peace and Proſperity; and declaring again, that he was reſolved to die in its Communion, he deſired *Abſolution*, and received it as before-mentioned.

The Evening before he departed, his Son-in-Law, Mr. Archdeacon *Stephens*, arrived from a great Journey, upon the News he received of his dangerous Illneſs. The good Biſhop embraced him with great Satisfaction, when he raiſed himſelf up in his Bed to give him his Bleſſing. When Mr. *Stephens* expreſſed his great Sorrow and Concern, to find him in ſo great Miſery by the Complaints he made, he told him, “he had endured “a great deal, that he did not think he had ſo much Strength of Nature, but that now “it was near being ſpent, and that in God's good Time he ſhould be delivered. And when Mr. *Stephens*, in order to ſupport him, urged that his Reward would be great in Heaven, the good Biſhop replied, “My Truſt is in God, through the Merits of Chriſt. And being prevented from enlarging by the Exquiſiteneſs of his Pains, he deſired Mr. *Stephens* to retire, and refreſh himſelf after his Journey. Some little Time after this, he told thoſe that were about him, that he had ſome Symptoms of the near Approach of Death; and ordered them to call the Doctor to him. And when he came, he told him he thought he felt himſelf a dying; to which the Doctor anſwered, that he could not ſay he would live many Hours. Upon this, he ſent for his Wife and Children, and the reſt of his Family, and deſired them to pray with him, and for him. And when Prayers were over, he took his ſolemn Leave of every one in particular; giving each of them ſome ſerious Exhortation and Advice. And this being done, he gave them his Benediction, and diſmiſſed them.

He was moreover very careful, that none might do themſelves an Injury by their zealous Attendance upon him, while they were not capable of doing him any farther Good. Wherefore he charg'd his Wife, as he did alſo his Son-in-Law, Mr. *Stephens*, to retire to their Reſt: And when the Doctor offer'd to continue with him in his laſt Hours, after their Diſmiſſion, he told him, “He would not have him impair his Health by ſitting “up with him; ſince he could not be further ſerviceable to him any other Way, than “by Praying for him, and that he might do in his Chamber. Nevertheleſs, he deſired his Son and Daughter, and Mr. *Havard* his Chaplain, with ſome others of the Family, who were not in ſuch Danger of being hurt by it, to ſtay with him till he died; that they might aſſiſt him with their Prayers, eſpecially in his laſt Agonies, when he ſhould not be able to pray for himſelf. He thought now, and ſo indeed did all about him, that he could not laſt above an Hour or two longer; and that, by the great Weakneſs he was reduced to when his laſt Sickneſs left him, and the Pain he had endured ſince the Beginning of his preſent Diſtemper, the whole Fabrick, in a Perſon of his Age, was now ſo ſhattered, that the Separation of the Soul from the Body, could not be tedious or uneaſy. But, contrary to all Expectation, he held it out many Hours under his laſt Agonies.

He had his Underſtanding and Memory to the laſt, and that in as great Strength and Vigour as ever he had them in the Remembrance of thoſe that perfectly knew him. As an Inſtance of which, the Reader may take this remarkable Paſſage. The Night but one before he died, he ſent for his Son, Mr. *Robert Bull*; and after having given him his Leave and Order to publiſh his Sermons, which are now printed, he commanded him to ſtrike out the Preface of his Viſitation-Sermon, which he ſaid was too Juvenile, and to make two or three Alterations in another of his Sermons; which Alterations were taken from his Mouth, and ſince performed. But what is ſurprizing in this Matter, was, that he had delivered theſe Sermons to his Son, at leaſt ſix Years before, and they were never ſo much as ſeen by his Lordſhip afterwards. During the Time of his laſt Conflict, he ſcarce troubled himſelf, or thoſe that waited upon him, with taking any thing: But he paſs'd it all entirely in Acts of Piety and Devotion. Sometimes he joined with thoſe that were preſent in the Prayers of the Office of the Viſitation of the Sick; the latter Part whereof was, by his Direction, frequently repeated in this Interval; but the greateſt Part of it he ſpent in pious Meditations and private Ejaculations; upon what Subjects can be no farther gueſſed at, than by obſerving his Eyes and Hands frequently lifted up towards Heaven, and ſometimes Tears and Smiles interchangeably ſucceeding each other in his Countenance, one might think, that as the former were the Attendants of his Repentance and Confeſſions, ſo the latter were the Reſult of that Joy and Comfort which he felt in his Mind, from the Senſe of the Pardon of his Sins, and of the Peace and Favour of a reconciled God; which might alſo receive no ſmall Addition, at this Juncture, from the near Proſpect he had of his Deliverance from this mortal and painful Life, and of his Entrance into a State of everlaſting Happineſs.

When he found that he continued thus to live, ſeveral Hours longer than he expected, he ſent again for his Wife and Children to his Bed-ſide, to take his Leave once more of them, and of the reſt of the Family that were up; and they ſay, he was even fuller now in his Exhortations to them than before; and they were mighty well ſuited, and particularly applied to the Circumſtances and Conditions of the ſeveral Perſons to whom they were given. He recommended his Wife and Children to the Divine Providence and Protection, but in ſo moving and affectionate a Manner, as is difficult to expreſs. And he thanked all his Servants for the Pains they had taken with him in his Sickneſs. And as for the reſt, his Exhortations ran chiefly upon general Heads, ſuch as the great Importance of Religion, the Vanity of the World, the deceitful Nature of Riches and Honours, and what miſerable Comforters they would prove at laſt. The Inefficacy, or at leaſt the great Hazard and uncomfortable State of a Death-bed Repentance, and the abſolute Neceſſity of a holy Life, in order to a happy Death; a Life ſpent in the Service of God, in doing Good in the World, eſpecially Works of Mercy and Charity. Theſe are the Subjects which he endeavoured to impreſs upon the Minds of thoſe he left behind him; and then once more he gave them his ſolemn Benediction. After this, he recommended his Soul into the Hands of his Creator, in ſeveral ſhort but moſt excellent Prayers, repeated moſt Part of the ſeventy-firſt Pſalm, ſo far as it ſuited his Circumſtances, than which nothing could be more proper, to expreſs his Truſt and Dependence upon the Power and Goodneſs of God, and the continual Want he had of his Grace and Aſſiſtance; moreover, he ordered his Chaplain to uſe the Commendatory Prayer, when he perceived him to be at the Point of Expiring, which was accordingly done ſeveral times.

About nine in the Morning his Spirits began to ſink, and his Speech to falter, and a few Minutes after, without any viſible Sign of Pain or Difficulty, with two gentle Sighs he reſigned his Soul to God the 17th of *February*, 1709-10. The laſt Word he ſpoke was *Amen*, to the Commendatory Prayer, which he repeated twice diſtinctly and audibly after his uſual Manner, a very little while before he died.

He was buried about a Week after his Death at *Brecknock*, and lies, as I am informed, between two of his Predeceſſors, Biſhop *Manwaring* and Biſhop *Lucy*, and his Funeral was attended with great Numbers of Gentry and Clergy, both of the County of *Caermarthen* and *Brecknock*. He had given ſtrict Charge, that the Burthen of his Debts ſhould not be increaſed, by beſtowing more Expence upon his Interment, than what Neceſſity and Decency required. And upon this Account it is thought, that when he was asked, where he would be buried, whether at *Caermathen* or *Brecknock*, he returned this Anſwer; *Where the Tree falleth, there let it lie*; meaning, that they ſhould bury him in the Pariſh-Church of *Lhandovery*; and what ſtill further inclined him to this Determination, was the extraordinary Value and Reſpect, which the Biſhop expreſſed to the Memory of Mr. *Rees Prichard*, formerly Vicar of that Place, interred there, upon the Account of his great and celebrated Piety, and the Uſefulneſs of his excellent Poems in the *Welch* Tongue. But the Biſhop was prevailed upon, by the Deſire of his Wife, to conſent to be buried at *Brecknock*, it being the Place where ſhe deſigned to paſs her ſorrowful Widowhood, and conſequently, thereby ſhould have an Aſſurance of lying in the ſame Grave with him; and the Matter was ſo ordered, that in making the Biſhop's Grave, ſhe gave Directions to have it done up with Walls every Way, and ſo large as to contain two Corpſes. And it hath pleaſed God very lately, ſince I began the Life of her excellent Huſband, to call her to Reſt, and ſhe now repoſes with this pious Prelate, in that ſilent Retirement ſhe had provided for herſelf, till the laſt Trump ſhall ſummon them both to Judgment: * *And the Lord grant unto them, that they may find Mercy of the Lord in that Day.* His Grave is covered with a plain Stone, and the ſhort Inſcription upon it, which follows, was framed, and ordered by his pious Widow, who was ſo ſatisfied with it herſelf, that ſhe would not ſuffer it to be caſt into any other Form.

HERE LIETH THE RIGHT REVEREND
FATHER IN GOD, Dr. GEORGE BULL,
LATE BISHOP OF THIS DIOCESS;
WHO WAS EXCELLENTLY LEARNED,
PIOUS AND CHARITABLE;
AND WHO DEPARTED THIS LIFE
FEBRUARY *THE* 17th. 1709, *AGED* 75.

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* 2 Tim. i. 18.

He left behind him but two of thoſe eleven Children, with which God had been pleaſed to bleſs him. His Son *Robert*, Rector of *Tortworth*, in *Gloceſterſhire*, and Prebendary of the Cathedral Church in the ſame County, married *Rachel*, the Daughter of *Edward Stephens* of *Cherington* in the County of *Gloceſter*, Eſq; and of *Mary*, the Daughter of Sir *Matthew Hale*, late Lord Chief Juſtice of the *King's-Bench*. And *Bridget*, ſince his Death, married to Mr. *Edward Adderly*, Son to the aforeſaid *Mary* by a former Huſband.

And now that we have attended this very learned and pious Prelate, from his Birth to the laſt Period of his Life, let us endeavour in a few Words, to recapitulate the diſperſed Excellencies of his Life; and in running over his CHARACTER, ſtrive to copy the Example of thoſe eminent Virtues, which in this Pattern ſhine brighteſt for our Imitation.

AS to his Stature, he was rather tall; and in his younger Years thin and pale, but fuller and more ſanguine in the middle and latter Part of his Age; his Sight quick and ſtrong, and his Conſtitution firm and vigorous, till indefatigable Reading and Night Studies, to which he was very much addicted, had firſt impaired, and at length quite extinguiſhed the one, and ſubjected the other to many Infirmities; for his Sight failed him entirely, and his Strength to a great Degree, ſome Years before he died: But whatever other bodily Indiſpoſitions he contracted by intenſe Thinking and a ſedentary Life, his Head was always free, and remained unaffected to the laſt. He ſeemed framed by Nature for conſiderable Attainments, having all thoſe Faculties and Diſpoſitions of Mind, which are neceſſary thereunto, in as great Perfection as moſt Men ever enjoyed them. And that theſe rich Endowments were not beſtowed upon him in vain, his learned Writings have demonſtrated to all the World. In Reading of Books, his Sagacity was ſuch, as that nothing could eſcape his Obſervation; and as his Reading was great, ſo his Memory was equally retentive; he never kept any Book of References or Common-places, neither did he ever need any: Together with this happy Faculty, he was bleſſed with another that ſeldom accompanieth it in the ſame Perſon, and that was an accurate and ſound Judgment.

As to the Temperature and Complexion of his Body, that of Melancholy ſeemed to prevail, but never ſo far as to indiſpoſe his Mind for Study and Converſation; in the latter of which he would be always more chearful and pleaſant, the better the former ſucceeded to his Content. The Vivacity of his natural Temper expoſed him to ſharp and ſudden Fits of Anger, which gave him no ſmall Uneaſineſs, as well as thoſe Perſons who were concerned in the neareſt Offices about him; but thoſe Fits were of ſuch ſhort Continuance, that the Trouble was ſoon over, and the Goodneſs and Tenderneſs of his Nature towards all his Domeſticks, at other Times and upon all Occaſions, made ſufficient Amends to them for it; beſides, his natural Paſſion was ſo far ſubdued by the Power of Religion, as that an evil Word was never heard to proceed from him, even when he ſeemed to be moſt tranſported with it. He had a Firmneſs and Conſtancy of Mind, which made him not eaſily moved, when he had once fixed his Purpoſes and Reſolutions, which is no bad Temper, when attended with ſuch a true Judgment as he was Maſter of; but rather a Virtue of Nature, which many learned and good Men have been defective in. His natural Courage was a happy Diſpoſition, for that ſupernatural Grace of true Chriſtian Fortitude and Magnanimity, in which he was very eminent, ſo that the Frowns of great Men in Power could no more awe him, than popular Clamors could ſhake his Stedfaſtneſs.

He had early a true Senſe of Religion upon his Mind, and though he made a ſhort Excurſion into the Paths of Vanity, yet he was entirely recovered a conſiderable Time before he entered into Holy Orders, and yet he was ordained Prieſt at one and twenty. He was a very hard Student for many Years, and though he was not unacquainted with moſt Parts of Learning, yet he chiefly cultivated Divinity, to which he had ſolemnly dedicated his Studies. He ſo excelled in his Profeſſion, that he was juſtly eſteemed one of the greateſt Divines of the Age in which he lived, and that at a Time when it abounded with great Men. He officiated with great Reverence and Devotion, in all the Duties of his Holy Function. And when he inſtructed the People from the Pulpit, he enlightned their Underſtandings, and raiſed their Affections towards Heavenly Things. He had a great Love for Souls, and a tender Compaſſion for Sinners, which made him never deſpair of their Recovery, nor neglect ſuch endearing Applications as might bring them to Repentance.

Amidſt all thoſe extraordinary Talents with which God had bleſt him, it never appeared that he over-valued himſelf or deſpiſed others. For though his natural Endowments were of no ordinary Size, and that they were wonderfully improved by Study and Application, yet his great Learning was tempered with that modeſt and humble Opinion of it, that it thereby ſhined with greater Luſtre. He abounded in Works of Charity, even beyond his Ability, and where-ever he met with Miſery and Want, they ſufficiently endeared the Object. The Glory of God and the Good of his Neighbour, were always uppermoſt in his Thoughts. His Actions were no leſs inſtructive than his Converſation, for his exact Knowledge of the Holy Scriptures, and of the Writings of the Primitive Fathers of the Church, had ſo effectual an Influence upon his Practice, that it was indeed a fair, and entire, and beautiful Image, of the Prudence and Probity, Simplicity and Benignity, Humility and Charity, Purity and Piety of the Primitive Chriſtians. During his Sickneſs, his admirable Patience under exquiſite Pains, and his continual Prayers, made it evident, that his Mind was much fuller of God than of his Illneſs; and he entertained thoſe that attended him with ſuch beautiful and lively Deſcriptions of Religion and another World, as if he had a much clearer View than ordinary of what he believed. In ſhort, *he lived the Life of the Righteous, and his latter End was like his.*

The CHARACTER *of the Honourable* FERDINANDO HASTINGS, *Eſq;* *

FERDINANDO, ſecond Son of the late *Theophilus*, Earl of *Huntingdon*, and Brother to the preſent Earl, was born at *Donington-Park*, in the County of *Leiceſter*, *October* 22d, 1699. He had the Principles of Honour, Religion and Virtue early inſtilled into his Breaſt; and the ſeaſonable Impreſſions never wore off. His Academical Education was at *Chriſt-Church* in *Oxford*, where he gave early Specimens of thoſe Virtues, which would have adorned a valuable and uſeful Life, had Providence extended his Years to a longer Period: For he was poſſeſſed of thoſe Qualities, which promiſed Greatneſs joined with Goodneſs, and gave Hopes of his proving the Delight and Ornament of the Age. He had a noble generous Soul, becoming his illuſtrious Birth. Nothing mean or unſuitable to his Dignity, had the leaſt Share in his Compoſition, or threw a Blemiſh upon his Conduct. He diſcharged all Relations with that Honour and Exactneſs, which made him at once a Pattern in each, and the growing Hopes of his Family and Friends. He was a dutiful Son, and an affectionate Brother, a faithful Friend, and an amiable Companion. And in whatever Point of Light you viewed him, you ſaw the Gentleman, the Chriſtian, delightly conjoined. He had a natural Goodneſs of Diſpoſition that was above the common Level; and that Diſpoſition was improved by repeated Acts of Humanity, Generoſity, and every ſocial Virtue, under the Influences of Religion. And, what gave Beauty and Luſtre to theſe happy Improvements, there was in him a Concurrence of that chearful and innocent Gaiety, which endeared him to a numerous Acquaintance, and made him beloved by all that came within the Verge of his Converſation.

As he had all the Sweetneſs and Gentleneſs of Temper, which made him ſtudious to pleaſe, and extremely condeſcending; ſo he was Maſter of that prudent and unſhaken Fortitude, which was at once a Ballaſt to his gentler Nature, and a Stay to it from running out into an Exceſs of Complaiſance, or the Extravagancies of a youthful Vivacity. The Firmneſs and Strength of his Mind, was Proof againſt all Deluſions of an inſinuating Addreſs, or a gilded Deſign upon his Morals. The Sagacity of his Diſcernment was above the Reach of Artifice; the Sincerity of his Heart above Corruption.

His Conduct was uniform, and every Quality natural, and acquired, ſeemed at the ſame time to vie with each other, and jointly to conſpire in forming a young Nobleman of accompliſh'd Worth. He had nothing ſingular or affected either in Perſon, Habit, Diſcourſe, or Geſture: Every Qualification ſat eaſy upon him; every Accompliſhment was regular, and of a piece. There met in him a great Integrity and Plainneſs of Manners, joined with a ſtrict Obſervance of all Punctilio's of Honour. He underſtood the Forms of Breeding to a great Exactneſs, and made them the Standard of his Intercourſe with others, both in the Way of Addreſs and Reception. And yet he was perfectly free from Formality, or over-acting in the ceremonious Part; and you was at once engaged and improved by his Civility, without being put to the Expence of a Bluſh, either for your own leſs Skill in Addreſs, or for being obliged to him for that Improvement, which you ſo naturally gained from his Behaviour.

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* Communicated by a Gentleman, who has many more *Collections of this Kind*, which may in Time be made Publick.

There was no Perſon ſo mean, who was debarred Admiſſion or Diſcourſe with him, as Occaſion was ſuggeſted; and none but met with that obliging Reception, which commanded and heightned Love and Reſpect. He received all with that judicious Diſcrimination, which was ſuitable to every one's Rank or Merit; and an Air of Modeſty and Benevolence rendred his Civilities to every one ſtill more engaging. In his Converſation he was neither laviſh of Words, nor unſeaſonably reſerved. He wiſely timed what he had to offer; but what he communicated, he delivered with Frankneſs and Sincerity; and no one (I believe) ever ſuſpected him of Deſign. He had the happy Art to vary and interlace his Diſcourſe, making it thereby entertaining, as well as inſtructive. The Pleaſantneſs of it did not exclude Gravity, nor was the Sobriety of it inconſiſtent with Delight.

He governed his Paſſions with a laudable Command; avoided Cenſure, and abhorred Reflection. Whatever he diſliked in others, he only corrected by the ſilent Reproof of a better Practice. His native Modeſty and unaffected Humility, gained him indeed an univerſal Eſteem, and made him very popular; but he was as far from affecting Popularity, as he was from doing any thing for Noiſe and Oſtentation. He had a calm, even Temper, devoid of Ambition, and loved an eaſy, uniform, not glaring Courſe of Life.

He had a juſt Regard, and judicious Veneration, for the eſtabliſh'd Church. He conſtantly attended her Service, and devoutly ſent up his Heart to Heaven in her Worſhip. Religion he thought the beſt Ingredient in a Man of Quality, the beſt Accompliſhment in a Gentleman; without which the exacteſt Deportment may be carried on by Flattery, and end in Treachery. Chriſtianity he thought truly amiable; and that it was ſo, he ſhewed, by the Effect it had upon him. He did not ſtrike in with, nor gave the leaſt Countenance to, the prophane Levity too common in the Converſation of young Gentlemen. Such low Wit as would fain be nibbling at Religion, or ſubjecting it to Ridicule, he generouſly diſdained; and abhorred every thing that was obſcene, or grating to a good Mind. A Servant that lived with him ten Years, declared he never heard him ſwear an Oath.

He not only avoided Evil, but did Good. He not only lived in Innocence, but Beneficence too; and that to Perſons of all Denominations that were real Objects of his Pity, without confining himſelf to the Circle of a Party, or the narrow Views of private Intereſt; to both which he was equally a Stranger, and his Beneficence was diffuſive, like the Goodneſs of that Being, *whoſe tender Mercies are over all his Works.* No one that bore the human Shape, and was in real Need, went away from him unconſoled and unrelieved. And I have heard it ſaid of him, that he ſhould declare, with great Tenderneſs and Fellow-feeling, "That as he wiſhed to ſee all his Fellow-creatures happy, "and nothing would give him greater Delight and Satisfaction; ſo if it were in his "Power to prevent it, no one of them all ſhould be miſerable." A truly humane, truly Chriſtian Declaration, proceeding from a noble and exalted Spirit, overflowing with Charity and Benevolence to Mankind! Were it but for this ſingle Declaration, his Name deſerves to be had in Honour, and to be tranſmitted down, on the faireſt Records of Fame, to the lateſt Sons of Men.---To which we may add, that as the Prayers of the Poor were his Delight, ſo were they the never-failing Returns of thoſe his diſtreſſed Fellow-creatures, whom his Eye ſaw in Miſery, whom his Heart generouſly pitied, and whom his Hands ſo frequently and ſo ſeaſonably relieved. Benevolence and Humanity were his diſtinguiſhing Characters. The Indigent and Miſerable had a great Loſs of him, and do ſtill remember him with that Gratitude, which is juſtly due to the Memory of ſo kind a Benefactor.

To do but bare Juſtice to the deceaſed (allowing for ſuch leſſer Failings as are inſeparable from human Nature) will, ſaith a Friend, make his Memory as much above the Reach of Malevolence, as his Life was above Reproach, and was truly amiable and engaging. Thoſe who beſt knew him, will give their Teſtimony to this. And therefore it only remains to be wiſhed, that all others would ſet their Seal to it, eſpecially thoſe of his Years and Rank, by imitating him in his Temper and Practice, as he did the beſt and moſt illuſtrious of his Progenitors.

He was ſeized with a violent Fever at *Aſhby-de-la-Zouch*, which baffled all the Power of Medicine, proved fatal to him, and deprived the World of an eminent Pattern of Virtue and Goodneſs, *Auguſt* 9th, 1726. He lies buried at *Aſhby*, in the Family-Vault, amongſt the Remains of his noble and renowned Anceſtors.

The CHARACTER *of the Hon. Lady* WHICHCOTE,† *by the Rev^{d} Mr.* JOHN MASON, *Rector of* Aſwarby *in* Lincolnſhire, *and Prebendary of* Litchfield.*

To Sir *Francis Whichcote* of *Aſwarby* in *Lincolnſhire*, Bart.

HONOURED SIR,

SO many Reaſons had got you the Property of the following melancholly Diſcourſe; *that I am now ſenſible, I owe you a publick Satisfaction, for my having been ſo long unwilling to venture it abroad, againſt your Deſire. I ſhould indeed have taken it for a moſt obliging Command, eſpecially ſince it came before you had heard, or read, one Word of the* Sermon.

I only beg, that my Fault may be mitigated, upon the Account of thoſe Conſiderations, ſuggeſted by the Senſe of my own Incapacity, which could not eaſily bear the publiſhing of ſuch a Performance, compoſed, after a ſhort Warning, in ſome Hurry, for a Country-Audience, and upon a Text containing a Matter moſt common, and handled before, it may be, ten thouſand Times. Above all, I feared, the Picture *I had attempted, tho' with all the Sincerity, and beſt Intentions imaginable, was not drawn by my weak and trembling* Pencil, *with the lively, natural, laſting* Colours, *which the Noble* Original *ſo juſtly deſerved.*

However, having ſaid nothing but Truth, tho' not all, I may expect, that thoſe, who knew the great Endowments and Virtues I touch'd, will charitably forgive what is wanting; and that even the Strangers, who happen to read the Character I give, will eaſily repreſent to their Imagination, how Praiſe-worthy was the Subject, I endeavoured to delineate.

I heartily wiſh, Sir, *I could better contribute to the perpetuating of the Memory and Honour due to that ſolid Merit; as you effectually do, by erecting a much more laſting* Monument, *which at the ſame Time ſhall be, to the moſt remote Poſterity, a full Evidence of your ſincere conjugal Love, Eſteem, and Value for ſo dear and worthy a* Conſort; *as what you have done in* her *Life, and at* her *Funeral, is a certain Proof of the ſame to the living Witneſſes.*

God grant, that it may not be alſo your Monument, *but after the longeſt Courſe of as happy a Life, as this World can afford with the Divine Bleſſings; 'till you change it for the Heavenly never-fading Glory.*

I am, with the moſt profound Reſpect and Gratitude,

Honoured Sir, Your moſt humble, obedient, and obliged Servant,

J. MASON.

AS the Memory of this Honourable Lady ought juſtly to be among us in Bleſſing; ſo we cannot better honour Her, than by gratefully remembring, and carefully cheriſhing, by our Imitation, thoſe Virtues, which we ſaw ſhining in Her Life, and reflecting upon us by Her Beneficence.

Born with a ſuperior Genius, which ſhe ſoon cultivated by her Education, under tender and careful Parents, and by early converſing with ſome of the brighteſt Men of the Age; ſhe acquired ſuch Accompliſhments, as put Her much above the common Level of Her own Sex, and made Her capable of the beſt Performances, that true and ſolid Wit can produce. Quick and regular in Her Thoughts, exact and judicious in Her Expreſſions, obliging and polite in her Behaviour, ſhe never fail'd to pleaſe in Converſation, whenever the Occaſion offered to ſhine without Affectation. Her Judgment piercing and ſolid, never, or ſeldom, fail'd to give right and ſure Deciſions, either of Things or Perſons, eaſily and certainly diſtinguiſhing the ſincere Friend from the falſe One, tho' never ſo artfully diſguiſed.

And yet, for all thoſe uncommon Endowments, ſhe did not think it below Herſelf, or Fortune, to be perfectly inſtructed, and to act accordingly, in the Oeconomy of Her Family,

---

† Late Conſort of Sir *Francis Whichcote*, Bart.

* From the Sermon preach'd at *Aſwarby* in *Lincolnſhire*, *October* 9, 1726; and printed at *London*, the ſame Year, in Quarto; with a Dedication to Sir *Francis Whichcote*, Bart. as follows.

mily, and in the due Decencies of the Government of Her domeſtick Affairs. Nor was ſhe the leſs capable of giving good Council and wiſe Advice in other worldly Concerns; inſomuch that Her worthy Conſort frankly owns, that in the loſing of Her, *He loſt the great and wiſe Conductor of His Life and Fortune, under God's all-wiſe Providence.*

I thus mentioned the excellent Qualifications of Her Mind, not only becauſe they are moſt valuable Bleſſings, not often ſeen together in the ſame Subject, but eſpecially becauſe I would have you obſerve, that Her Religion and Piety could not but be the Choice of Her Reaſon and Judgment, and not the mere Production of the blind Chance of Her Birth and Education. This Obſervation is the more neceſſary, becauſe ſome miſerable ignorant Scoffers at all that is good, dare pretend, that our Religion cannot ſtand the Trial of refin'd Wit and poliſh'd Reaſon. This fooliſh Pretenſion, as ill-grounded as impious, is confuted by many Examples, and particularly by this we ſpeak of.

And indeed, as that worthy deceas'd Perſon was no leſs judicious and reaſonable in this great Concern of Religion, than in other worldly Affairs; ſo ſhe knew how to keep the ſafe middle Way between Profaneneſs and Superſtition, equally diſtant from both thoſe bad Extremes. But at the ſame Time ſtedfaſt in the true Principles of our Faith, She did not, when Her Health permitted, neglect the publick Exerciſes, and ſacred Rites of our Church; always behaving Herſelf with that Humility, Decency, and Seriouſneſs, which become rational Creatures, ſolemnly appearing before the ſupreme Majeſty of an Almighty and moſt Merciful God. And we have another eminent and ſure Token of Her Piety and religious Love for our Church, in the precious Gifts ſhe has left for our Communion Plate, and other rich and decent Ornaments.

From the ſame Source, from Her religious Diſpoſitions, and pious conſtant Endeavours of doing Good, ſprung out alſo the many Effuſions of Her compaſſionate Charity to thoſe in Sickneſs and Adverſity, moſt particularly to thoſe of this Pariſh. And, in general, there is ſcarce any amongſt you but found, that the Deceas'd was far from being proud and puffed up with the Wealth and Fortune ſhe liv'd in, but, on the contrary, always ſhewed a condeſcending, gracious, obliging Temper and Carriage, putting Herſelf, in a Manner, upon the ſame Level with thoſe of an inferior Rank, ſhe often admitted.

To theſe excellent and ſo rare Virtues, let us add Her great and Chriſtian Patience and Reſignation in the conſtant painful Diſeaſes, under which ſhe laboured and languiſhed, during ſo many Years, till the laſt Stroke of an untimely Death, in the Flower of Her Age, carried Her away from Her afflicted Friends, to the Place of Her eternal Reſt and Happineſs.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Rev^{d} Dr.* JOHN ROGERS, *Vicar of St.* Giles's Cripplegate; *Sub-dean and Canon of* Wells, *with an* Elogium *written by* JOHN BURTON, *B. D. Fellow of* Eton-College.*

Elogium Sacrum Memoriæ JOANNIS ROGERS, *S. T. P.*

CHriſtiane Lector,
Quicunque vel Eccleſiæ vel Reipublicæ
Civis vixeris idoneus,
Gratulationis ſimul & Doloris
Accede noſtri Particeps,
Beatam recolens Memoriam
JOANNIS ROGERS:

Viri,
Inter S. T. Profeſſores
Merito ſuo celeberrimi;
Qui recenſet Titulos,
Idem ſimul laudat Virtutes.
In Scriptis, juxta ac Moribus,
Eminebat Gratia

---

* Prefix'd to Dr. *Rogers*'s nineteen Sermons on ſeveral Occaſions. The ſecond Edition, printed in 1738, in Octavo.

Pietatis vere Sacerdotalis.
Aderat Animi
Magnitudo, & Moderatio,
Cuilibet Muneri, Fortunæque,
Sive ſuſtinendæ ſive ornandæ,
Par.

Ingenium porro ſingulare,
Cujus Acumen
Invita laudavit Obtrectatio,
Cujus vim auſpicatam
Teſtabitur uſque
Defenſa Veritas,
Refutatus Error.

Scriptor,
Indolis Stylique juxta felix,
Controverſias graviſſimas
Suſcepit, adminiſtravit, exhauſit;
Chriſtianæ Religionis
Et Libertatis Vindex,
Licentiæ Refrænator;
Idem optimus
Et Sacerdos & Civis.
In od erat Fortitudinis Chriſtianæ,
Deo ſoli placere ſtudens;
Quod erat eximiæ Moderationis,
In Dogmatis ſtatuendis,
Sectæ nullius
Vel Princeps, vel Aſſecla;
In Controverſiarum Actionibus
Non Litigator, ſed Arbiter;
Quod demum miræ erat Felicitatis,
Sine offenſione Partium,
Sine Invidia Victor:
Contentionis potius oblivionem quærens,
Quam Triumphi gloriam;
Tranquillitatis publicæ ſtudioſior
Quam Famæ ſuæ.

Nihil arripere temere præjudicatum,
Sed ex Meditationis ſeveræ officina
Omnia bene penſitata & explorata
Proferre, tueri;
Veritatem unice
Oculo irretorto inveſtigare:
Antiquæ Stabilitatis Præſidia,
Non Errorum vel Perfidiæ
Involucra quærere:
Non Hominum merita,
Sed momenta rerum perpendere:
Offenſionum materiem
Non ſubminiſtrare, ſed præcidere; ----
Diſputanti,
Hæ illi erant Artes.
Quam in CHILLINGWORTHO *jure mireris,*
Copiam & Subtilitatem,
Quam in eodem forte deſideres,
Gravitatem & Conſtantiam,
Quæ demum in HOOKERO *ſuo*
Erant ſumma omnia,
Ad cauſæ conſimilis defenſionem
Conjuncta feliciter adhibuiſſe,----
Hæ Illi erant Laudes.
Politia noſtra Angelicana,
Tum Eccleſiaſtica, tum Civilis,
Incolumis uſque tuebitur
Honoratam Vindicis ſui Memoriam;
Et, quæ rebus novis ſtudentium
Commenta delet,
Sera dies confirmabit Judicia
JOHANNIS ROGERS.

Concionanti
Aderat nervoſa, ſimplex, flexanima,
Et ſpectabilis quædam
Facundia,
Stylumque neglecta ſequebatur Elegantia:
Ita ut nihil ad Docendum aptius
Audiverit Plebs Ruſtica,
Nihil popularius LONDINENSES,
Nihil demum gravius ſubtiliuſve
Academici.
Ubique mirabundus agnoſcas
Ingenii multiformis hominem,
Inter Oratores Dialecticum,
Inter Dialecticos Oratorem,
Omnimoda dicendi laude cumulatum.

Non Aures leviter delinire,
Sed Corda ferire, perdomare;
Super rebus arduis conſulentium
Animis ſcrupulos eximere;
Pontificiorum fraudes & inſidias
Simplicitate ipſa eludere, ſuperare;
Schiſmaticorum pervicaciam
Benevolentia frangere, expugnare;
Quoquomodo Diſſentientes conciliare;
Errantes dirigere;
Vacillantes confirmare;
Omnes demum Conſilio flectere,
Auctoritate moderari;
Ea erat Illi
Curarum privatarum *ſumma,*
Id erat Illi
Eloquentiæ Sacerdotalis Palmarium.
In hac præſertim parte triumphabat
Orator vere Chriſtianus,
Divini Juris Conſultus,
Interpres fidiſſimus.

In Conſuetudinis Domeſticæ *officiis*
Quam amabilis fuerit
Maritus, Parens, Frater, Amicus,
Etiamnum teſtantur ſuorum
Lacrymæ & Suſpiria.
En, laudis inſtar ampliſſimæ,
Commune Deſiderium!

Rei Familiaris
Diſpenſator prudens,
Ab Oſtentatione Luxuque abhorrens,
Ex honeſta Parſimonia
Liberalitatis melius collocandæ
Subſidia quæſivit.
Magni erat inſtar Beneficii

Illum habuiſſe Anteceſſorem,
Quem nulla fere Domus Eccleſiaſtica
Aliquandiu exceperat Incolam,
Quæ non poſtmodo agnoverit
Benefactorem.

Publico
Splendore, Dignitate, Commodo
Gaudebat, ut ſuo:
Ptochotrophiis,
Eruditionis Chriſtianæ Scholis,
Clerici nominis
Viduarum, Orphanorum Hetæriis
Aderat
Fautor, Vindex, Patronus,
Conſiliis, Eloquentia, Liberalitate.

Otio *florebat*
Nec inerti nec infructuoſo,
Artium etiam Mechanicarum Cultor;
In ipſis ſtudiorum oblectamentis
Ea aſſecutus,
Quæ induſtriæ alienæ
Laudem adæquaverint.

In Negotiis *obeundis*
Ea erat,
Quam in homine Politico laudaveris,
Solertia:
Ea interim,
Quam in Eccleſiaſtico poſtulaveris,
Innocentia.

In Colloquiis
Inerat vivida quædam, &,
Quæ Sodalem maxime commendat,
Hilaritas faceta.

In Congreſſibus *porro quibuſcunque*
Ea, quæ hominem Liberalem decebat,
Comitas:
Quæ Academicum,
Simplicitas:
Quæ denique Clericum,
Severitas Reverenda.
Illuſtrabat hæc omnia
Animi ingenita Celſitudo,
Laudabilis Superbia,
Generoſa quædam dignatio,
Poſthabitæ ſecura Famæ:
Qualem profecto
Neque jure quiſquam reprehendere
Neque forſan ſine reprehenſione
Imitari potuerit.

In Curriculo Gloriæ multiplici
Non fruſtra exercebatur
Hominis tanta Virtus.
Inter Aulicos ſine Ambitione,
Inter Superiores ſine Invidia,
Inter omnes ſine Faſtu ſpectata,
Adulari prorſus indocilis,
Laudum pariter & Obtrectationum
Contemptrix,
Injuriarum ſedulo inſcia,
Sponte immemor,
Ignoſcendo certe pluſquam Victrix.

In hominum frequentia Negotiiſque
Jamdiu multa cum laude verſatus
Vir pius & ſapiens
Voluit aliquando Otio frui,
Sibi aliquantiſper vacare,
Publicis interim utilitatibus
Non deeſſe.

Verùm (quod Eccleſiæ bene verteret)
Ex amabili ſeceſſu
In urbis celebritatem
Pene invitum revocavit
Benevolentia ſingularis Patronorum,
Quibus ita placuiſſe
Meritorum erat
Commendatio plane invidenda,
Elogio omni longe honorificentior.

Ibi, cum quod reliquum erat temporis,
Deo conſecratum impenderet,
Animæ magnæ plus æquo prodigus,
Et, quod fuiſſet prudentiæ opus mirificæ,
CRIPPLEGATENSIUM *etiam ſuorum*
Animos aliquando conciliaturus,
In ipſo honorum aditu,
Famæque creſcentis flore,
Temporibus Eccleſiæ certe alieniſſimis,
Conſilia ſua honeſtiſſima,
Et ingentes bonorum omnium ſpes,
Febre præreptus luctuoſa
Fefellit.

Fortiſſimi Vir Animi
In ancipiti illa trepidatione,
In ſupremo illo diſcrimine,
Sibi conſtans,
Quod ſupererat Spiritûs
In pias pro Eccleſia preces
Moriens efflavit.

Mecum ergo, Lector Chriſtiane,
Hæc damna luge publica;
Tam pretioſi Capitis deſiderio tangi
Pietatis laus eſt non infima:
At æmulari potuiſſe
Illa fuerit Ingenii,
Illa Morum
Laus Pulcherrima.

Faxit Deus
Ut Virtutum tantarum, unde
Ad Eccleſiam, ad Rempublicam
Fructus redundârunt uberrimi,
Honeſtiſſima vigeat uſque Memoria,
Poſteriſque proſit Exemplum;
Ut aliquando minus deſideretur
Ille, quem nunc requirimus,
JOHANNES ROGERS.

An ACCOUNT *of the* LIFE *of* Dr. ROGERS.

THERE is a natural Curioſity which leads every attentive Reader into Enquiries concerning the moral Character of thoſe Authors, whoſe Writing he admires. A nearer Acquaintance with their Virtues confirms his Judgment in their Favour: And the Eſteem conceiv'd for the Perſon, brings an additional Value to the Performance.

'Tis obſervable that ſome eminent Men, who have diſtinguiſh'd themſelves in ſome important Points, as no Friends to the Church of *England* by Law eſtabliſh'd, have been honour'd with magnificent Encomiums: Such Marks of Reſpect beſtow'd on their Memory, ſeem to have given an Air of Credit and Triumph to their Singularities; and the leſs diſcerning Part from having Mens Perſons in Admiration, are apt to be led unawares into the Approbation of their Principles. If then the juſt Praiſe of perſonal Accompliſhments in any Author, does indirectly carry along with it a Recommendation of the Cauſe, in which he was engaged; it were to be wiſh'd, on Account of the common Good, that ſome more able Pen was employ'd in doing this Act of Juſtice to the Memory of Dr. *John Rogers*, a moſt true Son of our Holy Church, which he defended by his Writings, and adorn'd by his Life. His Works do indeed abundantly ſpeak his Praiſe; but ſtill ſome honourable Teſtimony is due to his diſtinguiſh'd Merit: Something is due to the Satisfaction of the Publick, and the Expectation of his Friends. The Character of a good Pariſh-Prieſt is of general Uſe; that of ſuch a Maſterly Pen in Controverſy, exercis'd with ſuch Chriſtian Moderation, is ſingular and uncommon; that of ſo ingenious and orthodox a Divine, and ſo excellent a Defender of our religious Eſtabliſhment in theſe preſent Times, appears more eſpecially ſeaſonable and inſtructive.

Accordingly, for the Entertainment of the *Learned* Reader, here is prefix'd a copious Elogium in *Latin*, written ſome Time ſince, and lately communicated by his Friend the Rev^{d}. Mr. *Burton* of *C. C. C.* in *Oxford*. And moreover, for the Satisfaction of the common *Engliſh* Reader, the following Narrative is offer'd to the Publick, which, imperfect as it is, will, I hope, not be wholly unacceptable, while it gives ſome Idea of this excellent Man in his private and publick Character, paſſing thro' various Stations of Life with more than ordinary Credit and Reputation.

He was born at *Enſham* in *Oxfordſhire*, *A. D.* 1679. His Father was Vicar of that Pariſh, and Rector of *Wick-Riſſington* in *Gloceſterſhire*, a very worthy Clergyman; a Circumſtance which he always eſteem'd Part of his Honour and Happineſs. He was bred up at *New College* School in *Oxford*, under the memorable Mr. *Badger*. In *Jan.* 1693. he was elected Scholar of *C. C. C.* a Society to be mention'd with Honour on many Accounts, but eſpecially for that exemplary Strictneſs obſerv'd in the Examination of Candidates, and Integrity in their Elections. He was the youngeſt of all the Competitors, who appeared more numerous on this Occaſion than had been remembered; ſo that his Succeſs implies no ſmall Praiſe of his Merit. How he improv'd the Advantages of his Situation in a College remarkable for good Diſcipline, I leave the Reader to judge by the Effects. In this early Time of Life, when young Mens Paſſions often ſally out into ſome Kind of Extravagance or other, he ſhew'd in one Inſtance an uncommon Turn of Mind, at once intent on Purſuits in themſelves widely different, Country Diverſions and Academical Studies. I remark this as ſomewhat peculiar to him, and not ſafely to be imitated by others. I ſhould not have commended him for a keen Sportſman, if that Circumſtance had prov'd inconſiſtent with the Character of a good Scholar. It was his ſingular Happineſs amidſt all his Excurſions, ſtill to keep the main Point in View; in his Recreations he preſerv'd his Innocency, and return'd to his Studies with as much Chearfulneſs as he had left them. Application in the Night-time repair'd the Defects of the broken Day; and without the Appearance of much Induſtry, he made a conſiderable Proficiency in Learning. With Reputation he proceeded to the Degree of *A. M.* and his Character juſtified the ambitious Hopes of his Friends; which ſoon after a violent Fever had like to have cut ſhort. The general Solicitude of the whole College for him on this Occaſion was one Proof of the Eſteem they had of his Worth.

He had a remarkable Briſkneſs of Spirit, ſuch as could contemn and overcome Difficulties; and withal, an Openneſs and Sincerity of Temper, which gain'd the Love and

Eſteem of his Cotemporaries: A quick Apprehenſion, a large Capacity, and an unwearied Attention to any Point in View: an happy Frame of Mind which would have render'd him eminent in *any* Profeſſion. But his Inclination, as well as the ordinary Courſe of his Education, determin'd him to the Study of Divinity. Accordingly he went into Holy Orders, with a juſt Senſe of the Dignity of his Office, which he magnified by a ſuitable Behaviour. And We of this Church have Reaſon to join with him in giving Thanks to God, "*that he was called to the Honour of the Prieſthood in the Church* "*of* England, *which he reverenc'd, as moſt agreeable in its Doctrine and Conſtitution to* "*the pureſt Ages of the Goſpel.*" Thus he expreſſed himſelf in the pious and affectionate Preamble to his laſt Will and Teſtament, which I may have Occaſion afterwards to cite more at large. Well might the faithful Steward thus enjoy the Remembrance of his important Truſt, and review with Pleaſure, the Courſe of a Miniſtry ſo inſtrumental to promote the Glory of God, and the Edification of his Church.

By Reaſon of the ſlow Succeſſion in the College he waited a long Time for a Fellowſhip, in which at length he ſucceeded the very Learned and Reverend Mr. *Edmund Chiſhull*, S. T. B. in *April*, 1706. Such a diſtant Proſpect of a competent Subſiſtence from a Fellowſhip, and in the mean Time an indiſpenſable Obligation to Reſidence above three Parts in the whole Year, are Circumſtances, which I cannot but look upon as the moſt pitiable in a Society, on other Accounts the moſt eligible, and in its Conſtitution the beſt calculated for a Seminary of Divines. But even this Inconveniency was not without its Uſe. Neceſſity may be improv'd into a Virtue: the Advantages of living in the Univerſity were not in vain offer'd to Mr. *Rogers*. As he had too much Vivacity to live an unactive ſedentary Life, he had alſo too much Seriouſneſs not to follow the Buſineſs of his Profeſſion. Accordingly he took upon himſelf the Care of a * Country Pariſh, about ten Miles diſtant from *Oxford*, in which he continued between five and ſix Years, moſt uſefully and agreeably dividing his Time between the Univerſity and his Country Cure. No one more ſucceſsfully ſtudied the different Tempers and Inclinations of People, or more judiciouſly adapted his Inſtructions to their ſeveral Capacities. His Affability and Condeſcenſion admitted the meaneſt Pariſhioner into his Converſation, while at the ſame Time he preſerv'd his Authority among the Greateſt. How popular and acceptable a Preacher he was, is ſtill remembered to his Honour; and of this the Pariſhioners have a convincing Teſtimony in voluntarily raiſing for his Benefit a handſome Subſcription for a Sermon in the Afternoon every *Sunday*, which after his leaving them was ſoon diſcontinued. The Time ſpent in this Station, he uſed to ſay, was the happieſt Part of his Life, tending no leſs to his Satisfaction and Improvement, than the Edification of his People.

It was a laudable Ambition that carried him out into the World, free from any Tincture of Vanity, free from any ſordid Deſires, or ſervile Compliances. Accordingly he enter'd upon a different Scene of Life, being in 1712. invited to *London*, and choſe Lecturer of *St. Clement's Dane*. His Abilities ſeem'd to riſe in Proportion to the Exigencies of his Station; and he gain'd Popularity, without courting it. A graceful Geſture, a clear pathetick Elocution recommended his Diſcourſes from the Pulpit; and he appear'd to feel thoſe Impreſſions, which he would communicate to his Audience. Upon the whole, with Regard both to the Matter and Manner of his Performances, he might juſtly be reckon'd one of the moſt eloquent and inſtructive Preachers of his Time. His Reputation in this Reſpect was ſo well eſtabliſh'd, that out of Regard to his ſingular Merit, the Inhabitants of the United Pariſhes of *Chriſt-Church*, and *St. Leonard's Foſter-Lane*, unanimouſly choſe him their Lecturer.

Tho' he was naturally a Lover of Eaſe, and the Amuſements of a private Life, yet he had alſo a Genius ſuited to any kind of Buſineſs incident to a publick Station. He had a deep Inſight into the State of Things, and a maſterly Addreſs in the Execution; and his Friends have often experienced the Benefit of his good Offices in this Reſpect. The Eaſineſs and Frankneſs of his Temper led many into his Familiarity, while his diſcreet Converſation ſupported the Dignity of his Character. He continued many Years in this Capacity, all the while belov'd and reverenc'd by his Pariſhioners, to whom he made ſuitable Returns in a conſcientious Regard for their ſpiritual Welfare. A Teſtimony of his Affection and Piety in this Reſpect the Reader will find in thoſe Farewel Sermons preach'd at the taking Leave of his Pariſhioners, and publiſh'd at their Requeſt.

In 1716. he was preſented to the Rectory of *Wrington* in the County of *Somerſet*; the ſame Year he reſign'd his Fellowſhip of *C. C. C.* in *Oxford*; and was married to the

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* The Vicarage of *Buckland* in *Berkſhire*.

Honourable Miſtreſs *Lydia Hare*, Siſter to the Lord *Colerane*, who was his Pupil in the Univerſity. He found a ruinous old Parſonage-Houſe, and a Pariſh in no ſmall Diſorder; he rebuilt the one, and reform'd the other; being ſparing neither of his Money, nor his good Offices; the one was the Effect of a good Fortune join'd with a beneficent Mind; the other was wholly the Work of great Prudence and Virtue. To reconcile contending Parties engag'd in chargeable and vexatious Law-ſuits, to perſuade *Preſbyterians* into Conformity to the Eſtabliſhed Church; to convert the ſtubborn *Quaker*; to conquer the Prejudices of Diſſenters under various Denominations, teaching them to walk in the Houſe of God as Friends, in the Unity of the Spirit, and the Bond of Peace: this was the continual Employment, this the Praiſe of the good Pariſh-Prieſt. He had not in vain convers'd with Mankind; he underſtood the Workings of Human Nature, as well as the Exerciſe of his Function. Succeſs attended his publick Preaching, and private Application: ſome *Quakers* were baptiz'd; the Number of *Preſbyterians* gradually leſſen'd, the younger People eſpecially, coming over the Church; and the Number of Communicants at the Sacrament much increas'd. Among other Monuments of his Zeal in this good Work, he had prepar'd for the Preſs a Diſcourſe ſuited, as near as might be, to the Undeſtandings of thoſe, for whoſe Uſe it was primarily deſign'd, repreſenting the Sin of Schiſm, and perſuading the Diſſenters to Conformity. The Nature of the Subject and the Reputation of the Author cannot but engage our Wiſhes that this Treatiſe may be communicated to the Publick.

It was the laudable Cuſtom of the Biſhop of *Bath* and *Wells*, to call up to Preferments in his Cathedral, thoſe Clergymen who were beneficed in his Dioceſe. The Rector of *Wrington*'s Merit was too well known to paſs long unregarded on this Occaſion. Accordingly by the Favour of the Biſhop, and the Dean and Chapter, he was elected Canon Reſidentiary in the Church of *Wells*. Need I mention his Beneficence in repairing, and adorning an old Prebendal-Houſe? Inſtances of more ſubſtantial Merit demand our Praiſe: He was not in vain diſtinguiſh'd by his Dignity in the Cathedral: He look'd upon the Eminence of his Situation as an Incitement to a more exemplary Behaviour, and an additional Call upon him to exert his ſuperior Abilities in the Cauſe of Religion. He in all Reſpects did Credit to his Station, not abuſing the honourable Leiſure he there enjoy'd in luxurious Eaſe, or oſtentatious Hoſpitality, but devoting it to the Duties of his Profeſſion, and the Service of *Chriſt's* Church. He uſed to ſet a juſt Value upon his Time, which he ſo uſefully employ'd. Tho' he was of a generous and chearful Temper, and a Lover of innocent Mirth and Converſation, yet he never cared to proſtitute a large Portion of the Day in officious Trifling and Compliment to the Humours of impertinent and idle Company, leaving the Praiſe of ſuch Good-nature and Popularity to thoſe who did not know how to improve their Hours to greater Advantage to themſelves or others. The great Buſineſs of his Calling, private Reading, and Meditation, and Service of his Friends chiefly engaged his Time, even to the Neglect of his own ſecular Affairs, and, what was of more Importance, his Health. He paid a regular Attendance at the Cathedral, in which he bore alſo the Office of Sub-dean. As he never declin'd any Duty belonging to his Station, ſo he diſcharged it to the beſt Advantage; *viz.* in his own Perſon, without the Aſſiſtance of a Subſtitute. He was a diligent Preacher, and among other Fruits of his Labour, he there delivered a Series of excellent Sermons, which I ſhall take Occaſion to mention hereafter. The Number of them, the Subject-Mattter, and Manner of Writing, would incline me to think that they primarily were deſign'd for another Audience. Such they are, as might juſtly add to the Credit of the honourable Mr. *Boyle*'s Inſtitution, and be reckon'd among ſome of the beſt Performances on that Occaſion.

The Praiſe of a good Preacher he may enjoy in common with many others, but in one Point, as difficult in the Execution, as it appears eaſy in the Attempt, he had few Equals; and that was the Management of Controverſy. In this Reſpect, with a View to the Publick Good, I ſhall venture to recommend him as a Pattern of good Writing. A clear Head, and a diſpaſſionate Heart, a comprehenſive Knowledge, and a certain Moderation or Greatneſs of Mind intent on the glorious Purſuit of Truth, and not to be diverted by any perſonal Regards, or any other mean Views, are Qualifications that are but ſeldom found in the ſame Man, and may therefore be juſtly celebrated in the Character of our Author.

'Tis well known what Controverſy diſturb'd the Peace of the Church in 1717, and ſome Years following. The Occaſion of it need not be mention'd; and it were to be wiſh'd, that its miſchievous Effects may not perpetuate its Remembrance. Moſt of the Parties engag'd are ſtill living: And perhaps the deſerved Commendation of a particular

Writer may give ſome Offence; yet, I hope, not to thoſe, who always allow'd him the Character of a fair and candid Diſputant. He conſider'd Controverſy about religious Points eſpecially, as a Matter of Conſcience, in which a ſtrict Regard to Juſtice and Charity was to be obſerv'd. With how honeſt a Deſign he engag'd in it, his Management throughout the whole is the beſt Proof. A Chriſtian Zeal prompted him to the Undertaking, a Chriſtian Moderation conducted him in the Execution. He had for ſome Time attentively obſerved the Progreſs of the Diſpute: he obſerv'd, among ſome other Points, certain Propoſitions advanc'd concerning the Church in indefinite Terms, of an exceptionable Meaning, ſuch as in their natural Conſequences were apprehended to be inconſiſtent with the Notion of a regular Society. The Debate ſoon grew warm; on one hand the Charge was urg'd Home with Aggravations; on the other, Complaint was made of Miſrepreſentations, and an Anſwer offer'd, but ſuch, it ſeems, as did not give Satiſfaction, or remove the Grounds of Offence. In theſe Circumſtances, ſome Interpoſition appear'd neceſſary, in order to reconcile, if poſſible, this Variance; at leaſt to give a juſt State of the Point in Debate, by conſidering diſtinctly the Aſſertions which had given the Offence, with thoſe Reſtrictions and Limitations under which they were defended; ſo that it may appear upon the whole, in what Senſe and what Degree they were true or falſe; and thus the Diſpute might be brought to a fair Iſſue.

With this View he publiſh'd his *Diſcourſe concerning the Viſible and Inviſible Church*, not by Way of perſonal Controverſy, but direct Aſſertions; in which he ſet forth at large thoſe two diſtinguiſhing Relations, under which the Church ſtood, conſider'd; and the ſeveral Properties which reſulted reſpectively from each. The great End of his Writing was to inform and direct the Judgment of his Readers. Accordingly he has clear'd the Subject from thoſe Perplexities, in which ſome had induſtriouſly involv'd it; laying down plain Principles, and tracing them thro' a regular Series of Concluſions; and whenever the Point ſtood in need of a direct and full Explication, he never kept himſelf within the cautionary Reſerves of a Defendant, but endeavour'd to give all poſſible Satiſfaction to the ſerious Enquirer, with Openneſs and Sincerity of Heart declaring the whole Truth. Had thoſe whom he oppos'd, been equally explicit in their Declarations, and imitated that Impartiality, which they could not but approve, I am perſuaded that this Controverſy, which was carried to ſuch a miſchievous Length, wou'd have been brought into a narrow Compaſs, and have been more amicably determin'd: Miſunderſtandings wou'd have been remov'd, Miſtakes rectified, and falſe Opinions more ſolidly confuted.

This Diſcourſe was favourably received by the publick, and diſtinguiſh'd by the then Dean of *Worceſter*'s Approbation and Mr. *Sykes*'s Animadverſions. The Oppoſition from this Quarter, however in itſelf unreaſonable, nevertheleſs prov'd indirectly the Occaſion of ſome Benefit to the Publick, as it was the Occaſion of our Author's Writing his *Review of his Diſcourſe concerning the Viſible and Inviſible Church*. In this Work, he has more fully done Juſtice to his Argument, and more explicitly unfolded and ſupported his Principles, purſuing them through their ſeveral Concluſions, and pointing out their Application to particular Caſes. And with regard to the Cavils and Objections offer'd againſt his former Poſitions, he has with much Patience conſider'd, and anſwer'd them ſo unexceptionably, as to preclude any farther Oppoſition from thoſe who ſeem'd ambitious of being thought Controverſial Writers. And tho' the very Form of the Diſputation, as it was a Reply to the Exceptions of an Opponent, and of Courſe contain'd many Particularities *ad hominem*, was ſuch as he was very unwillingly drawn into; yet has he conſtantly kept the main Point in view, being no farther ſollicitous to confute his Adverſary, than it was neceſſary in order to clear up and eſtabliſh the Truth. And ſo well has he ſucceeded, that this very Performance may hereafter be read as an impartial and ſatisfactory State of the Queſtion under Debate; and Poſterity will have the higheſt Eſteem for our Author, when the Remembrance of all perſonal Circumſtances in the Controverſy ſhall be entirely loſt.

Upon the whole, he may not improperly be ſaid to have put an End to this Diſpute; not only as he was in Order of Time perhaps the laſt Writer upon the Subject, but as he handled it in ſuch a maſterly and deciſive Manner, and brought it to that Iſſue, upon which it has reſted ever ſince.

And I think ſhou'd do ſome Honour to my *Alma Mater* on this Occaſion, if I call'd him the *Oxford Diſputant*. The Univerſity certainly did not think themſelves unconcern'd in his Credit; they had a juſt Regard for the ſignal Services which he had done the Church, and accordingly expreſſed their Acknowledgments in the moſt handſome Manner, by conferring on him the Degree of *D. D.* by *Diploma*, in 1721. This publick and honourable Teſtimony given to his extraordinary Merit, without his Deſire or Knowledge, prevented indeed his Performance of the Exerciſes, which would have done Honour to the Univerſity: However, he was appointed and deſired to preach the publick Sermon on the *Act Sunday* following, which alſo he publiſh'd at the Requeſt of the Vice-chancellor.

We may now conſider him for a few Years diſengag'd indeed from any Controverſies, but not idly employ'd in the Buſineſs of his Calling. He was particularly exerciſ'd in one Branch of a Clergyman's Duty, and that not leſs difficult than uſeful; *viz.* that of a Caſuiſt, reſolving Scruples in Points of Religion. Frequent Applications were made to him on this Account: His ſingular Diſcretion in the Manner of Addreſs gain'd Attention; and the Opinion of his Integrity and Good-will recommended his Advice, and gave Authority to his Arguments; and the many good Offices done in this Reſpect, were afterwards gratefully acknowledg'd by the Parties concern'd. He was more eſpecially conſulted by Perſons in Danger of being ſeduc'd into Popery. Hence follow'd Conferences, or Correſpondences: Some ſmall Treatiſes on ſeveral Points were occaſionally drawn up for the private Uſe of his Friends; one of which in the Year 1726. he publiſh'd, bearing this Title, *Reaſons againſt Converſion to the Church of* Rome, *in a Letter to his Guardian, a late Convert to that Church; by a Student in the* Temple. In this Treatiſe only one Part of the Popiſh Controverſy, but that a fundamental one, is moſt accurately diſcuſs'd, *viz.* the Infallibility of the Church of *Rome*. The Reader will obſerve ſomething new and ſingular in the Manner of Managing the Argument, and the vain Pretenſions of the *Romaniſts* to that Character overthrown, by nothing leſs than the Evidence of Demonſtration, ſuch as all their Arts of Sophiſtry could neither reſiſt nor elude.

He diſtinguiſhed himſelf in every Station as a publick-ſpirited Man, and a Favourer of all generous Deſigns. He had more particularly at Heart the Intereſt of two Inſtitutions, *viz.* Charity-ſchools, and the Corporation for the Relief of Clergymens Widows and Children. He conſtantly exerted himſelf on this Occaſion, and contributed to the Support of both, by the private Influence of his Recommendation among his Friends, by the Example of his own Liberality, and by his Eloquence from the Pulpit. With a peculiar Pleaſure he attended upon all publick Solemnities for the promoting theſe Deſigns; but then to the greateſt Advantage, when he appear'd the Orator of the Congregation; his undiſſembled Zeal and Emotion of Spirit gave Life and Energy to his Diſcourſe, and enflamed the Hearts of his Audience. His Sermons on thoſe Occaſions are publiſh'd. I am perſuaded the Reader will peruſe them with no ſmall Satisfaction, tho' he has loſt one Advantage which no Deſcription can recall.

In 1726. by the Recommendation of ſome eminent Perſons, who were deſirous to to call out ſuch Merit into publick View, he was made Chaplain to his preſent Majeſty, then Prince of *Wales*, an Honour unexpected and unſought; which he ſoon afterwards took Occaſion to acknowledge in the moſt decent Manner, in the Dedication of that excellent Series of Sermons on the *Neceſſity of a Divine Revelation, and the Truth and Certainty of the Chriſtian Revelation.*

While theſe were in the Preſs, there came out a notable Performance, entituled, *The Scheme of literal Prophecy conſidered*, &c. containing a Defence of ſome Notions, which he had in thoſe Diſcourſes oppoſ'd, and withal a Plea for an unbounded univerſal Liberty in Matters of Religion, a Point, which in ſome former Treatiſes, he had attentively conſidered. He therefore thought proper in a Preface to this Volume to beſtow ſome Animadverſions on theſe Principles of Licentiouſneſs; which, being written in much Haſte, and with an honeſt Zeal for the Defence of our religious Eſtabliſhment, and on a Point which requires ſome Tenderneſs and Caution in the handling, ſeem'd liable to ſome Exception, or rather to demand a more full and diſtinct Explication. This gave Occaſion to a Letter from his Friend Dr. *Nath. Marſhall, Dec.* 20, 1727. which with our Author's ſatisfactory Anſwer, dated the 1*ſt* of *January* following, is communicated to the Publick. From this epiſtolary Correſpondence the Reader may obſerve the great Difference there is in the Management of a Debate between Friends jointly engaged in the Purſuit of Truth, and between controverſial Writers impatient of Contradiction, lying in wait for Matter of freſh Cavil, and never willing to come to the Truth.

It is not to be wonder'd that our Author ſhou'd be attack'd on this Head by ſome zealous Advocates for Liberty, Men diſſatisfied with all Reſtraints, and profeſs'd Enemies to our religious Eſtabliſhment. Accordingly he ſoon receiv'd the expected Compliments from that Quarter. A long Letter was addreſs'd to him by an anonymous Writer; and another Gentleman in a Preface to a Treatiſe foreign to this Purpoſe, has gone out of his Way to honour him with many opprobrious Reflexions. Thereby giving Occaſion to ſome maſterly Strokes of the Doctor's ſuperior Genius triumphing over the Weakneſs of an acute angry Caviler in the various Expreſſions of Pitying, Adviſing, Reproving, Confuting, Forgiving *. It ſeems the Scheme of Liberty was a ſpecious and plauſible Topick for popular Harangue, and a few noiſy Words might paſs for Eloquence: Where ſolid Proofs were wanting, 'twas eaſy to advance bold Aſſertions, and to confute by Miſrepreſentations; and as for proper Embelliſhments of the Performance, Scurrility and Ridicule might be plentifully laid on. On the other Hand, to hold the Balance between contending Parties, to adjuſt the reſpective Claims of Liberty and Authority, and aſcertain the Limits of Right and Wrong in Caſes where generally ſome Pre-engagement of Intereſt leads Men into Exceſs on one Side or other, is a Work of no leſs Nicety than Importance, ſuch as requires a comprehenſive Knowledge of an abſtruſe Subject, and an uncorrupted Heart, as well as diſtinguiſhing Head. This was reſerv'd for Dr. *Rogers*: this compleated the Praiſe of the Controverſial Writer. He had already eſtabliſh'd the Truth and Certainty of the Chriſtian Revelation, in Oppoſition to Deiſts and Infidels: He had fully aſſerted Eccleſiaſtical Authority, in Oppoſition to thoſe who ſeem'd to deny the *internal* Powers and Rights of the Chriſtian Church, conſider'd as a *Viſible Society*: It now remain'd that, in Oppoſition to thoſe, who wou'd deprive the Church of all *external* Advantages ariſing from the Protection of the *Civil Magiſtrate*, he ſhould vindicate the *Civil* Eſtabliſhment of Religion. This he undertook, and ſucceſsfully executed: He has deduced the Magiſtrate's Right to this Power from ſuch clear Principles, and ſo accurately aſcertain'd its Limits, that it appears to be free from all Objection but what lies equally againſt all Authority committed to fallible Men, *viz.* that it may be abus'd. So that upon the whole, he may not improperly be call'd a Defender of our Church; a Name, ever to be mention'd with Honour among our *Engliſh* Divines, and to be join'd with that of his Maſter *Hooker*, to whom he ſtands moſt nearly allied in the Praiſe of his Performance, as well as the Similitude of his Subject. Whether we regard moral or intellectual Qualities, I am perſuaded he will appear a moſt excellent Writer, and Poſterity, by imitating, will praiſe the good Example. We find in him the Acuteneſs of a Critick, the cloſe Reaſoning of a Logician, the good Manners of a Gentleman, and Charity of a Chriſtian: On all Occaſions a true Greatneſs of Mind, diſdaining every Purſuit but that of Truth; above all Party Views, and perſonal Altercations; and incapable of the common little Arts of Evaſions, Diſſimulations and Miſrepreſentatations: A Quickneſs of Wit that gave Life and Beauty to his Compoſitions; a Spirit either inſenſible or ſuperior to Injuries and Slander, ſuch as cou'd contemn with Silence, rebuke with Gravity, or forgive with Meekneſs: In the Management of his Argument an Honeſty and Sincerity, which few obſerve amidſt the Heat of the Diſputation; an Impartiality and Candor, which his Opponents cannot but allow; a Perſpicuity of Style and Sentiment, which they cannot honeſtly miſinterpret; and a Strength of Reaſoning, which they can no more gainſay than imitate.

In 1726. having reſigned his Lecture of St. *Clement's Dane*, he retir'd from *London* with an Intention to ſpend the remaining Part of his Life in the Country, and chiefly at *Wrington*, which Place he had doubly endear'd to himſelf, both by a conſiderable Expence of Money, and Merit of Contrivance. He was now return'd to that Situation in Life, to which he naturally was moſt inclin'd; and again commenc'd a good plain Countryman, employ'd in manuring his Land, Planting, and other like Operations of Huſbandry, and with Complacency enjoying the Fruits of his Induſtry. Something he wou'd learn from the Converſation of every one: and was no leſs ſolicitous to acquire the Knowledge of other Men in their ſeveral Ways, than communicative of his own. 'Twas obſervable of him that while he liv'd in *London*, and had frequent Intercourſes with Tradeſmen of various Denominations, he improv'd that Circumſtance into a Means of getting ſome Inſight into their reſpective Trades, and was eſteem'd in thoſe Matters, which ſeem fartheſt remov'd from the Notice of a Scholar, a Man of remarkable Underſtanding and Judgment. The ſame curious and inquiſitive Temper, and cloſe Application of Mind, render'd him Maſter of whatever Buſineſs he was pleas'd to take in Hand. He had a Head as well turn'd for the Mechanical as the Liberal Arts; and in Truth he made the Exerciſe of the one ſubſervient to the other. In his Leiſure he was not unactive; and wou'd often uſe ſome manual Trade, by way of Recreation to his Mind fatigued by ſevere Study: His Houſe and Gardens were the Scene of his Labour and Diverſions: He had Tools and Implements of various Kinds, and would often do the Work of a Painter, Upholſterer,

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* Introduct. to Vindicat. Civil Eſtabliſh. *p.* 5.

Turner, and Smith. In his Garden he would dig, mow, plant, prune, and turn his Hand to any Garden Operation, whether laborious or ingenious. The Reader will perhaps ſmile at the Mention of ſuch trifling Circumſtances in the Character of a Great Man: But even theſe Peculiarities may appear worthy of ſome Notice, as they account for the Diſpoſition of the leiſure Intervals of his Time fill'd up with ſo innocent and uſeful Amuſements, and are moreover Marks of a rare Genius ſuited to a Variety of Employments ſo different in Kind; and eſpecially, ſince they appear to have been ſo far from interfering with his more ſerious Studies, that the two laſt valuable Pieces which he publiſh'd, were drawn up amidſt the Series of ſuch mechanical Diverſions.

He was never ambitious of being thought a great Scholar: His Learning was for Uſe, not for Oſtentation: He neither collected nor read many Books, nor was curious in their Editions, a few well choſen, and ſtudied to good Purpoſe, communicate more real Knowledge, than a copious ſlowly-growing Common-place-book. Not to mention others, he appear'd more particularly converſant in the Writings of the judicious Mr. *Hooker*, and the ingenious Mr. *Norris*, and he made their Excellencies his own. No one more attentively examin'd his own Notions, or digeſted them more methodically; ſerious Meditation effected what cou'd never be attain'd by mere Aſſiduity of Reading. His Attention and Patience in the Purſuit of Truth, were equal to his Quickneſs and Sagacity; and continual Exerciſe ſtrengthened and enlarg'd his Capacities. As a maſterly Reaſoner he paid a juſt Deference to Authority, yet admitted no Principle implicitly without mature Examination, and regularly work'd out his own Concluſions. In ſhort, he may be truly ſaid to have built upon his own Bottom, being, what few can juſtly boaſt of, thoroughly acquainted with the Extent of his own Abilities, and a compleat Maſter of his own Knowledge.

In the latter end of the Summer, 1728. his Courſe of Waiting as King's Chaplain call'd him to *Windſor*, where the Court then reſided. He had ſeldom appear'd on this Stage; few were acquainted with his Perſon: The Courtier was unknown, but the Preacher ſoon diſtinguiſhed himſelf to Advantage: His Performances in the Pulpit were honour'd with the general Approbation; and the new Chaplain engaged the Notice of the Inquiſitive; and was, as I have heard, no leſs honourably than oddly deſcribed by the Character of the *viſible and inviſible* ROGERS. One Noble Lord in particular, being more than ordinarily affected with the Matter and Manner of his Diſcourſes, was pleaſed to favour him with ſome ſingular Marks of Kindneſs and Condeſcenſion, and ſuch Expreſſions of Eſteem, as might well have flatter'd the Vanity, and raiſed the Ambition of a Mind covetous of Applauſe and Preferment. But all Overtures of this Nature were declin'd with the ſame Generoſity of Spirit, with which they were offer'd. The Doctor had always an honeſt Openneſs in his Manners, and on proper Occaſions a Statelineſs of Addreſs, ſuitable to the Greatneſs of his Mind. He was ſo much above many faſhionable Littleneſſes, that ſome, who judge only from Appearance of trifling Circumſtances, have thought him a proud Man, from which Imputation no one in Reality was more free. And his Behaviour on that Juncture, as it ſhew'd a juſt Senſe of that Lord's Goodneſs, which he ever acknowledged with Gratitude, at the ſame Time alſo diſcover'd an Inſtance of a laudable Pride, not often ſeen in Perſons of his Station, ſtudiouſly refuſing thoſe Advantages, which ſome perhaps wou'd admire with Envy, and moſt wou'd have improv'd with the cloſeſt Application. "As his Duty had call'd him up to the Court, it "now call'd him away to another Place, from which no other Views could detain him."

So he haſtened into the Country; but he had not been there many Days before he was ſurpriz'd by a moſt generous Invitation to Town from Perſons, whoſe Approbation thus expreſs'd, was an abundant Teſtimony of his high Merit. For about this Time died the Rev. Dr. *Thomas Bennet*, Vicar of St. *Giles's Cripplegate*, a City Living, in the Patronage of the Dean and Chapter of St. *Paul's*, very conſiderable in its Value, yet attended with ſome diſcouraging Circumſtances, or rather ſuch as required a great Share of Prudence and ſecular Wiſdom in the Miniſter, as well as other Qualifications.

The Dean of St. *Paul's* and Dr. *Godolphin* concurred in the favourable Opinion of Dr. *Rogers*; his well-known Abilities pointed him out to them as a Perſon moſt worthy of this important Cure. Accordingly upon this laudable Motive an Offer of it was made him in the moſt handſome Manner, much to the Doctor's Honour, becauſe without his Sollicitation or Knowledge; nor leſs to the Honour of the judicious and publick-ſpirited Patrons.

With what undiſſembled Anxiety and Reluctance he accepted this Offer, they well remember who were moſt intimately acquainted with him. The mere Conſideration of a larger Income was a Motive of too little Force to draw him from that Situation of Life, in which he had propoſed to himſelf the greateſt Satiſfaction. As he had never ſhewn any Diſcontent, while his Preferment was far inferior to his Merit, ſo now the Advantages of a Fortune, which was of late conſiderably advanc'd, were far from making that Alteration in his Manners, which has been obſerv'd frequently to happen on ſuch Occaſions; though he was grown competently Rich, yet he aim'd not at farther Acquiſitions. However ſome peculiar Circumſtances of an Invitation, ſo honourable and unexpected, had greater Weight with him than other Conſiderations; and his Acceptance plainly appear'd to proceed not from the Deſire of a lucrative Preferment, but rather out of Obedience to a Call, providentially offering him an Opportunity of doing more Good, in Proportion to the Difficulty and large Extent of his Cure. With this View he came to *Cripplegate*, and his Behaviour all along verified his Profeſſions; and if it had pleas'd God to have prolong'd his Life, the People in that Place would doubtleſs have enjoy'd the laſting Benefit of his good Offices in all Reſpects, and it would have been no *Hyperbole* to ſay, There was a Vicar of *Cripplegate*, a popular Man in his Pariſh.

The little Time he liv'd among them was wholly devoted to their Service, in Viſiting the Sick, Catechiſing the Children, and, which he had much at Heart, regulating the Charity-Schools; and moreover, which created him no ſmall Trouble, diligently enquiring into the perplex'd State of the Pariſh Affairs, in order to ſet them on a better Footing, and to extricate them out of ſome Difficulties in which they were lately involv'd. A ſincere Deſire to do Service to his Pariſh in theſe Reſpects engaged his continual Application, even to the Neglect of his own Health. In truth, he was a Perſon of a rare Genius, equal to any Kind of Employment, of a Greatneſs of Mind incapable of being diſcourag'd by ſmall Obſtacles, or diſturb'd by petty Provocations, or any Way diverted from the Purſuit of a laudable End. But this very Vivacity and unwearied Vigour which had hitherto carried him thro' every Undertaking, did in reality do Violence to his Conſtitution, by making him leſs ſenſible of any Danger, and gradually waſted away a valuable Life, by not admitting the timely Precautions neceſſary to its Preſervation ——

—— Δαιμόνιε, φθίσει σε τὸ σὸν μένος !

In *April* he happen'd to be in Waiting at Court, and on *Sunday* the 20th Inſtant, after the Fatigue of a long Walk from *Cripplegate*, after officiating in his own Church, he preach'd a Sermon before the Royal Audience, his laſt Performance in the Pulpit, and Farewell to the World: And tho' he found himſelf a little indiſpos'd after the Hurry of the Day, yet that very Night, in Compliance with the Deſire of ſome of his Pariſhioners, at a late Hour he attended and officiated at a Funeral. The Day following he went to Court again, and in the Afternoon he call'd upon his Siſter, Mrs. *Bedwell*, not with that Air of Cheerfulneſs, with which he uſually appear'd in that Houſe, but with Looks diſcompos'd and full of Uneaſineſs, complaining of an uncommon Diſorder that ſat heavy upon him, and pathetically expreſs'd his Apprehenſion of his approaching Fate, with Reflections on that Point well worthy of a Chriſtian Prieſt. Finding his Illneſs increaſe upon him after he came Home, he at length patiently took his Bed, without much Hopes of Recovery. He felt inward Convictions of his Danger, which did not diſcover itſelf to his Phyſicians by any violent Symptoms. And accordingly, when human Aſſiſtances fail'd, he had Recourſe to the only Fountain of true Comfort. I need not recount many affecting Circumſtances in this critical Juncture, which might awaken the Tenderneſs, and aggravate the Sorrows of thoſe neareſt Friends, who attended him during that melancholy Scene. Let it briefly be remark'd, that amidſt this Conflict he was not wanting to himſelf in any Reſpect; he gave Direction about his Affairs with the utmoſt Compoſedneſs of Mind, and in the moſt affectionate Manner took Leave of his Friends. He appear'd ſenſible to the laſt; and much he labour'd to ſpeak, but his fault'ring Tongue dropt ſhort imperfect Sentences. But as long as he could articulate Sounds, he was heard to mention with Earneſtneſs *Chriſt* and his Church; and ſeem'd to be in the Fervency of continual Prayer--- There is ſomething more than the bare Conſideration of our common Mortality that ſtrikes the Mind on this Occaſion: The Reflection on the Good he has done, the Anticipation of great Things ſtill expected from ſuch Abilities and Virtues, the Diſappointment of theſe Expectations by his untimely Death, are Circumſtances which create a ſerious Solicitude and publick-ſpirited Sorrow; which, while they redound to his Honour, aggravate the Senſe of our Loſs: In this View we may eſteem his Death a Sort of publick Misfortune; and have Reaſon to wiſh, that the Influence of his Example may follow the Reſpect done to his Memory, that our holy Church may never be deſtitute of ſuch worthy Sons, for the Ornament and Defence of its Conſtitution.

Thus died this excellent Man, *May* 1. in the 50th Year of his Age, much honoured and lamented, at a Time when the Cauſe of Religion call'd for the Abilities of ſuch an able Defender. On *Sunday* the 18th, at the Requeſt of his Widow, a Sermon on this Occaſion was preached by his Friend Dr. *N. Marſhall*, in the Pariſh Church of *St. Giles, Cripplegate*; out of which I beg leave to tranſcribe or extract his Character, as it there occurs ſumm'd up in general Terms, *p.* 29. “I ſhould not mention among the Praiſes due to him, that clear, comprehenſive, and ſtrong Underſtanding God had given him, but for the excellent Uſes to which he applied it. His Works will praiſe him, when our Lips can no longer perform the grateful Office: The Infidel and Libertine may ſtand thence corrected or inſtructed; as the Serious and Faithful may thence derive a farther Support and Confirmation in their reſpective Sentiments and Practices. Had he been born of a Parentage which had eaſily led him to the higheſt Stations in Life, he was amply qualified for ſuſtaining and adorning them; as in a lower Figure of Life and Fortune he was equally fitted for improving, or being content with it. A Mind ſo exquiſitely form'd for any Situation, any Poſture of Affairs, to which the Providence of God might have call'd him; ſuch an Indifference toward the Honours and Profits of this Life, with ſuch Abilities to have acquired the one, and to have adorned the other, are Talents rarely to be met with in the ſame Perſon, and very hardly to be imitated by any other. It fell to my Lot to give him that earlieſt Notice of his Invitation to this extenſive Cure, which I am morally ſure, 'till then he had never thought of, much leſs ſought after, or canvaſſed for it. His Anſwer convinc'd me that his own Choice would have rather fix'd him in a Rural Privacy, than have enter'd him upon ſuch a publick Scene of Action: But a Call ſo unlook'd for, ſo utterly unexpected, he eſteem'd Providential; as ſuch he obey'd it, rather than embrac'd it. He was an entire Deſpiſer of Craft and Cunning, that Ape of Wiſdom, the uglier for being ſo like it; yet with the Simplicity and godly Sincerity of the honeſt *Chriſtian*, with the harmleſs Temper of the Dove, he had ſuch a due Proportion of the Serpent's Wiſdom, that as he would impoſe upon none, ſo he was not himſelf eaſily impos'd upon. His Religion was pure and unaffected. His Piety real and rational, zealous without Exceſs, and temperate without any faulty Coldneſs, free ftom ſupercilious Reſerves and haughty Appearances; but agreeably ſeaſon'd with a peculiar Livelineſs of Spirit, as well as all fit Urbanity and Freedom of Converſe. Of his publick Spirit, he has left behind him very coſtly Monuments in the ſeveral Cures, to which he ſtood for any time related. Upon the whole, in our Loſs of this worthy Man, this pious *Chriſtian*, this vigilant Paſtor, Religion in general has loſt an able Champion, the Church of *England* in particular, a prudent and ſtrenuous Defender, this Diſtrict particularly, ſo lately committed to his Care, a diſcreet, faithful, and watchful Overſeer; as his Friends and Relatives have ſuſtain'd an irreparable Misfortune from it. Yet let us not ſorrow as Men without Hope, for them who die in the Lord,” *&c.* Thus far Dr. *Marſhall* in the Cloſe of his Diſcourſe, giving this publick Teſtimony to the Honour of his deceaſed Friend, which exactly agrees in Subſtance with the Particulars mention'd here at large.

I have had Occaſion already to quote a Clauſe out of the Preamble to his Will: It may not be amiſs to recite the whole Paragraph, written between three and four Years before his Death, which being preſumed to expreſs the moſt ſerious and ſincere Thoughts of the Writer, may perhaps give a fuller Idea of his truly Chriſtian Piety than the *Elogium* of any Hiſtorian. 'Tis as follows:

“I *John Rogers*, Rector of *Wrington*, in the County of *Somerſet*, in the Name of the holy and ever bleſſed Trinity, do make and appoint my laſt Will and Teſtament in the Manner and Form following:

“*Firſt*, I think myſelf now and at all Times oblig'd to return my humble Thanks to Almighty GOD, thro' whoſe Mercy I have been baptiz'd into the Chriſtian Faith, and call'd to the Honour of the Prieſthood, in the Church of *England*, which I reverence, as moſt agreeable in its Doctrine and Conſtitution to the pureſt Ages of the Goſpel: Beſeeching the Divine Goodneſs to continue his holy Protection over it; to heal its unhappy Diviſions, to repair the Breaches of its Diſcipline, and to defend it from thoſe many Enemies who labour its Subverſion. And I earneſtly entreat my moſt merciful GOD to pardon whatever in my Life has been leſs agreeable to the Purity of that Religion, which I have profeſs'd, and to the Dignity of that Office, which I have taken upon me; to accept my weak Endeavours to ſerve him and his

“ Church, and to receive my Soul, waſhed and cleanſed in the Blood of *Jeſus Chriſt*
“ my Saviour, to whom be Glory for ever and ever. *Amen.*”

Upon Review of the whole, I am ſenſible that this Account of the Life and Writings of Dr. *Rogers* is far from being perfect. They who were more intimately acquainted with him, will find many Omiſſions, and perhaps ſome ſlight Miſtakes in Circumſtances of Facts. Others will, perhaps, think this Narrative already too circumſtantial and tedious. Beſides, in praiſing a controverſial Writer, ſome Reflections will of courſe be dropt, which may be thought exceptionable by thoſe of the oppoſite Side of the Queſtion. I hope the Reader will excuſe Faults which could not eaſily be avoided. As on one Hand it were a needleſs Caution to diſſemble Notice of what is too obvious to be conceal'd, ſo on the other I would not willingly give juſt Ground of Offence to any: And I am perſuaded that Dr. *Rogers*'s Character needs not to be ſet off to Advantage by the Diſparagement of any other.

He was buried in the Pariſh Church of *Enſham* in *Oxfordſhire*, on *Tueſday*, *May* 13. 1729. where a very handſome Monument is erected to his Memory by his Widow.

The CHARACTER *of the Honourable Mr.* CHRISTOPHER VANE[*], *by the Revd. Mr.* ADAM BATTY, *Rector of St.* John's Clerkenwell, *and Lecturer of St.* Dunstan's *in the Weſt*[†].

I Am ſenſible it is time now to betake ourſelves to the ſad Occaſion of this Solemnity.

Our dear Friend and Brother here departed is indeed but a common Inſtance of Mortality, but he was no common Inſtance of the Circumſtances of it: As he was duly ſenſible, and affectionately apprized of the Vanity, Shortneſs and Uncertainty of this Life, ſo he became a moſt remarkable Inſtance of them himſelf; nor was he leſs remarkable for that which was the Subject of the other Part of this Diſcourſe; for he did in an eminent Degree *fear God and work Righteouſneſs, and remember his Creator in the Days of his Youth.*

We cannot have a more convincing Proof of the former Part of this Diſcourſe, than to ſee a young Gentleman wonderfully endowed and greatly accompliſhed, very comely in his Perſon, and graceful in his Behaviour, perfectly agreeable in his Temper and lovely in his Converſation, high in his Quality and rich in his Fortunes, improving himſelf for the moſt beautiful and moſt glorious Scenes of Life: To ſee ſuch a one cut off in the Tenderneſs of his Years, and the Budding of his Youth, taken off in the Glory of his growing Strength, at a Time when Men are apt to be wholly *at Eaſe and Quiet*, when *his Breaſts were full of Milk, and his Bones were moiſtened with Marrow.*

Sixteen or ſeventeen Years of Age is but a very ſhort Period of Life, eſpecially for a hopeful and promiſing Youth: But our dear Brother here before us was endued with Wiſdom, and had received Underſtanding far above his Years; and we have this Comfort thereby, that we need not eſtimate his Age by the common Way of reckoning, for he was of an honourable Age; and an *honourable Age*, as it is excellently expreſs'd in the Wiſdom of *Solomon*, *is not that which ſtandeth in length of Time, nor that which is meaſured by number of Years: But Wiſdom was the grey Hair unto him, and an unſpotted Life was his old Age.*

It pleaſed God to bleſs him with ſuch Parents as were very ſtudious to add Piety to his high Birth, and Virtue to the Proſpect of his future Poſſeſſions, well knowing that all the good Things of this Life without Holineſs and the Grace of God, wou'd not any thing avail him; and accordingly they labour'd to impreſs deep and early Remembrances of his Creator upon his Soul; and their Labour was not in vain. After their pious

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[*] Son to the Right Honourable *William* Lord Viſcount *Vane*, and Grandſon to *Chriſtopher*, Lord *Barnard*.

[†] From the Sermon preach'd on Occaſion of the Death of the Honourable Mr. *Chriſtopher Vane*, by Mr. *Batty*; and communicated in Manuſcript.

Endeavours to improve the tender Years of his Childhood, he was removed to *King*'s College in *Cambridge*, at the bare Age of Fifteen: For better than the two laſt Years I had a more intimate Acquaintance with him, and therefore can ſpeak of him from my own Knowledge: And be it as far from me to flatter, as it is to defame the deceas'd; but, God be praiſed, there is no Occaſion for Flattery here, tho' if his *Character* was drawn by an able Hand, and placed in the true Light of its engaging Luſtre; however the Knowledge of him may clear whatever can be ſaid to his Advantage, from the Imputation of Flattery, yet Strangers would ſcarce be brought to believe the Brightneſs of his Commendations to be any other than the borrow'd Embeliſhments of Fancy and Compliment.

This at leaſt I may venture to mention with reſpect to that Part of his Age, wherein I had not the Honour to know him, that the tender Regard, which all who were then acquainted with him were always forward to expreſs towards him, is a ſort of Demonſtration, that his Childhood was likewiſe adorned with many lovely Graces and endearing Excellencies.

Soon after his Settlement at *Cambridge*, he very ſeriouſly applied himſelf to his Studies: His Parts were quick and lively, and at the ſame time ſound and retentive; by the Manner of his Studies he ſeemed very deſirous both to divert and improve himſelf, by which means he made conſiderable Advancements in Learning. The Foundation he laid was deep, ſolid and extenſive, and we have great Reaſon to think the Superſtructure would have been proportionably great and excellent: Men and Manners would have been the chief of his Studies, and accordingly he propoſed to himſelf the Pleaſure and Advantage of a compleat Knowledge of Hiſtory; but it pleaſed the Almighty Diſpoſer of all things to diſappoint this his Deſign, by taking him from the Converſation and Knowledge of Men, to the Fellowſhip of Angels, and the Knowledge of his Bleſſed Self.

He was fond of treaſuring up any Part of Learning, which he thought would be at all ſerviceable to him; but ſeemed particularly delighted with whatever tended to advance his Judgment and improve him in good Senſe, and expreſſed Abundance of Pleaſure in diſcovering any Inſtance of the Almighty Power, Wiſdom or Goodneſs in the Works of the Creation; ſo careful was he in every Circumſtance *to remember his Creator in the Days of his Youth.*

But this was not the only End he anſwered by his Reſidence in that Place of Literature: The natural Diſpoſition of his Soul, which before that Time had been crampt and reſtrained by the uſual Modeſty of Children, now began to diſplay itſelf in all the poſſible Inſtances of Goodneſs: His Temper was noble and genteel: He ſcorned any thing that was mean and ungenerous: It was in a high Degree ſweet and tractable, which Circumſtances, as they are always the Effects of good Senſe, ſo they reciprocally tend very much to advance and improve it; and I believe all that knew our departed Brother will bear him Witneſs, that he made very ſpeedy and vaſt Improvements in true manly Senſe and Underſtanding. The Company he chiefly affected was ſuch, as he was not happy enough to meet with much of, and that he could meet with but very few like himſelf, who had tempered the Gaiety and Vivacity of Youth with the Sedateneſs of Wiſdom, and the ſerious, but chearful Tincture of Virtue: Upon which Account he very much converſed with Perſons of ſuperior Age; and he declared, he liked that Company beſt which he could improve moſt by.

His conſtant Behaviour was civil and obliging, modeſt and condeſcending; his Sobriety was remarkable almoſt to a Proverb among us; and as his Courteſy and Affability had engaged the Eſteem and Affection of the younger Part of the Univerſity, ſo his conſtant Regularity and due Obſervance of the Orders and Cuſtoms of that Place, had drawn the Notice and Reſpect of the graver and governing Part of it. The College to which he was particularly related, was always forward to expreſs the tendereſt Regard to him; and, if we may Rate their Concern for his Death by their Eſteem for him when alive, I may venture to affirm, that never any Perſon was more deeply and generally lamented by them.

But his Religion was far the brighteſt Part of his Character, and ought to be a Conſideration full of Comfort to us: All the other Circumſtances I have mentioned ſerve to aggravate our Grief, but this ſhould extenuate it, nay, turn it into Joy: They render his Death a very great Loſs to us, but this renders a much greater Gain to himſelf: Upon all other Accounts he was very worthy to live; but in this Reſpect he was far more worthy to die.

Thoſe Sparks of Piety which were ſo early diffuſed on his Soul, now began to blaze out into a Flame of Devotion; and the conſtant Seriouſneſs, Chearfulneſs, and Uniformity with which his Goodneſs was attended, plainly ſhew, that it was not the Prejudice of his Education, tho' it was the Effect of it, but that it was likewiſe the Reſult of his Underſtanding, and the Choice of maturer Deliberation, and give us great Reaſon to think, that the *Service* which he paid the Almighty was a *reaſonable* and an *acceptable Service. He remember'd his Creator in the Days of his Youth*; he remember'd Him as his All-powerful, All-wiſe, All-gracious Creator: Few Perſons of advanced Years have more juſt and awful Apprehenſions of the Deity, than he had: He did not ſuffer one Attribute to break in upon another in his Thoughts; and in this Reſpect was *wiſer than the Aged*, becauſe he lived conformably to his Knowledge, and took ſpecial Care to keep God's Commandments. He was utterly averſe to that Practice of Prophaneneſs which obtains ſo powerfully among us: He did not only in this Reſpect, as he did in all others, *ſet a Watch over the Doors of his Lips, that he might not offend with his Tongue*, but was alſo zealous to ſhew his Diſlike of it in others; ſo that he was not at all aſhamed of Chriſt and his Words in this ſinful and adulterous Generation; for he *remembered* his *Redeemer* as well as his *Creator, in the Days of his Youth*: He had very grateful Senſations of that Power, that Wiſdom, and eſpecially of that Goodneſs of God, and of our Lord Jeſus Chriſt, which appears ſo viſibly in every Step of our Redemption, and alſo of thoſe powerful Operations of the Holy Spirit upon our Souls, by Faith, and Grace, and Sanctification: He was accordingly always deſirous, and never miſſed any Opportunity of applying the Benefits of the Goſpel to himſelf by partaking of the Bleſſed Sacrament: a Duty ſeldom much thought of by Perſons of his Age; but he ſeemed to perform it with that Spirit of Devotion and Senſe of his Duty, as made it to him the real Communion of the Body and Blood of our Lord and Saviour Jeſus Chriſt.

It would be endleſs to compare his whole Life with the Precepts of the Goſpel, and indeed that Spirit of Chriſtianity, for ſuch is the Power and Advantage of Religion, that Spirit of Chriſtianity with which he was endued, even ſanctified every thing he did, and made thoſe *Actions Virtues* and *Graces* in him, which in others would have been only *Tempers* and *Habits*.

But there were ſome particular Goſpel Duties very eminently practis'd by him; he was cloathed with Humility, and had put on the Ornament of Meekneſs, Virtues of great Price in the Sight both of God and Man. Young Gentlemen of Fortune, eſpecially of briſk and lively Parts, are apt to be very forward and aſſuming in Company, but he demeaned himſelf with a very becoming Modeſty, and paid a proper Deference to all he converſed with. He was full of Thankfulneſs to his Creator, and Gratitude to his Fellow Creatures. He took all Opportunities of honouring his Parents, and expreſſing his Love and Reſpects to his Friends and Relations: We have great Reaſon to think that as his Good-will was Univerſal, ſo his of Charity would have been very extenſive: The Charities he did beſtow were the free Will-offering of his Heart, performed with Joy and Chearfulneſs. He ſeemed very much wean'd from any immoderate Love of this World, and that not out of any dull Stoical Indifference, for he was well enough formed for the Pleaſures of this Life; but becauſe he had ſeen with the Eye of Faith the vaſt Diſproportion and intire Diſagreement between the Things of this World and the next.

Now, if theſe were the Dawnings of his Youth, what a glorious Meridian might we have expected? If he had lived to have been advanced in Dignity and Authority among us, what Bleſſings might we have expected from him? How ſafely might any Power be entruſted to ſo much Senſe, and eſpecially to ſo much Goodneſs? and how great an Influence might ſo bright an Example have had? How active might he have been in the Cauſe of Virtue? How powerful in the Defence of Religion? what a noble Patron and Ornament to this Church and State? He was not of an Age to be ſet up for a *Light* to the World, but to thoſe that knew him, he was a *ſhining Light*; let us therefore endeavour to profit by his Virtues. The Old ſhould bluſh to ſee themſelves ſo far out-ſtript by a Youth; and the Young ſhould be fired with an earneſt Ambition of imitating a Perſon of ſo amiable and and accompliſh'd a *Character*.

His Death was not leſs extraordinary than his Life: The Make of his Body was particularly fine and tender, and might be a natural Means perhaps of his quicker Advances in Underſtanding; but the Fineneſs of his Compoſition, for ſuch is the Frailty of Nature, made him more liable to his Diſtemper, and the Niceneſs of his Contexture opened an eaſier and readier Way to his Diſſolution. That Heat which had been inherent in his Blood from his Cradle, upon his taking a ſevere Cold, broke out into a conſuming Fire, which burned more fiercely perhaps by having been ſo long ſuppreſt; no Art could aſſwage the Violence of his Hectick; but he was taken off by a Conſumption in not many Weeks. He had indeed no Pains in his Body, nor Diſquietudes in his Mind; but it was wonderful to obſerve with what Courage he bore up againſt the Weakneſs that encreaſed daily upon him, and that amidſt all his Uneaſineſſes and the Languiſhings of his Diſtemper, he was not heard to utter an impatient Word : Thus by his Meekneſs and Reſignation he diſarmed the King of Terrors of all his Force and Horror, and with the Gentleneſs, becauſe with the Innocence of a Lamb he returned his Soul to that God that gave it. He died *July* 19, 1721. Aged ſeventeen Years.

The CHARACTER *of the Honourable Mr.* JOHN VANE *, *by the Reverend Mr.* THOMAS CURTEIS, *Rector of* Wrotham *in* Kent †.

To the Right Honourable LUCY, Viſcounteſs VANE.

MADAM,

*W*HEN I *receiv'd my* LORD VANE'*s and your Joint Commands to perform this Laſt Office of Kindneſs to the* Deceaſed, *'twas not without ſome Surprize and Concern; partly from the Shortneſs of the Time, but much more from a juſt Senſe that my Abilities were unequal to the Undertaking. But ſince Your Goodneſs is ſuch as to approve ſo mean a Diſcourſe, I preſume on your Pardon for this Freedom of inſcribing it to Your Self.*

In the Loſs of Two very valuable Sons, *Eminent for their Exemplary Virtues and Proficiency in Learning; You have had,* MADAM, *a very deep Senſe of the moſt piercing Affliction incident to Human Life, and the great Uncertainty of the moſt Promiſing Hopes and Expectations in this World : Yet, ſince they liv'd long enough to anſwer the True End of Living,* i. e. To Honour their Creator, and ſecure their own Final Happineſs, *it ſhould be Some Allay (as 'tis indeed, the Greateſt that can be) to thoſe ſtrong Impreſſions of Grief which are Natural and Unavoidable.*

That the Supreme Giver of thoſe Dear Bleſſings would vouchſafe to continue to You the Small Surviving Part of Them; and that He may long live to anſwer the utmoſt of Your Wiſhes and Hopes, is the earneſt Deſire of,

MADAM, Your LADYSHIP's moſt humble and moſt obedient Servant,

THO. CURTEIS.

I Heartily wiſh that ſuch Inſtances of early Piety, and univerſal Goodneſs, were more frequently to be obſerv'd, eſpecially in Perſons of Diſtinction and Fortune; which are moſt apt to have an Influence on Thoſe of inferior Rank. Thro' the Bleſſing of GOD on a very careful and pious Education, he ſhewed an early Proof of the happy Impreſſions it made on his Mind; and that his Senſe of Religion was not ſuperficial, but proceeded from ſuch a true and lively Taſte, as made it a governing Principle in his Actions and Conduct. His great Care and Diligence in attending the Publick Worſhip, and his engaging in it with a diſtinguiſhing Serioufneſs, diſcovered a peculiar Delight, rather than the too common Inducements of Cuſtom and Reputation : His Dutifulneſs towards his Parents was remarkably exact, even and regular; not only in Matters of Weight, but in the minuteſt Circumſtances. His Sincerity and Gratitude towards his Friends was highly commendable and engaging : And the general Sweetneſs of his Temper, with his courteous Behaviour towards all Perſons, appear'd ſo humble and modeſt, ſo natural, ſo ſincere and unaffected, that it gain'd him the Love and Eſteem of every one that knew him; and, as I am well inform'd, procur'd him very great and diſtinguiſhing Civilities from all Perſons of the beſt Figure and Judgment, who convers'd with him Abroad. His Apprehenſion was lively and quick, and yet free from the leaſt Shadow of Vanity. His Prudence was very remarkable, and plainly diſcover'd a cloſe and juſt Way of Thinking; and his Judgment was eſteem'd by many, to be far

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* Brother to the Honourable Mr. *Chriſtopher Vane.*

† From the Sermon preach'd at the *New Church* of *Shipborn* in *Kent, April* 17, 1724. and printed the ſame Year at *London* in *Quarto,* with the following Dedication, *viz.*

above his Years. In his Familiar Letters (ſome of which I have read with great Pleaſure) there appear'd a rich Vein of Thought, an eaſy and maſterly Style, and a beautiful Turn of Expreſſion. He ſhew'd a very diligent and delightful Application to his Studies; wherein he made a more than ordinary Improvement in a ſhort Time: To which End, he obſerv'd a conſtant and exact Diſtribution of his Hours to the beſt Advantage. Thro' the whole Courſe of his lingering Diſtemper, and the various Alterations in it, he ſhew'd not only a becoming Patience, but a Chearfulneſs and Evenneſs of Mind; uncommon to that particular Caſe, which, from the uneaſy Symptoms attending it, is often obſerv'd to ſour the beſt of Tempers: And towards the Cloſe of it, when all Hopes of Recovery were cut off, he gave ſuch a lively Proof of an entire Reſignation to the Will of GOD, as could proceed from nothing leſs than the Comforts of Religion, and a Mind ſupported by higher Expectations than any Thing of this World.

When he laid his Injunction on the Maſter of the Ship, to bring him back to his native Soil *, and requeſted of him the friendly Office of attending his Corpſe at the Interment (giving him ſome particular Inſtructions relating to his Friends); 'twas with the ſame Sedateneſs as if he had been diſcourſing of other Matters: Which plainly ſhew'd that he had, without Reluctance, taken his Leave of the World already; and had nothing to do further than to wait for the happy finiſhing Hour.

Thus he prov'd the Certainty of this Great Maxim, *That the only Way to die with Peace and Comfort, is to live with a good Conſcience; and in the faithful Diſcharge of our Duty, toward GOD and Men.*

If any ſhould imagine that I have been too ſwelling in this *Encomium*, I can aſſure them, that I think I have rather ſaid too little on his Behalf; that I have done no more than common Juſtice to his Memory; and that I never obſerv'd, in one ſo young, a more perfect Model of the accompliſh'd *Gentleman* and the *Chriſtian*. 'Tis almoſt natural for us to reflect what an happy Inſtrument of Publick Good, a Perſon of ſuch excellent Endowments, might have prov'd: But the infinitely Wiſe and Sovereign Diſpoſer of Life, who ſaw him ripe for Heaven, thought it beſt to remove him from the dangerous Snares of an extremely corrupt and degenerate Age; whilſt his Character and Conduct were altogether unblemiſh'd, his Mind ſeaſon'd with univerſal Piety, and his Affections happily temper'd into a Fitneſs for thoſe bleſſed Regions of Purity, Peace and Love, which will be the everlaſting Habitation of all thoſe who thus wiſely improve the ſhort and uncertain Time of this tranſitory Life.

* He went to *Naples* for the Recovery of his Health, where he died.

The CHARACTER *of Mrs.* MARY TURVILE *, *by* CHRISTOPHER CLARKSON, *D. D. Rector of* Stathern *in* Leiceſterſhire †.

I Come now to pay the laſt Office of *Friendſhip* and *Reſpect*, I might ſay, of *Truth* and *Juſtice*, to the Memory of the valuable and excellent Perſon, whoſe Loſs all we who knew her, have but too juſt Reaſon to regret. In my own Judgment, indeed, I have ever been averſe to *Funeral Commendations*, and this is the firſt I ever hazarded: They are of no real Service to the Dead, and when unjuſtly, immoderately, or even indiſcreetly and injudiciouſly beſtow'd, have a manifeſt ill Influence on the Living. And we of the Clergy ſhould at all Times, and perhaps more particularly in theſe Days, be, above all Things, careful not to proſtitute our Praiſes, and thereby bring ourſelves and Order into Contempt.

But yet where a Character for Goodneſs is indiſputable; where thoſe who hear us can bear Witneſs to the Truth of what we ſay, can bear Witneſs that what we ſay falls ſhort of Truth, there we may with Safety to our ſelves, and without Offence to others; nay, in ſome Caſes, it may be our Duty; the declining and drooping Intereſts of Piety and Religion, (as requiring all the Helps we can give them) may demand it from us, to let *the good Works of thoſe who depart hence in the Lord ſhine before* Men, *that they may ſee them, glorify God for them, and* themſelves *learn to go and do likewiſe.*

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* Wife of the Reverend Mr. *William Turvile*, Vicar of *Long Clawſon* in *Leiceſterſhire*.

† From the Sermon preach'd at *Long Clawſon*, *May* 27, 1737. and printed the ſame Year at *London*, in *Quarto*.

And ſince I muſt ſpeak of her, (for I cannot either deny it to my own Heart, to do what Juſtice I can to her Merit, nor would I willingly let ſlip ſuch an Opportunity of recommending ſo fair an Example to your Imitation) I ſhall ſpeak of her firſt, as is natural, in that Capacity in which I knew her beſt, and wherein I moſt ſenſibly feel her Loſs, *viz.* in that of Friendſhip. And in this Relation, there was one Virtue, of which ſhe was Miſtreſs in a high Degree, and on the Account of which, I cannot help wiſhing ſhe had been more generally known when living; becauſe I think, now ſhe is dead, we may almoſt ſay of it, as was formerly ſaid of *Juſtice*, that it has *forſaken the Earth, and is fled to Heaven:* The Virtue I mean, is *Sincerity*; and this was owing to the natural Goodneſs of her Underſtanding, and what is ſtill a ſtronger one, the Uprightneſs of her Heart; I ſay, a natural good Underſtanding; for all Inſincerity is a certain Sign of a narrow and ſhallow Capacity, of a little and low Mind.

Her Behaviour to thoſe with whom ſhe converſed, was free from all falſe Appearances, artful Diſguiſes, and little Frauds; it was eaſy and open. Her Kindneſs in the Reception of you, was not unlike that of a near Relation, and had ſomething in it infinitely more taking than all the ſtudied Art, all the affected Civility and Politeneſs in the World. Where ſhe had a real Value her ſelf, there ſhe was, and there only, deſirous of being eſteem'd; and as ſhe could not but be ſenſible ſhe deſervedly was ſo, if ſhe valued her ſelf upon any thing, it was on being ſo; this being but natural to a Mind ſo tender, ſo full of Senſe and Sincerity, as hers was. As ſhe was happy in the moſt even and conſtant Temper I ever knew, and as ſhe did not haſtily enter into an Intimacy, the Perſon who was once her Friend, was ſure always of being ſo, unleſs by their own Fault. And tho' ſhe had ſomething ſo ſweet in her Diſpoſition, and ſo very engaging in her Manner, that ſhe would in a ſingle Viſit, go a great way toward gaining your good Opinion; yet what confirm'd and ſecur'd it to her, was to find that all was ſound and ſincere; that there were no falſe Colours or Pretences hung out, but that the *Law of Kindneſs*, which dwelt on her *Tongue*, flowed *from her Heart*. As her Judgment of Perſons and Things was very juſt, her Opinion (where it could be had) was of an ineſtimable Value, as one might depend upon its being free from every undue Influence; and ſhe would weigh and conſider a Friend's Caſe, juſt as if it had been her own. This right Turn of Mind and Sentiments, made it eaſy to converſe with her: She was ſo far from expecting, that ſhe, from her Heart, deſpiſed all thoſe extravagant Compliments, thoſe idle and fooliſh Speeches, which Vanity and Inſincerity have rendered almoſt a neceſſary Part of Civility and good Manners to thoſe of her Sex, of any Faſhion in the World. There was one particular Piece of Baſeneſs and Cruelty ſhe abhorred, and that was, any Endeavour towards ſinking a worthy and weighty Character, by dark Hints, or little and dubious Inſinuations; or by picking out and heightning, and then ridiculing, any innocent and unavoidable Unhappineſs or Misfortune in it.-----And tho' an honeſt Scorn and Deteſtation of every thing that was mean or vicious was, on all Occaſions, eminently remarkable in her; yet the Unhappy, even by their own Folly and Fault, where the Circumſtances would admit of it, were ſure of her Compaſſion. In theſe ſhe would pity, generouſly pity their Want of Education, and proper Opportunities of learning to know themſelves, and what Decency and Duty demanded of them, better. This Integrity of Behaviour is ſo charming (I am ſure it was ſo in her) that one knows not how to take one's Leave of it; one would ſet it, would the Time permit, in all poſſible Lights, that it might appear to all poſſible Advantage, the better to recommend it ſelf to our Choice. Nor let any then think this a Matter of ſmall Moment, which, if duly practis'd, would make Mankind ſo happy in one another.

I will not ſay, but the Opinion which I had conceiv'd of her, might make me ſometimes partial in her Favour, (and a laudable Partiality this to the Deſerving!) but in ſuch an Hour, and ſuch a Light as I have been deſcribing, I have thought I have had before me that fair Picture of *Virtue*, which a Noble *Heathen* * tells us, *could we but ſee with our Eyes, would raiſe in us a wonderful Affection and Admiration of it.*

And if ſhe was thus valuable as a *Friend*, what an ineſtimable Jewel muſt ſhe have been as a *Wife!* She was, I think, in that Relation, all that Heart could wiſh; at once the moſt agreeable Companion, and moſt faithful Partaker in every Joy and every Sorrow. Sorrow did, I ſay? I believe if we except Sickneſs, and thoſe unavoidable Accidents, which the very Condition of Living expoſes all in common to, they ſcarce knew any. Their mutual Deſire to oblige each other, and the Pleaſure they took in it, like a perpetual Sunſhine, diſperſed every approaching Cloud, and one eternal Spring of Peace and Good-nature cheriſh'd and enliven'd even the moſt indifferent Actions, and raiſed them far above common Life. Her whole Carriage and Converſation beſpoke her pure and ſpotleſs, even in Thought; and ſhe paſs'd as uncenſur'd and unblemiſh'd through the World as her Virtues deſerv'd. She was in Fact, what *Cæſar* is reported to have ſaid his Wife ought to be, *not only free from Fault*, *but from the leaſt Shadow or Suſpicion of it* *.

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* —— Formam quidem ipſam——& tanquam faciem *Honeſti* vides; quæ ſi oculis cerneretur, mirabiles Amores (ut ait *Plato*) excitaret, &c. *Cicero de Officiis*, l. 5.

Equally perfect was ſhe as a *Daughter*; and indeed ſhe kept up the Duties of Love and Honour to her Father (her only ſurviving Parent after I knew her) in the higheſt and tendereſt Manner I ever obſerv'd: One of the moſt ſenſible Pleaſures of her Life was writing to, and hearing from that Father; a Pleaſure which ſhe never long wanted. He had been careful to *train* her *up*, when young, in *the Way* ſhe *ſhould go*, and when grown up, ſhe neither forgot him nor it. An uſeful Leſſon to Parents, to ſow the Seeds of Piety and Duty in the Minds of their Children early, if they expect the happy Fruits and Comfort of them afterwards.

And, indeed, as no one ever deſerved a tender and affectionate Huſband and Parent better; ſo no Wife or Daughter was ever happier in thoſe Relations of Life. She had the good Fortune to have her Worth known and priz'd, and to meet with juſt and full Returns of Regard and Affection.

And if any thing here below could have juſtified the ſetting our Hearts upon it, it muſt have been a *Friend*, a *Wife*, a *Daughter* like *her*; and yet her Death has convinc'd us all, (particularly him who had the chief Intereſt in her, and who, in having ſo, was lately the happieſt of Men) of the Vanity of doing this: And he is juſt like a Merchant, who had laid out all his Treaſures in one Pearl of great Price, and of which, by a fatal Shipwreck, he has lately ſuffer'd the Loſs.

To theſe I might add her univerſal Benevolence to all in general, her Regard and Tenderneſs to her Neighbours and Servants, and her Charity and Compaſſion to the Poor in particular. I might enlarge on that Heavenly-mindedneſs, that Love and Affection for *Things above*, which has been the Subject of the preſent Diſcourſe; but the Time will not permit, and I haſten to the chief Branch of it, to what our Bleſſed Saviour calls the *firſt and great Commandment*, and what is at once the Ground and Foundation, the Crown and Commendation of whatever Excellency we are capable of attaining, *viz.* her *Love* of and *Piety* to God.----And ſhe was ſo exact and conſtant in her Devotion, that ſhe could juſtly have applied herſelf to God in the Words of the *Pſalmiſt*; *In the Evening and Morning*, *and at Noon-day*, *will I pray*, *and that inſtantly*. The Sun roſe, came to his height, and ſet, not more certainly and regularly than ſhe prayed; for though ſhe was bleſs'd with Plenty, and happy in what are, though very improperly called the Goods of Fortune; yet ſhe was convinc'd, that nothing (no, nor every Thing) in this World, was capable of making her happy. She was ſenſible, that in Him ſhe *lived and moved*, *and had her Being*; that on Him ſhe depended every Moment, not only for the Conveniencies and Comforts of this Life, but for Life itſelf. And as her Lot had *fallen in a fair Ground*, *and ſhe had a goodly Heritage*, ſhe had a deep Senſe of God's Bounty towards her; and, knowing that the beſt of us are not worthy of *the leaſt of his Mercies*, as ſhe was in all Reſpects of a grateful Temper; ſo here ſhe was remarkably ſo, and would take a particular Pleaſure in *praiſing the Lord for his Goodneſs*.

And, in order to ſerve him acceptably, ſhe did not, like the *Heathen* Idolaters of old, or like the *Natural Religion or Moral* Men in our Days, firſt make a God to her Mind, and then worſhip Him juſt as might ſuit her Humour or Fancy; but ſhe ſought his Will in his Word, with this happy Qualification, to find it; that ſhe had no Will of her own, no Will but His. And in order to this bleſſed End, ſhe was not only a conſcientious Attendant in His Houſe, and very obſervant of what ſhe heard from the Pulpit; but ſhe was likewiſe at Home a conſtant and careful Reader of the Bible; and had ſuch a thorough Comprehenſion of the State and Condition of Mankind, from firſt to laſt; of their original Innocence and Rectitude; of their Fall; of that gracious Method God had taken for their Recovery; of the Fitneſs and Wiſdom of it; of the warm Returns of Thankfulneſs and Honour due from Chriſtians for it; and even of ſome of the more difficult Paſſages of Scripture, as is not commonly to be met with in one of her Sex: And it was impoſſible to entertain her better, to render your Converſation more agreeable to her, or indeed to lay a greater Obligation upon her, than to clear up any Part of the *Wiſdom of God* in this great *Myſtery*; any thing relating to a future State, or the Happineſs of Bleſſed Souls there, which ſhe did not ſo perfectly underſtand before: And ſhe is now gone to taſte and experience the happy Privilege contain'd in that favourite Paſſage of hers, after the Meaning of which ſhe was ſo inquiſitive, and with the probable Interpretation of which ſhe was ſo delighted here, wherein Chriſt promiſeth, that to *Him* or *Her that overcometh, He will give to eat of the Tree of Life, which is in the Paradiſe of God* *. And after all her Care, (ſo tender was her Conſcience, and of ſuch infinite Importance was the Thing to her! that) ſhe would ſometimes be a little apprehenſive, leſt ſhe ſhould not have formed her Faith aright; and when ſhe was confirmed and comforted in this Reſpect, you might diſcover the Joy of her Heart very viſibly in her Face. As ſhe had been early taught, and her Mind ſtrongly tinctur'd with a Senſe of Religion and Devotion, I think the Warmth of it was kept up in her Breaſt, like an eternal Flame, without ever once expiring. It muſt, and indeed will even in the beſt, be at ſome times warmer and brighter than at others. And indeed, as ſhe lived, ſo ſhe died; pouring out her Soul to God in that excellent Collect of our Church, for the ſeventh *Sunday* after *Trinity*, which was, I ſuppoſe, one of her ſelect Prayers.

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* Interrogatuſque cur igitur repudiâſſet Uxorem; quoniam, inquit, Meos tàm *ſuſpicione* quàm *Crimine* judicio carere oportere. *Suetonius Jul. Cæſ.* c. lxxiv.

This Temper, or rather Habit of Devotion, and of Regard to God's Will and Commands, made her glad of all Opportunities to receive the Sacrament, as a Teſtimony of the Senſe ſhe had of the ineſtimable Benefit of Chriſt's Death, and of her Gratitude to that Saviour, who had done and ſuffer'd ſo much for her; and it was an aſtoniſhing Thing to her, that there ſhould be Men who could overlook ſuch an amazing Inſtance of Love and Kindneſs. And in *her* laſt Sickneſs, tho' ſhe was not apprehenſive of Danger, yet ſhe intended, had ſhe lived one Day longer, to have partook of this Holy Communion, giving this remarkable Reaſon for ſo doing, that ſhe had once omitted it, upon being obliged to take a ſudden Journey, which ſhe ſeemed to charge her ſelf with as a Fault or Neglect, of which ſhe was deſirous to eaſe her Conſcience. Bleſſed Circumſtance! for ever to be, ſhall I ſay, admir'd, or envied? That ſuch a caſual Omiſſion, upon the Review of her Life, ſhould be the higheſt Crime ſhe had to accuſe herſelf of.----From all which it appears, that the Principles of Piety to God, and Sincerity to Man, were in her like Seeds ſown in a rich and happy Soil, they grew up, and brought forth Fruit to Perfection. As ſhe had receiv'd them in *an honeſt and good Heart*, ſhe ſuffered neither the *wicked One to come and take away that which was ſown*, nor *the Cares of the World, or the Deceitfulneſs of Riches, or the Luſts of other Things, to enter in and choak them*, ſo *as to become unfruitful*.

Thus *good*, thus *happy* was ſhe! and, indeed, conſidering how juſt her Notions of Happineſs were, it could hardly be otherwiſe: She placed it firſt (where it ever ought to be firſt placed) in the Favour and Approbation of God; in a ſincere Endeavour to live ſo as to be entitled to that *Bleſſedneſs* mention'd by the *Pſalmiſt*, of having our former *Unrighteouſneſs forgiven*, our *Tranſgreſſions covered*; and our preſent ſmaller *Sins of Infirmity* and *daily Incurſion, not imputed unto us*: She look'd upon a *Conſcience void of Offence toward God, and toward Men*, as the Foundation of all true Tranquility and Felicity: She placed it next in the Love and Affection of her Huſband, Parent, and other Relations, and acquitting herſelf worthily in every Part of Life which properly belonged to her. To theſe ſhe would add the Company and Converſation of a Friend, in whoſe Virtue and Sincerity ſhe could think herſelf ſafe. In forming and fixing theſe Sentiments of Happineſs, Retirement and Reading had been of great Service to her; and ſhe had at laſt ſo low an Opinion of every thing beſides, that if ſhe was forced for ſome time, either by Civility or Buſineſs, into the more general Converſation, or ſomething like what is called the *Gaiety* of Life, She was ſoon ſick of the Folly and Trifling, Vanity and Inſincerity, Malice and Ill-nature, ſhe could not but obſerve in it, and was always glad when ſhe had eſcaped from it.

Much more might, much more ought to be ſaid of this incomparable Woman: But we muſt be forced, how unwillingly ſoever, to take our Leave. I muſt, however, be ſo juſt both to her and to myſelf, as to obſerve, that I am far from thinking this a full and perfect Picture of her.---- No! 'tis but a faint and diſtant Likeneſs,--- a favourite Feature or two, imperfectly copied by one who knew her well, had been happy in her Friendſhip, and who, from the ſincere Affection and Eſteem he bore her, was deſirous to ſhew his

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* I have quoted this Verſe as it ſtands in the *Alex.* and ſeveral other MSS. in the moſt antient *Verſions*, and in *Arethas* and *Cyprian*. The Words omitted were probably a Comment upon *Gen.* iii. 3. at firſt written in the Margin, and afterwards taken into the Text. The Senſe of them, here alluded to, is this, That as the Tree of Life in Paradiſe was by Man's free Admiſſion to it, either *naturally*, or by a *divine ſupernatural* Virtue, to have preſerved him immortal, and upon his forfeiting Immortality, he was of courſe baniſhed from it; ſo upon his Entrance into Paradiſe after Death, he is repreſented as admitted to it again, to ſignify, that having undergone the Puniſhment of *Adam*'s Tranſgreſſion, the Curſe of the Fall is no longer to reſt upon him, but that he is from henceforth reſtored to that *Life* and *Immortality*, of which this Tree was not only a *Sign*, but a *Support*, and conſequently to the eternal Fruition of all that Happineſs and Glory for which he was originally deſigned.

Reſpect, little concern'd that he was at the ſame time ſhewing his own Weakneſs, and how unfit he was for the Taſk he had undertaken. Though any Attempt, how imperfect ſoever, to recommend Virtue, by doing what Juſtice we are able to thoſe who deſerved well, muſt, with the *Candid* and the *Good*, carry with it no ſmall Excuſe and Alleviation. And ſomebody or other has remark'd, in a like Caſe, * *That when Life is gone, a Picture drawn even by an unſkilful Hand, will have its Uſe and Value with thoſe who loved, what it doth however, unequally repreſent.*

Thus excellent, her Loſs was, no doubt, great; and yet what made it more ſenſibly felt was, its being ſudden and unlook'd for: for though ſhe had been ſick, ſhe was thought in no Danger; and her Death at laſt was ſo eaſy and gentle, that as long as ſhe could ſpeak, (and ſhe was ſpeechleſs but a few Minutes) ſhe was her ſelf not ſenſible of any; as appears from this remarkable Expreſſion which dropped from her: "*Was I dying,* "*ſurely Nature would tell me ſo.*" Her Body free from any violent Pains or Convulſions, her Mind calm and ſerene: She had this beſt of Cordials to comfort her, and ſhe bleſſed God for it, that ſhe had not then her *Peace* to make. God in Kindneſs to her, had placed a Guard of good Angels round her, which would not ſuffer the Enemy to approach her, or diſturb *her* laſt Moments.

Thus remarkably happy was ſhe in Life and Death! Happy, where Happineſs alone is to be found, in the Favour of God; and tho' *Death, without doubt, is to her Gain*; yet we cannot but wiſh, for our own Sakes, that we had been happy in the longer Enjoyment of her. However, be this our Comfort, that ſhe lived and died good; that by being *faithful unto Death*, ſhe had ſecured (the only Way by which it can be ſecured) *a Crown of Life*; that while living ſhe was bleſſed in Plenty, bleſſed in Relations, bleſſed in Friends, and bleſſed in the general good Opinion, the Love and Eſteem of all who knew her; and now ſhe is dead, hath left behind her a Name, which will embalm her Memory, preſerve it ſweeter and freſher than the richeſt, the moſt precious Ointments, the moſt coſtly or fragrant Spices.-----And ſince all our Care and Caution, all our Love and Kindneſs, could not keep her; ſince ſhe is no longer ours, but *her Life*, in the Language of my Text, *is hid with Chriſt in God*; it is but common Prudence, and a due Regard to our ſelves, to take care that ſhe ſhould not leave us Grief and Anguiſh only, when ſhe has ſo well done her Part, to leave us ſo winning an Example of *whatſoever Things are true*, of *whatſoever Things are honeſt*, of *whatſoever Things are juſt*, of *whatſoever Things are pure*, of *whatſoever Things are lovely*, of *whatſoever Things are of good Report.* If therefore there be any Virtue left among us, or if there be any Praiſe yet remaining for what is Praiſe-worthy; if we have any Regard for her, or any for our ſelves, *let us think on, and imitate theſe Things.*

Her *Life is*, indeed (as the Apoſtle ſpeaks) *hid with Chriſt in God.* But for her, and for our Comfort, we know that *when Chriſt, who is* her *Life, ſhall appear, then ſhall* ſhe *alſo appear with Him in Glory*; as ſhe left this World upon the ſame Day on which He *aſcended up to Heaven* †. She is, without diſpute, happy; unſpeakably happy at preſent, and in full Expectation and Aſſurance of being ſtill more ſo at the laſt Day, when that Body, which we are now committing to the Grave, with all the Marks of Reſpect and Honour in our Power, ſhall riſe again to meet its departed Companion, that ſhe may receive her *perfect Conſummation and Bliſs, both in Body and Soul.* 'Till which bleſſed Union, a *decent and ſecure Repoſitory* ‖ is provided for that Body, 'till the laſt Trump ſhall ſummon it to Judgment. And tho' I am ſenſible it can never in the leaſt avail her; on Suppoſition that any Concern of this Nature in the Living could poſſibly avail the Dead, I think ſhe would want it as little as almoſt any ever did; yet, out of pure Tenderneſs, I cannot forbear this laſt Farewel, this friendly, but fruitleſs Wiſh for her, tho' departed, in the Words of St. *Paul* for *Oneſimus*, then probably living, 2 *Tim.* i. 18. *The Lord grant unto her that ſhe may find Mercy of the Lord in that Day.*

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* Biſhop *Atterbury*, in his *Character* of the Lady *Cutts*.

† She died on *Aſcenſion-Day*: which Circumſtance was the Reaſon of preaching on this Subject. The Deſign to prevail with us to aſcend likewiſe in *Heart* and *Mind*, with her, to *ſeek thoſe things which are above.*

‖ A new Vault made in the Chancel upon this Occaſion.

Some Memorials *of the* Life *and* Character *of the Rev^{d}. Dr.* John Warren, *Prebendary of St.* Peter'*s*, Exeter, *by* Richard Warren, *D. D.* *

DR. *John Warren* was born at *Preſton* in *Suſſex*, *September* 4, and baptized *September* 5, 1670. His Father, Mr. *Samuel Warren*, removed from thence with his Family 1673. to *Aſhford* in *Kent*, to the *Vicarage* whereof he was in the ſame Year inſtituted and inducted, upon the Preſentation of the *Dean* and *Chapter* of *Rocheſter*, through the Recommendation of the then worthy DEAN, *Dr. Thomas Lamplugh*.

He held this Living to the Day of his Death, *March*, 16, 1720. and performed the great *Duty* of it with Diligence and Chearfulneſs, being very laborious in a plain and inſtructive Manner of *Preaching*, and ſhewing himſelf an *Example* to his whole *Pariſh* of *Prudence*, Gentleneſs, and Piety.

He held alſo by *Sequeſtration*, through the Favour of four ſucceſſive *Archbiſhops* of *Canterbury*, a ſmall *Rectory* in the Neighbourhood, which was in fact a *Sinecure*, there being neither Church nor Inhabitant in the Pariſh, and which was therefore a very ſuitable *Appendix* to a Living, where the Duty was great and difficult, and the Profits far from bearing a juſt Proportion thereto.

In the Free-School of *Aſhford* our *Author* had his Education in *Grammar Learning*, and he paſſed through the School with a good Reputation for his Diligence and Ingenuity, and Hopes were early entertained of his future *Uſefulneſs* in the World.

I muſt here deſire the *Reader*'s Indulgence whilſt I add a Word or two, for a Reaſon that ſhall preſently be mentioned, concerning this *School* and its *Founder*.

It is a very handſome Building, and was erected and endowed with a Salary of 30 *l. per Annum*, by the Bounty and Generoſity of the pious and learned SIR NORTON KNATCHBULL, *Knight and Baronet*, in the Reign of K. CHARLES *the Firſt*, about the Year 1636. The ſame Gentleman, who diſtinguiſhed himſelf ſo much by his incomparable *Annotations upon ſome difficult Texts in all the Books of the New Teſtament*; from which *Divines*, and others capable of making a Judgment upon the *critical* Performances of the Learned, have received good Light, towards attaining to the true Senſe of divers obſcure *Paſſages* in the *Original*.

A Work that would have reflected Honour upon the moſt eminent among thoſe whoſe *Profeſſion* it is to ſtudy the *Holy Scriptures*, and from whoſe Lips the People are to *receive Knowledge*.

For (as the Publiſher of the *Engliſh Edition*, in 1692, has well obſerved) in this excellent and judicious Work " The moſt *proper* Senſe and *right* Uſe of each ambiguous " Particle, Word and Phraſe, and likewiſe the *genuine* Conſtruction of all thoſe *intricate* " Periods, *obſcure* Tranſitions and *perplexing* Trajections, which occur frequently in thoſe " SACRED WRITERS, are vindicated and cleared by a more *plain* and accurate *Verſion*, " or a more *intelligible* and commodious *Expoſition* of them."

But he was moreover (and which is the beſt *Grace* and Ornament of a *Chriſtian*, in whatever Situation placed) full as eminent for his *Piety* and *Religion*, as for his *Birth* and *Learning*; whereby he ſhewed that it was not mere *Curioſity*, but a Love of GOD and his *Duty*, and a juſt *Honour* and Veneration for the SACRED ORACLES, that diſpoſed him to ſuch an unwearied Application to the *Study* of them.

I could not well avoid making this ſhort *Digreſſion* from the Purpoſe of this *Preface*, it being no other than a juſt Expreſſion of *Gratitude* to the Memory of a Perſon, by whoſe pious Liberality the *Author* and four of his Brothers had the Opportunitunity of a very *convenient* Education in *Grammar Learning*.

From this School the Author went to *Cambridge*, and was admitted a *Scholar* of *Queen*'s *College* in the Year 1686, before he was completely ſixteen Years of Age.

In this Place he made a due Uſe of the happy Opportunity that was put into his Hands, of laying a Foundation in *that Learning*, which is of abſolute Neceſſity to every one, who would make any Figure in the learned World, or even attain to the Capacity of being to any Degree *uſeful* in any of the *learned Profeſſions*.

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* From the *Preface* to *Sermons on ſeveral Subjects*, by Dr. *John Warren*; in Two Volumes, in *Octavo*. Printed in 1739. Which are honour'd with a very numerous Subſcription.

Of this he was very ſenſible, and therefore applied himſelf with Diligence to the Study of the *Philoſophy* then in Repute, and laid his Foundation in the Study of *Geometry* and *Logic*. He had a Head very well formed for *metaphyſical* Speculations, in which he was wont to buſy himſelf pretty much; by which in a while he came to *excel* in that kind of Knowledge, and accordingly to be taken Notice of for his *Accuracy* and *Acuteneſs* in Reaſoning, and for his *laudable* Manner of performing all publick Exerciſes and Diſputations.

And doubtleſs the Pains he then took to improve himſelf in what is properly called *Academical* Learning, was of *ſingular* Uſe to him ever after, and was *one* Cauſe of that *Clearneſs* of *Conception* and *Expreſſion* which he ever ſhewed, as well upon any Debate in Converſation, as in his Compoſitions for the *Pulpit*.

For, I will take the Liberty to obſerve, that a *Neglect* of theſe Studies in the Time of Youth, and eſpecially an avowed *Contempt* of them as more *abſtruſe* than *profitable*, has been the Occaſion of much *Perplexity* in the Reaſonings of many Men, and of an utter *Incapacity* in them of clearly detecting the *Fallacies* and *Sophiſtry* that ſometimes run through the Performances of *Writers* of no mean Account in the World.

He was admitted to the Degree of *Bachelor* of *Arts* in *January*, 1689. with a Reputation which was the deſerved Conſequence of a diligent Application to the Study of thoſe *Arts* and *Sciences*, a due Proficiency wherein the *Statutes* of the *Univerſity* require, as a Qualification in ALL who would be admitted to that firſt *Degree*.

And in a juſt Regard to the *Univerſity* wherein I had the Honour, for many Years, of being intruſted with the Education of young *Gentlemen*, I think myſelf bound to add, that there is always a very ſtrict and full Examination made into the Abilities of every *Candidate* for this *Degree*, by Perſons of approved Learning and Capacity, and that, if it ſometimes happens, that a *Scholar* may obtain this *firſt Degree*, rather in Hopes of his *future* Diligence, than as a deſerved Reward for what is *paſt* (which, I believe, is not often the Caſe) yet that there is however all poſſible Care taken to ſift and diſcover every *Candidate*'s true Qualifications, and that they who *excel* are ſure to meet with due *Encomiums*, and to have their Excellencies notified, even by a *publick Teſtimony* of them before the whole *Univerſity*. But I return.

About two Years after the *Author*'s commencing *Bachelor* of *Arts*, and when there were but ſmall Hopes of his ſucceeding to a *Fellowſhip* in his *College*, he accepted an Offer that was made him of being *Tutor* to the Sons of *Sir William Twiſden*, Baronet, of *Eaſt Peckham* in *Kent*.

What chiefly induced him to cloſe with the Offer at that Time, was, that he was juſt then fallen from his Hopes of being promoted by the Favour of the good *Archbiſhop* of *York*, *Dr. Lamplugh*, his *Father*'s Patron and conſtant Friend. Several Letters had paſſed after the *Archbiſhop*'s Promotion, between him and *Mr. Warren* concerning our *Author*. And, as the *Archbiſhop* ſhewed by many Expreſſions of Kindneſs and Affection, a hearty Good-will to his *Correſpondent*, and a plain Deſign of doing him any Kindneſs in his Power, ſo in one of his Letters he expreſly directed, that he ſhould ſend his Son to him, ſo ſoon as he had obtained the Degree of *Maſter* of *Arts*, with an Aſſurance that *he would take Care of him*.

This *ſingular* Kindneſs to the *Author's* Father had its Foundation in the Knowledge the *Archbiſhop* had of him, when he was *Principal* of *Alban Hall* in *Oxford*. To which Place his *Fame* and Reputation, as a *Governor*, had drawn together many young *Scholars*, to the Number of ſixty and more, amongſt which *Mr. Warren* was one. And an Honour to *him* and his Family it was to have been ſo much in the Eſteem of ſo *wiſe* and *good* a Man. I ſay ſo *wiſe* and *good* a Man; for certainly Dr. *Lamplugh*'s Conduct does fully juſtify that Character of him

For, as his Humanity, Piety, and Liberality never were queſtioned by any, ſo a true Love of his Country and a juſt Regard to the Liberties of it ſeem as viſible in him as in any *Prelate* of his Time. And accordingly the *Oxford* Hiſtorian *, after ſhewing Willingneſs enough to repreſent him to Diſadvantage, is forced, in the Cloſe of his Account, to give him this *full* and great, tho' *ſhort* Character. "*He was eſteemed as a Perſon of* " REAL WORTH, and a GREAT LOVER of GOD *and Mankind*."

The good *Archbiſhop*'s Death happening about the Time that the Offer before-mentioned was made by *Sir William Twiſden*, it was thought adviſable, as was ſaid, to cloſe with it.

Whilſt our *Author* was at *Peckham*, employed in the weighty Office of inſtructing ſeveral young Gentlemen in the *Greek* and *Latin* Languages, *he* had the Happineſs of recommending himſelf ſo effectually to Sir *William Twiſden*, that he voluntarily became a Solicitor for him, with *Dr. Sprat*, then *Biſhop* of *Rocheſter*, for the *Rectory* of *Troſſcliff* in that Neighbourhood, of the Value of an hundred Pounds *per annum* and upwards, and accordingly *the Biſhop* collated him into it, ſoon after he had taken *Prieſt's* Orders.

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* Antho. à Wood. Ath. Oxon. p. 1175.

It muſt be remembered alſo, that after he became known to the *Biſhop*, he was encouraged by him to expect farther Expreſſions of his Favour, and ſuch as might induce him to fix in that *Dioceſe*. For it was certainly much for his Reputation, that a Perſon ſo famed for Parts and for Skill in all *polite Literature*, and ſo great a Judge of the *Abilities* of others, as *Biſhop Sprat* was, ſhould entertain ſo good an Opinion of him.

But this not happening till *he* had obtained the Power (by being choſen *Fellow* of his *College*) of reſiding again in the *Univerſity*, it is not to be wondered at that he was not eager in purſuing an *Intereſt* that would probably ſo ſoon deprive him of the Opportunity of that Manner of Life and Converſation with which he was then ſo well pleaſed.

Upon the *ninth* of *Feb.* 1692. he was unanimouſly choſen Fellow of *Queen's College* in his Abſence, when he little expected it, and had, in a manner, given over all Thoughts about it.

This Event made an immediate Alteration in his own *Scheme*, and in the *Scheme* of Sir *William Twiſden* too, with Regard to the farther Education of his Children. It was now agreed, that our *Author* ſhould return to *College*, and take with him the *two eldeſt* of his *Pupils :* This was accordingly done, and the young Gentlemen continued for ſome time under his Care, to their own Satisfaction, and their Father's.

Now our *Author* was placed in that very *Situation* he had ſo much deſired, and, according to his *Duty*, he endeavoured to make it uſeful to *others*, as well as *himſelf*, by taking the Trouble of directing the Studies of ſeveral other *young Gentlemen*, who were committed to his Care, and inſtructing them in *Academical Learning*.

Dr. Patrick, then Biſhop of *Ely*, who had been ſome time Fellow of *Queen's College*, and retained a great Love for it, did prefer ſeveral learned and worthy Men from thence; and, among others, our *Author* had ſome Share of his Favour. For, in a Year or two after his Re-ſettlement in College, he was nominated by the *Biſhop* to the Cure of *Trinity-Church* in *Cambridge*, which he undertook and diſcharged intirely to the Satisfaction of the Patron, and the Pariſhioners.

Indeed he performed the Duties of his Place (one of which was that of reading Prayers twice a Day, upon the Week-days) with ſo much *Aſſiduity*, and preached ſo *uſefully*, as to deſerve and meet with the *particular* Eſteem of thoſe who had the Benefit of his *Miniſtrations*.

Whilſt he continued to hold *this Cure*, and *another*, to which he was afterwards removed by the Favour of the learned and good *Biſhop* laſt mentioned; he frequently preached before the *Univerſity* in St. *Mary's Church*, in a Manner that was very acceptable to that learned Audience. Two of thoſe Sermons, and which are the *Fourth* and *Fifth* in the *Second Volume* of the *Collection*, were particularly taken Notice of and commended by Perſons of Eminence for Learning.

In the Year 1702, he commenced *Bachelor* in *Divinity*, after he had performed all his *Exerciſes* for it.

In the Year 1703, the learned *Mr. Johnſon* propoſing to retire from the great Cure of *Mergate* in the Iſle of *Thanet*, Inquiry was made by the Directions of the then Moſt Reverend *Archbiſhop* of *Canterbury*, *Dr. Teniſon*, through his *Dioceſe*, and through the Univerſity of *Cambridge*, for a proper Perſon to ſucceed ſo *learned* and *able* a Man, in ſo *large* and difficult a *Cure*.

After ſome Time the *Author* was apply'd to, by *Dr. Lunn*, the preſent worthy *Archdeacon* of *Huntingdon*, and upon the Recommendation of *Dr. Green*, then Maſter of *Benet* College, to his *Grace*, was fixed upon by him as one well qualified for ſo important a Truſt.

The Event ſhewed, that a very right Judgment had been made concerning him: For, *he* not only performed the various and difficult *Duties* of his Place, with great Care and Aſſiduity, but through the Happineſs of a great *Strength*, and an uncommon *Diſtinctneſs* of *Voice*, whereby he was eaſily heard in a large and crowded Congregation, and alſo by a ſtudied *Plainneſs* in the general Manner of his *Preaching*, *he* acquired ſo great an Eſteem among his Pariſhioners, of all Sorts, and was ſo much reſpected and beloved by them, that he had plainly the Power, from his then *Situation*, of being *uncommonly* uſeful in the Diſcharge of his *holy Function*.

And this Conſideration had its juſt Weight with him, and ſerved greatly to lighten his

Burthen, and did ſo far make it *agreeable* to him, that he did, for ſome Time, ſeriouſly deſire that it might be his Lot to be fixed in that Place.

Indeed afterwards he became more ſenſible of the *Fatigue* in the Diſcharge of the Duties of his Cure, than he at firſt did, and began to apprehend that he had undertaken more than he could with *Safety* perform without an *Aſſiſtant*: And being uncertain how long it might be, before he ſhould be enabled to maintain one, from the Addition of any other *Benefice*, he entertained Thoughts of quitting *Mergate*, after ſomewhat above two Years Reſidence there.

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It is to be obſerved, that the *Benefices* before-named were ſome of thoſe which the *Biſhop* held by Virtue of the *Commendam capere*; ſo that the *Collation* to them appertaining *originally* to the *Biſhoprick*, he thought he had a Right, by quitting the Poſſeſſion of them, to collate others to them at Diſcretion; and the rather, becauſe it had been the Practice, as is ſaid, for former *Biſhops* to collate to *Benefices* that had been held by them in the ſame Manner.

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In the Year 1716, a little before the *Biſhop* died, and when his Life was deſpaired of, the *Author* was ſent for, on a ſudden, from *Farringdon*, where he then reſided, to attend the *Biſhop* at *Exeter*.

When he came, he found Meaſures had been concerted for a *Collation* of him to the *Archdeaconry* of *Exon*, and Mr. *Woolcomb* to a *Prebend* and the *Treaſurerſhip* of the *Church*, upon what was then called the Biſhop's *Dimiſſion* of them.

It is to be obſerved, that the *Benefices* before-named were ſome of thoſe which the *Biſhop* held by Virtue of the *Commendam capere*; ſo that the *Collation* to them appertaining *originally* to the *Biſhoprick*, he thought he had a Right, by quitting the Poſſeſſion of them, to collate others to them at Diſcretion; and the rather, becauſe it had been the Practice, as is ſaid, for former *Biſhops* to collate to *Benefices* that had been held by them in the ſame Manner.

However that may be, upon our *Author*'s coming to the *Palace* he found Inſtruments of *Dimiſſion* drawing, whereby the *Biſhop* quitted his Right to the Poſſeſſion of the ſaid *Benefices*; and alſo Inſtruments of *Collation* of himſelf to the *Archdeaconry* of *Exon*, and *Mr. Woolcombe* to the Prebend and Treaſurerſhip, together with *Mandates* to the Dean and Chapter, reciting the ſaid *Collations*, and injoining immediate *Inſtallation*.

Upon *November* 22, 1716, the *Mandates* were ſerved upon the then *Preſident* of the *Chapter*, in the Abſence of the *Dean*. The *Preſident* ſaid there would be a *Chapter* upon the *Saturday* following, and that he would then give an Anſwer.

I muſt here farther acquaint the Reader, that heretofore, when a *Biſhop* of *Exeter* held any Preferment or Benefice of his own *Collation*, by Virtue of the *Commendam Capere*, he did it without taking Poſſeſſion thereof by any Formality of *Inſtitution* and *Induction*.

When therefore he attempted to fill the *Benefices* before mentioned, by Virtue of the original Right of *Collation* to them, it was looked upon as an Invaſion of a Right devolved to the *Crown*; foraſmuch as for want of Inſtitution and Induction there had not of a long Time been a *Plenarty*.

Whereupon the *Chapter* juſtly thought it not ſafe to concur in a Tranſaction which had ſo much the Appearance of being *illegal*, whatever the Practice might have been in like Caſes *. So that when the *Chapter* was held, and *Dr. Warren* and *Mr. Woolcomb* tendered the *Mandates* to the Perſons preſent at it, demanding *immediate Inſtallation*, according to the Tenor of them, the *Chapter* refuſed, and adjourned to that Day Fortnight. Before which Time the *good Biſhop* dying, an entire End was put to the whole Affair.

Upon a due Conſideration of this Caſe, I think it muſt be acknowledged by all, that our *Author* did hereby ſuffer no kind of *Injury*, or even Hardſhip, whatever his *Diſappointment* might be.

But then, as he ſuffered no Kind of *Injury* himſelf, ſo certainly he neither injured nor affronted any Perſon by his Conduct herein. For it cannot be thought that he ſhould have *demurred* upon accepting ſo valuable a *Benefice*, or have canvaſſed his *Patron*'s Right of *Collation*, even if he had any Suſpicions concerning it, which, I will venture to ſay, he had not.

Since therefore he was neither the *Projector* of the *Scheme*, nor the *Promoter*, nor indeed any otherwiſe concerned in it, but by accepting the Kindneſs offered, and by doing in a *becoming* Manner, what was neceſſary to make it of any Effect, he was undoubtedly clear of all juſt Imputation for the Share he had in this Affair, which proved ſo *unhappy* to him.

However, although what is here affirmed is punctually true, it was far from being an eaſy Matter to make it appear to the Satisfaction of thoſe whoſe Reſentments were raiſed upon this Occaſion.

Accordingly a very little Time paſſed, before he was diſpoſſeſſed both of his *Lecture* in the *Church* of *St. Peter's*, and of his *Surrogate*'s Place to the Chancellor of the *Dioceſe*. I do not cenſure the Conduct of any Perſon herein, being fully perſuaded he was generally thought to have been a *Principal* in the *Scheme*; however I hope I may be indulged in acquainting the World (becauſe it is no more than doing *Juſtice* to the *Author*'s Character) that at the ſame Time that he was diſpoſſeſſed of a third Part of his Income, there lay no kind of Exception againſt either his *Capacity* or his *moral* Character, and that it was *expreſly* declared by one of thoſe who were concerned in diſpoſſeſſing him,----That " he was one of the moſt WORTHY GENTLEMEN in the *Dioceſe*.

His Loſs would have been in a great Meaſure made up by that worthy Gentleman and his good Friend the late *John Rolle* of *Stephenſton*, Eſq; by his preſenting him as he did to the *Rectory* of *Bickton*, juſt then void, if he had been ſuffered to continue to hold the *Church* of *St. Stephens* in *Exon* by *Sequeſtration*, as he had 'till then done.

But *that* being diſpoſed of to another, ſo ſoon as our *Author* was in Poſſeſſion of *Bickton*, 'tis certain his *Income* ſtill continued reduced in the Proportion before-mentioned; neither was there any Addition made to it, in the *twenty* Years he lived afterwards.

Bad, as this Misfortune was, yet it did not come *alone*.

For not long after, *viz.* in the Year 1720, he was *unhappily* drawn in with the reſt of the *deluded* Part of the Nation, to become an *Adventurer* upon the ruinous and wickedly executed *Scheme* of the *South-Sea* Company, whereby he ſuſtained the Loſs of ſeveral hundred Pounds; which, though it was the Effect of too *raſh* a Conduct, yet was no other than what Men, to vaſt Numbers, of the very *beſt Characters*, as well with Regard to *Wiſdom* and *Policy*, as to *Piety* and ſtrict *Religion*, were deceived into throughout the whole *Nation*.

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* For this Reaſon, as I am informed, the Biſhop who ſucceeded was inſtituted by the *Metropolitan* into the Benefices he held by Virtue of the *Commendam Capere* upon the Preſentation of the *Crown*.

Theſe great and unexpected *Misfortunes* he bore with an uncommon *Fortitude*, and a truly *Chriſtian* Reſolution. For though his *Family* continued for many Years afterwards to increaſe, which unavoidably occaſioned frequent Returns of the *Remembrance* of his *Diſappointments*, yet he was ſo far *Maſter* of his *Paſſions*, as ſeldom to appear to be greatly affected thereby, and accordingly he ever preſerved the Reputation of a *wiſe*, *conſiderate*, and *pious* Man.

His being *Prebendary* of *St. Peter*'s *Church* gave him the Opportunity, in his own Turn, and by preaching for others, who lived at a Diſtance, of often ſhewing his Abilities, as a *Preacher*, in that *Church*, before the *Biſhop*, *Dean*, and *Chapter*, and a very numerous Audience.

Upon the *fifth* of *November*, in the Year 1736, the *Author* preached in *St. Peter*'s upon the infinite *Power* and *Goodneſs*, *Juſtice* and *Wiſdom* of the *Divine Providence*, and applied what he advanced under each of theſe Heads, agreeably to the *Solemnity* of the *Day*.

This Sermon was preached but *five* Weeks before his Death, though I believe it was then little apprehended that his Death was ſo near. But he had found *ſome* Tokens of Decay the *Summer* before. And, doubtleſs, it was owing, under GOD, to a moſt excellent *Conſtitution*, as well as a *regular* Life, and a diligent Watchfulneſs over his *Paſſions*, that the *Symptoms*, he at laſt complained of, did not ſeize him ſooner.

His Diſappointments were *Trials* of a ſearching Kind, and he ſhewed great *natural* Strength, and *Chriſtian* Virtue, that he ſuffered ſo little from them, either in his *Conſtitution*, or his *Temper*.

It pleaſed GOD to take him to himſelf upon *December* 11, 1736, in the 67th Year of his Age, and he was buried *December* 13. according to his own Deſire, in the *Church-yard* of *Farringdon* at the Eaſt End of the *Church*.

He left Iſſue one *Son* and ſix *Daughters*.

The CHARACTER *of the Right Honourable* CHRISTOPHER *Lord* BARNARD [*], *by the Rev^{d}. Mr.* THOMAS CURTEIS, *Rector of* Wrotham *in* Kent.[†]

To the Right Honourable *William*, Viſcount VANE, Lord DUNGANNON.

My LORD,

THE very long Friendſhip which I had the Honour of receiving from the LORD BARNARD, *my late Pariſhioner, ſoon determin'd me, upon the Approbation of the Right Honourable, his* Lady *Dowager and your Lordſhip, to pay this ſmall Tribute to his Memory: In which, I have taken the Liberty of adding to that ſhorter Account from the Pulpit, a few brief Memoirs, relating to his Lordſhip's Character and Conduct.*

The decent Concern of my Auditors at ſo melancholy an Occaſion, render'd the Diſcourſe, how mean ſoever in it ſelf, both ſeaſonable and acceptable to them: So that I thought fit, under the ſame further Approbation, to oblige them with a few printed Copies, as a more laſting Remembrance, than thoſe tranſient Impreſſions which are uſually made by the Ear: And having thus far ventur'd to ſubmit ſo haſty a Performance to the Judgment of others, I apprehend that I have ſome Right to ſcreen myſelf under your Lordſhip's Patronage.

Your known Affection to the preſent happy Eſtabliſhment, join'd with an inviolable Attach-

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[*] Son of Sir *Henry Vane*, Knt. who was beheaded on *Tower-Hill* on *June* the 14th, 1662. His Lordſhip was in the tenth Year of King *William* III. created a Baron of this Realm, by Letters Patent, bearing Date the 8th of *July*, 1699. and by the Stile and Title of Lord *Barnard*, of *Barnard-Caſtle* in the Biſhoprick of *Durham*. He married *Elizabeth*, eldeſt Daughter to *Gilbert Holles*, Earl of *Clare*, and Siſter and Coheir to *John*, Duke of *Newcaſtle*; by whom he had Iſſue two Sons and three Daughters, that died young, and two Sons, *Gilbert*, and *William*, and a Daughter named *Grace*, that ſurviv'd their Father, who dying on the 28th of *October*, 1723, in the 70th Year of his Age, was ſucceeded by *Gilbert* his eldeſt Son, now Lord *Barnard*. See *Peerage of England*; in four Volumes, in *Octavo*.

[†] From the Sermon preach'd in the Pariſh Church of *Wrotham* in *Kent*, *Nov.* 17, 1723; and printed the ſame Year, In *Quarto*; with the following Dedication.——

ment to our Conſtitution and Civil Liberties; your generous, candid and engaging Temper; and, above all, your exemplary Piety and zealous Regard to the Honour and Intereſts of Religion, in an Age when 'tis almoſt become unfaſhionable; very juſtly intitle your Lordſhip to a general Reſpect from all true Lovers of our Church and State, as well as the ſincere Wiſhes, That theſe Paternal Virtues may deſcend in your Antient and Honourable Family to the lateſt Poſterity: In which none can more heartily join, than,

My LORD,

Your Lordſhip's very much oblig'd, and moſt obedient Servant,

Tho. Curteis.

THOUGH Diſcourſes of this Nature are not deſign'd for the Commendation of the Dead, but for the Inſtruction of the Living, I think my ſelf oblig'd to touch a little upon the former; yet ſo, as not to exceed the Bounds of Truth and Decency: For ſuch an Extream would be the more Criminal, as it relates to One, who, in his Life-time appear'd very far from affecting Popularity.

His LORDSHIP's Judgment of Perſons and Things, was clear, ſolid, and penetrating; and his Diſcourſe, open, familiar, and improving, to Thoſe who had the Honour and Pleaſure of his moſt intimate Converſation. He ſeldom cared to enter much into Politics, tho' very few underſtood them better. Books were his chief Diverſion; and he had a ready Command of what was valuable or inſtructive in them.

As his Temper was generally even, free from the Ruffles of Paſſion, and excellent in it ſelf; ſo nothing but a choſen Retirement, chiefly occaſion'd by a very long ill State of Health, could have hinder'd his Perſonal Abilities, both natural and acquir'd, from ſhining in a more diffuſive Light.

He had a very juſt and honourable Zeal for our excellent eſtabliſh'd Church, and its Intereſts; yet, not without a charitable Latitude towards Thoſe who conſcientiouſly differ'd from it: Nor was he a leſs zealous Advocate for our happy Civil Conſtitution and Liberties.

He always declar'd himſelf an hearty Lover of the Public Peace, and of ſuch Meaſures as he thought moſt directly tending to perpetuate ſo invaluable a Bleſſing: And, as he perfectly underſtood, ſo he practiſed thoſe Virtues which conduce to the Quiet and Happineſs of Social Life.

He was a very great Oeconomiſt, and a moſt exact Manager of his private Affairs; yet, on ſome ſpecial Occaſions, he ſhew'd Inſtances of a generous Liberality, to a Degree uncommon, and in a Way as much conceal'd from the World as poſſible.

Neither was his LORDSHIP leſs ſolicitous for the Publick Good: For, when, through ſome diſagreeable Events, or the Caprices of the People, the National Credit has been endanger'd by a ſudden Run upon the *Bank*, he has immediately thrown in large Sums to ſupport it; as he had, both a better Way of Judging than many Others, in Reſpect of Danger, and a due Regard to the Common Safety.

One Thing I ought alſo particularly to mention, which, like *a City on an Hill, cannot be hid*: I mean that pious Work of rebuilding the decay'd Church of *Shipborn*, in a very regular, beautiful, and ſumptuous Manner; a Work, which will, as *precious Oyntment*, embalm his Memory to After-ages.

But what I ſhall chiefly obſerve, is, That in his laſt Sickneſs, ſo long as he retain'd the Uſe of his Reaſon, he bore the painful Decays of Nature with great Meekneſs and Patience: And, by his frequently deſiring the ſuitable appointed Prayers, both from his own domeſtick Chaplain, and my ſelf, together with his devout joining in them, he had Recourſe to the true Means of Support in that Hour of Trial, which needed the ſtrongeſt Conſolations from Above, and thereby appear'd to leave the World in a truly Pious Diſpoſition: So that we may charitably hope he has made the bleſſed and moſt advantageous Exchange, which I have been deſcribing.

Notice being taken in the foregoing Character *of the Lord* Barnard, *of his Lordſhip's* Rebuilding the Church *of* Shipburn *in* Kent; *we ſhall here ſubjoin ſo much of Dr.* Trapp's *Dedication of his Sermon, preach'd at the Opening of the ſaid Church, as further concerns the* Character *of the Lord* Barnard, *and relates to That his* Noble Benefaction.

My

To the Right Honourable CHRISTOPHER, Lord BARNARD, Baron of *Barnard-Caſtle*, in the County of *Durham*.

My LORD,

A Building which You have Dedicated to GOD, *being the Occaſion of the following Diſcourſe; To Whom, under Him, ſhould That Diſcourſe be Dedicated, but to Your Lordſhip? Tho' not deſerving* Your Peruſal, *It muſt be* Yours: *And would, indeed, be worth Your Acceptance; were the* Sermon *as Elegant and Beautiful, as its Sacred* Subject, *the* Place *in which it was* Preached. *Your Lordſhip's Indiſpoſition (which I pray* GOD *to remove) will, I hope, permit You to* Read *what it would not permit You to* Hear.

I farther hope I may Now preſume to ſay Something which I durſt not in the Diſcourſe itſelf; tho' it was not delivered in Your own Preſence. Being at a greater Diſtance from Your Lordſhip, I am a little more embolden'd to Write thoſe Truths which I was afraid to Speak. What might by Some (however erroneouſly) be thought Flattery *in* the Houſe of GOD, *tho' built by Yourſelf, will, by All that truly know You, be deem'd but common Juſtice in an Addreſs of This Nature:* Reputation *is due to* Virtue: *And, however I may diſpleaſe* Your Lordſhip; *the* World *would blame me, ſhould I not take This Opportunity to glance upon the Character of a Great Man, who delights more in being Good, than in being Great; Who takes more Pleaſure in providing* Subſiſtence *for the* Poor, Churches *for the* Commonalty, *and* Both *for the Glory of* GOD, *than magnificent Houſes for Himſelf; tho' in the Laſt too He is ſufficiently magnificent: Who is as a Father to the poor Orphan, and as a Huſband to the poor Widow; being, at the ſame Time, in the literal Senſe of Thoſe Relations, the Beſt of* Fathers, *and the Beſt of* Huſbands: *Whoſe Travels into Foreign Countries have not (as it too often happens) cooled or relaxed his Love to his Own: Who, being by all the Qualifications of Nature and Art finiſh'd for Publick* Buſineſs, *has, notwithſtanding, declin'd all Publick* Poſts; *but how induſtriouſly ſoever He may have avoided to* exert *the Stateſman, could not, with all his modeſt Care and Caution,* conceal *Him; any more than he could conceal the true faithful Patriot, the exquiſitely accompliſh'd Gentleman, the humble condeſcending Nobleman, and (which are Characters more amiable than all others) the Charitable, Pious Chriſtian.*

Such Things conſidered, it cannot be difficult to aſſign a Reaſon why GOD *has* proſpered *Your Lordſhip in ſo extraordinary a Manner; why Your own* private Conduct *has been ſo wonderfully ſeconded by His Bleſſing. If any Thing, beſides your high Quality, can denominate You a* publick Perſon, *it is Your being of a publick Spirit; and Your having ſo many hundreds of Souls employ'd in Your Service, and ſupported by Your Charity.*

In Return for Theſe Bleſſings from GOD, Your Lordſhip has built Him an Houſe, *for His Honour and Worſhip. He firſt bleſſed You for Your other good Deeds; You again by This Building glorify Him for having ſo Rewarded You, and by That very Means are entitled to be ſtill farther Rewarded.*

It may be, and I think is, objected by Some, that Pariſh-Churches, at leaſt in obſcure Country-Villages, ſhould not be fine, *and* ſplendid. *But They ſeem not to conſider, that the Almighty Author of our Being is no leſs the* GOD *of* the Country, *as well as of the* City, *than of the* Valleys, as well as of the Hills [*]. *If there be any Difference; the Advantage is rather on This Side. How delightful is it to ſee ſuch a beauteous ſacred Edifice encompaſs'd with Fields, Trees, and Meadows: The Artificial Gilding of That and the Natural Verdure of Theſe caſting a mutual Luſtre upon Each other, and Both upon the Great Creator! This Contraſte is thought proper, when Houſes are built for Men: And why ſhould it not be ſo, when they are built for GOD? If Any look with a* malignant Eye *upon This pious and charitable Work of Yours; let him ſeriouſly reflect upon That of the Pſalmiſt, the one Part applicable to Your Lordſhip, the other to Himſelf.* [†] He hath diſpers'd abroad; He hath given to the Poor (*I may add to GOD likewiſe*) And his Righteouſneſs remaineth for ever; His Horn ſhall be exalted with Honour. The Ungodly ſhall ſee it, and it ſhall grieve him; He ſhall gnaſh with his Teeth, and conſume away; The Deſire of the Ungodly ſhall periſh. *Let him, I ſay, (if any ſuch there be) reflect upon This, for Your Lordſhip's Honour, and for his own Reformation: And may GOD by his Bleſſing increaſe the One, and by his Grace effect the Other.*

My LORD,

Theſe Thoughts have led me on ſo far, (much farther than I intended) that I fear I ſhall be in almoſt as much Danger of wearying Your Lordſhip by This Epiſtle; *as I ſhould have*

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[*] 1 Kings xx. 28.

[†] Pſal. cxii. 9, 10.

been by the Sermon, *if You had heard it. That This may not be* quite *ſo long as That; I will take my Leave with a ſhort* Prayer, *that as by a Chriſtian Contempt of Death You have* built your own Tomb *in This very Church, which is a yet more noble* Monument *of You than the Tomb itſelf; ſo it may be very long before That Part be entirely finiſh'd. May the yet vacant Marble, in the Midſt of the Auguſt Statues, and other Decorations with which it is ſurrounded, for many Years continue vacant. May Your Lordſhip, and Your Noble Conſort (Your Conſort too in This Piety and Charity) for many happy Years worſhip* GOD in Body and Spirit, *within This ſacred Edifice; before Your mortal Bodies reſt* under *it, and Your immortal Spirits triumph* above *it. I am, with the greateſt Reſpect,*

May it pleaſe Your Lordſhip, Your Lordſhip's

moſt humble, and moſt obedient Servant,

London, *St. Peter's-Day*, 1723.

JOSEPH TRAPP.

The CHARACTER *of the Right Honourable*[*] *HENRIETTA, Counteſs of* Orrery [†].

ALL the Qualities, that can make Woman laſtingly amiable, were center'd in Lady *Orrery*. The Fondneſs of a *Wife*, and tender *Mother*, were eminently conſpicuous in all her Behaviour. It was a Pleaſure to her to adapt herſelf to her *Lord*'s Sentiments; and his Lordſhip could honour none with any Degree of his Friendſhip, but that was a Merit to recommend them to her Smiles. In her *Converſation* the Vivacity of Youth was happily temper'd with the Sageneſs of the Matron. She knew how to be pleaſant, without Levity, and to diſplay Wiſdom, diveſted of all its diſagreeable Severities. With what Sweetneſs of Deportment ſhe behav'd to her *Domeſticks*, was viſible in that Love and Reverence with which they obey'd her. She maintain'd the Reſpect due to her Rank, without being either ſupercilious or affected; yet at the ſame Time knew, that her great Birth and Station ought not to ſet her above being the Miſtreſs of her Family. Hence, in the Point of her Lord's *Table*, while ſhe conſulted his Quality, ſhe took Care of his Fortune. Elegance was ſo blended with Oeconomy in her Management, it ſhew'd the Gueſts the Difference betwixt Plenty and Oſtentation.

This (ſaith the Characterizer) is but drawing the Out-lines of the Picture; to ſketch out that Symmetry, which diſtinguiſh'd her equally to every Beholder; to finiſh up the Colouring of the Whole, is above my Strength or Vanity. The peculiar Duties ſhe paid, either to Heaven, or to her Lord, are too ſacred to be touch'd here: They ſtand forbid to a vulgar Approach; and I chuſe, as in the *Jewiſh* Temples, to draw a Curtain a-croſs that Altar. It might be a childiſh Superſtition, perhaps, to imagine her too good for this World; but we feel, to our Concern, that what made her revered on Earth, qualified her too early for a Saint in Heaven.

Oſtendunt terris hanc *tantum Fata, nec ultra*
Eſſe ſinunt. -----

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[*] Third Daughter of the moſt noble and puiſſant Lord *George Hamilton* Earl of *Orkney*. She was on the 18th of *April*, 1728, married to *John*, Lord *Boyle*, Son and Heir apparent to *Charles* Earl of *Orrery* in *Ireland*.

[†] From the Dedication prefix'd to Mr. *Theobald*'s Edition of *Shakeſpear*.

On the Death of the Right Honourable HENRIETTA, Counteſs of *Orrery*. [‖]

WHILE the full Breaſt ſwells with unutter'd Woe,
While Tears guſh genuine, tho' forbid to flow;
While the ſtol'n Sigh the deep Diſtreſs reveals,
The Friend, the Lover, and the Huſband feels;

[‖] From Mr. *S. Weſley*'s *Poems*, Quarto, 1736.

While Orphans ſcarce their Parent loſt deplore,
Whoſe Age, the leſs it mourns her, wants the more;
Late, at her Tomb, a diſtant Bard appears,
With faithful, fruitleſs, ſympathetic Tears;
Nor aſks a Muſe's Aid; nor needs there Art
T' expreſs the Anguiſh of a bleeding Heart.
  How ſoon the mightieſt earthly Bleſſings paſs!
She was----What now avails us that ſhe was?
Mature for Heav'n, e'er Life had reach'd its Noon;
For Earth, at Sev'nty, ſhe had died too ſoon.
She Goſpel Truth, with ſteady Faith believ'd,
And liv'd the glorious Doctrine ſhe receiv'd:
Her pious Breaſt glow'd with Devotion's Fire,
Whoſe Flames, "the more they tremble, mount the higher."
Spotleſs as Infant Souls, her Life ſhe ſpent,
Yet humble, as the proſtrate Penitent.
Not puff'd by Rank, deſcended, or ally'd,
She ſeem'd to wonder what was meant by Pride;
Which, boaſting Blood, degrades the nobleſt Veins;
Which, boaſting Virtue, ev'ry Virtue ſtains.
Here Honour pure, with tendereſt Softneſs join'd,
Softneſs tranſcendent in the ſofteſt Kind;
Ill-Fortune found its keeneſt Rage repreſt;
The Darts might reach, but ſcarcely wound her Breaſt.
So Balls in yielding Wool fall gently down,
That tear reſiſtleſs through a Rock of Stone.
Sore was the Storm! let Mem'ry ne'er report
How long the Tempeſt, and the Calm how ſhort!
When Fever's Fire rag'd in her Conſort's Blood,
And drove to dang'rous Height the vital Flood,
Lo! at his Side her conſtant Duty lies,
And Love, ſtill fearful, watch'd with ſleepleſs Eyes;
Almoſt o'er-power'd, 'till Nature, weary grown,
Had for a dearer Safety, loſt her own.
  Hail, wedded Love! by gracious God deſign'd
At once the Source and Glory of Mankind!
'Tis this can Toil, and Grief, and Pain aſſuage,
Secure our Youth, and dignify our Age;
'Tis this, fair Fame and guiltleſs Pleaſure brings,
And ſhakes rich Plenty from its brooding Wings;
Gilds Duty's rougheſt Paths with Friendſhip's Ray,
And ſtrews with Roſes ſweet the narrow Way.
Not ſo the Harlot----if it lawful be
To mention Vice, when praiſing Chaſtity----
Not ſo the Harlot plights her venal Vow,
With Heart obdurate, and *Corinthian* Brow,
She fawns unfriendly, practis'd to beguile,
Stings while ſhe weeps, and murders in a Smile.
Fame, Peace, and Virtue, ſhe at once deſtroys,
And damns moſt ſurely when ſhe moſt enjoys.
  Too oft the Rich their Alms refuſe to ſhow'r,
Or put off Mercy to their lateſt Hour:
Too oft the Great, Affliction ſcorn to know;
Strangers to half their Species here below.
But *Orrery*, with penetrating Ray,
Through darkeſt Diſtance found her willing Way:
Where-e'er the Pris'ner pin'd, with fruitleſs Moan
To Hearts far harder than the circling Stone;
Where-e'er the Widow wept in vain for Bread,
The Merchant Bankrupt, or the Sailor dead;
Where-e'er the Orphan, friendleſs Wretch, complain'd,
Who feels the Woes he ſcarce can underſtand;

Where-e'er the Sick were deſtin'd to ſuſtain
Hunger and Cold, and Solitude and Pain;
Where-e'er the Poor groan'd at th' Oppreſſor's Feet,
Bore down and trampled by the lawleſs Great;
With gen'rous Charity behold her fly
Each Ill to ſoften, and each Want ſupply:
Not meaneſt Objects 'ſcap'd her daily Care;
She ſaw, and reverenc'd, a Redeemer there.
So faireſt Cherubs left their Heavenly State,
When a loath'd *Lazar* languiſh'd at the Gate;
T' attend his Death they ſtoop'd with ready Wings,
Courtiers and Fav'rites to the King of Kings.
When GOD's high Summons bade her Virtue try
That one great Bus'neſs of Mankind, to die,
No conſcious Doubt her parting Soul diſmays,
No Guilt of idle, or of ill-ſpent Days:
There the ſtill Calm of Innocence appears,
And glorious Hope th' expiring Chriſtian cheers,
Welcomes the Hour that ends her worldly Toil,
And greets the King of Terrors with a Smile.
Love's ſtronger Flame, when vital Heat retir'd,
A while, with Warmth, her dying Breaſt inſpir'd:
An Huſband, Parent, Child, her Soul detains,
And ſtops the Chil'neſs in her ebbing Veins;
To theſe, ev'n then, ſome pious Thoughts were giv'n;
Theſe ſtay'd th' aſcending Spirit from its Heav'n.
O! who ſhall now the Orphan's Loſs repair?
Whoſe Arm ſhall claſp them with a Mother's Care?
Who now ſhall form their Minds with heav'nly Truth,
And guide the heedleſs Violence of Youth;
Warn them to ſhun the World's deluſive Snares;
Teach by her Life, and guard them by her Pray'rs?
Forgive me, *Boyle*, if deeply I bemoan
The Lot that ſoon, too ſoon, may prove my own!
To part ---- O bitter Fruit of Sin ---- to part! ----
Pain, beyond Language, to a faithful Heart!
No more to meet! the Bliſs for ever o'er!
What Love can bear the Thought ---- *To meet no more!*
Yes, Love Divine your Soul may yet ſuſtain,
And lead, in Spite of Death, to meet again;
May bid you both, your Grief for ever o'er,
In endleſs Glory meet, ---- to part no more.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Revd. Dr.* ROBERT MOSS, *Dean of* Ely, *and Preacher to the Honourable Society of* Gray's-Inn, *by a Learned Hand.* *

DR. (*a*) *Moſs* laid the firſt Foundation of his Learning at *Norwich* (*b*) School. The Place of his Nativity (*c*) was *Gillingham* in *Norfolk*; his (*d*) Father, who lived at *Poſwick* in the ſame County, was a Gentleman in good Circumſtances, occupying his own Lands; ſo that by his Care and prudent Management, he was enabled to make a handſome Proviſion for all his four Sons, of whom our Author was the (*e*) eldeſt.

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* Prefix'd to the Firſt Volume of Dr. *Moſs*'s *Poſthumous Sermons and Diſcourſes*, printed at *London* in 1732. in *Octavo*.

(*a*) Some leſſer Circumſtances, which, though one Sort of Readers are apt to diſregard, yet the more inquiſitive are curious to be inform'd of, for the Sake of both, it is thought adviſeable to throw into the Margin; that neither the Attention of the one Sort may be interrupted, nor the Curioſity of the other be defeated.

(*b*) His Maſter was Mr. *John Burton*. (*c*) He was born about 1667. (*d*) his Father's Name was *Robert*, his Mother's *Mary*. (*e*) The three youngeſt Sons were *Samuel*, *William*, and *Charles*.

He was (*f*) admitted of *Bennet*, or *Corpus Chriſti* College in *Cambridge*, before he was ſixteen Years of Age, where he was choſen Fellow, when of no higher Standing than Junior Bachelor, the very learned Dr. *Spencer* Dean of *Ely*, the then Maſter, having a true Value for his Merit. He continued to diſtinguiſh himſelf by repeated Proofs of very uncommon Abilities, and acquired a Reputation of one of the moſt ingenious Performers of any about his Time, of all Kinds of publick Exerciſes, whether in the Way of Claſſical or Academical Learning. His Sermons at St. *Mary*'s were always attended by a full Audience; and ſo were his Diſputations in the Schools, in which he ſhewed a clear and diſtinguiſhing Head, reaſoned juſtly and cloſely in defending a Queſtion, and urg'd his Objections with great Acuteneſs, when he bore the Part of an Opponent, always expreſſing himſelf with great Eaſe and Fluency, in the moſt proper and ſignificant *Latin*.

After he had kept a Divinity-Act in the Schools, in order to his Degree of (*g*) Bachelour in Divinity, there being a publick Commencement that Year, he voluntarily undertook another on that Occaſion, in St. *Mary*'s, where the Commencement was held, before the Erection of the *New Regent-Houſe*: And acquitted himſelf in both, to the general Satisfaction, particularly in maintaining the (*h*) Neceſſity of believing our Saviour to be the true GOD, againſt the Doctrine of *Epiſcopius*.

He continued in his Fellowſhip for ſeveral Years, had the Tuition of a good Number of Pupils, who profited happily under his Inſtruction: And neither the good Wiſhes nor Endeavours of many were wanting for his Advancement to higher Stations in the Univerſity. That thoſe Endeavours miſſed of Succeſs, may eaſily be imputed to the Variety of Perſons well qualified for the ſame Poſts; in which Caſe, as all cannot gain their End, where there is Room only for one, ſo a Diſappointment, under ſuch Circumſtances, can never be reckon'd a Diſparagement: He came within two or three Votes of being choſen Publick Orator; for the Diſcharge of which Office, with Honour to the Univerſity and himſelf, if the Election had ended in his Favour, he was confeſſedly furniſh'd with every proper Talent and Accompliſhment, whether natural or acquir'd. And it will readily be allowed by all who remember the Tranſactions of thoſe Times, that he loſt no Credit, by that, or any other Competition.

His firſt Call from the Univerſity was, his being appointed (*i*) Preacher to the Honourable Society of *Gray's-Inn*, in the Room of the Revd. Dr. *Thomas Richardſon*, Maſter of St. *Peter*'s College in *Cambridge*; which Preferment he enjoyed to his dying Day, though for ſome of his laſt Years, when his Infirmities diſabled him from officiating in Perſon, that learned Body, which always ſhewed great Regard to his Perſon, and ſtill expreſs it to his Memory, indulged him in the Liberty of ſupplying the Duty by a Deputy.

(*k*) Toward the End of the following Year, he was named Preacher Aſſiſtant of St. *James's Weſtminſter*, by his (*l*) preſent Grace of *Canterbury*, then Rector, with the Concurrence of the Veſtry. He was ſworn Chaplain in Ordinary in (*m*) three ſucceeding Reigns, and being one of the Chaplains in Waiting (*n*), when the late Queen (*o*) was pleaſed to viſit the Univerſity of *Cambridge*, was created Doctor of Divinity in her Majeſty's Preſence.

In the Year (*p*) 1708, he was invited by the Pariſhioners of St. *Lawrence Jewry*, to accept of their *Tueſday*'s Lecture, in the Room of the Revd. Dr. *Stanhope*, the late Dean of *Canterbury*, who then reſign'd it; which, though but moderately endowed, as to Profit, had long been reputed a Poſt of Honour, having been poſſeſſed by a Succeſſion of the moſt able and celebrated Preachers, of whom Archbiſhop *Tillotſon* was one, and having been uſually attended by a Reſort of Perſons of Note and Eminence in the City and elſewhere, and particularly by great Numbers of the Clergy, not only of the younger Sort, but by ſeveral of long Standing, and eſtabliſh'd Characters. And our Author continued to ſupport the Credit and Dignity of that Place, by meeting with the ſame Approbation and Applauſe, with which it had been maintained before, and which he himſelf had gained, in his former Stations: 'Till at laſt, after many Years painful Diſcharge of that

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(*f*) *April*, 1682, under the Tuition of Mr. *John Corey*, B. D. took his Bachelor's Degree 1685-6. He was ordained Deacon by *John* (*Lake*) Biſhop of *Chicheſter*, in the Pariſh Church of St. *Dionis Back-Church*, *London*, *December* 26, 1688. Ordained Prieſt by *Thomas* (*Teniſon*) Biſhop of *Lincoln*, at *Bugden*, *September* 21, 1690. Licenſed by the Univerſity to be one of their Twelve Preachers, *July* 6, 1693.

(*g*) *Anno* 1696, Seven Years Years after his commencing *M. A.* which was in 1689.

(*h*) The Queſtion was thus ſtated:

Jeſum Chriſtum eſſe vere Deum eſt Doctrina creditu ad Salutem neceſſaria.

His other Poſition was,

Tranſubſtantiatio non eſt æque credibilis, ac Trinitas Perſonarum in Divinâ Eſſentia.

(*i*) By an Order of the Bench, *July* 11, 1698. (*k*) *Jan.* 9, 1699. (*l*) Dr. *Wake.* (*m*) To King *William*, *Apr.* 30. 1701. To Queen *Anne*, *July* 9, 1702. To King *George* I. *Oct.* 28, 1715. (*n*) *Apr.* 16, 1705. (*o*) *Anne.* (*p*) His Licence to that Lecture from Biſhop *Compton* bears Date *Oct.* 4. 1708.

Duty, he was, by Infirmities growing upon him, obliged to ſurrender it, in the Year 1727.

Upon the Death of the Revd. Dr. *Charles Roderick*, he was named by Queen *Anne* to the Deanary of *Ely*, to which he was inſtituted by Biſhop *Moore*, *April* 30, 1712. This was the higheſt, but not the laſt Promotion he obtained in the Church, for in the Year 1714, he was collated by Biſhop *Robinſon*, of *London*, to a ſmall (*q*) Rectory, on the Eaſt Side of *Hertfordſhire*, which, though but of an indifferent Value, proved of great Convenience to one ſo diſabled, as he was, from taking long Journeys upon the Stretch, not only ſerv'd to accommodate him in his Paſſage between *London* and *Ely*, but as he uſually reſided there ſeveral Months in the Year, it afforded him a more uninterrupted Retirement, than it was in his Power to command, in Places of publick Reſort.

His Conſtitution had been impair'd by many and ſevere Returns of the Gout, which Diſtemper began to ſeize him very early in Life; but his Attempt to cure it, by a Regimen, in which Sulphur was a great Ingredient, which others had tried before, with a Succeſs that was much boaſted of, and which ſeemed, for ſome Time to have wrought a perfect Cure upon him; is thought to have occaſioned that almoſt total Loſs of the Uſe of his Limbs, which it was his Misfortune to labour under, for ſome of his lateſt Years. And as it began to be apprehended, that the ſame Indiſpoſition might, in a little Time more, impair his Parts and Memory too, and leave little more than the outward Shell of what had been once Dr. *Moſs*; (which Calamity had befel ſome great Genius's and bright Ornaments of the Church) the Loſs of him, though at any Time to be lamented, admitted of ſome Conſolation, in this Reſpect, that he did not out-live himſelf.

It pleaſed God to releaſe him from this mortal State, *March* 26, 1729. in the Sixty-third Year of his Age. (*r*) He died without Iſſue, and left a comfortable Proviſion for his Relict; and after ſeveral Legacies, the Bulk of his Fortune to his third Brother's Son (*s*), a promiſing Youth, a Student at *Cambridge*.

As to the CHARACTER of the Dean, he was of a graceful Perſonage, a Gentleman-like Addreſs, a ſweet, affable, and benevolent Diſpoſition, without the leaſt Tincture of the ſour and auſtere, of the captious and cenſorious, of the aſſuming and over-bearing; and had ſomething ſo winning and engaging in his Converſation, that he was ſcarce ever known to loſe a Friend that had been once intimately acquainted with him. He was of a frank, open, and generous Mind, a Stranger to all Artifice and Diſguiſe: However deep his Capacity reach'd in Matters of Science, yet in the Commerce of ſocial Life, he was ſo void of all Reſerve, that you might ſee through him: He affirmed, and you believed him; he promiſed, and you truſted him; you knew him, and you lov'd him.

He was very communicative both of his Subſtance and his Knowledge, being a liberal Benefactor to Perſons in Diſtreſs, and a friendly Guide to thoſe who repaired to him for Advice; having been the Director of many young Divines, in the Courſe of their Studies, and having reſolved ſome Caſes of Conſcience, of a nice and delicate Nature, which were put to him, with great Judgment and Integrity.

To give any Thing like an Abſtract of his Diſcourſes, was not the Deſign of this Undertaking, and to point out the peculiar Excellencies in them, would be too much anticipating the Readers Judgment: one Set of Sermons however, in the Second Volume (*t*), about *the Nature of Truth and Falſhood*, as the Writer of this Account has been particularly affected with, he cannot forbear recommending to the Peruſal of thoſe, who were moſt fimiliarly acquainted with the Dean, not altogether for the Juſtneſs of the Compoſition, Clearneſs of Thought, or Elegance of Style, with Regard to which, his other Sermons may ſtand upon an equal Foot; but becauſe it cannot help bringing to their Remembrance the Behaviour, and Manner of Dealing of their late worthy Friend; how truly he was an Obſerver of the Rules of that honeſt Caſuiſtry, by which he requires others to regulate their Conduct; how ſincere and hearty a Lover he was of Truth, how averſe to Lying and Falſhood, in every Shape; how far he was from allowing himſelf to practiſe any little Arts of Deceit; with what a generous Scorn he would forego the faireſt Opportunities of promoting his own Advantage, if the Way to it were not open and direct, if any ſiniſter Means were to be made Uſe of, if the loweſt Degree of Diſſimula-

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(*q*) *Gilſton*, alias *Geddleſton*.

(*r*) By his Will, bearing Date *October*, 1728. he order'd, that his Body ſhould be buried with a decent Frugality, without the Oſtentation, or Expence of any Eſcutcheon, or ſuch-like Ornament, only with a plain Tomb-ſtone laid over his Corps, and with theſe Letters inſcribed: *R. M. S. T. P. D. E. obiit Die & Anno*; with the Day, Month, and Year of his Death to be inſerted. He was buried in the Preſbytery of the Cathedral-Church of *Ely*, where the Biſhops, Deans, and Prebendaries are uſually interred.

(*s*) Mr. *Charles Moſs*, then the Maſter's Sizar, of *Gonvile* and *Caius* College, on the future Poſſeſſors of which Place, the Dean has ſettled an Augmentation of five Pounds *per Annum* for ever, charged on Lands in *Cheſhire*.

(*t*) Sermon 9, 10, 11.

tion or Guile, of Shift or Evaſion, of Over-reaching or Undermining, were to be diſpenſed with, in order to the Attainment of his End.

In a Word, Faithfulneſs and Veracity, Honour and Integrity, Candor and Humanity, were his juſt Characteriſticks, which joined with his other Chriſtian Virtues and Intellectual Endowments, render'd him amiable and reſpected, by as many as were within the Sphere of his Acquaintance: And thoſe who were not, will be inclined, if not for the Sake of what is here ſaid, to eſteem him at leaſt for his Work's Sake, after a Peruſal of his excellent Diſcourſes.

The CHARACTER *of Mr.* THOMAS BENNET*, *by* FRANCIS ATTERBURY, *D.D. Dean of* Carliſle, *and afterwards Lord Biſhop of* Rocheſter†.

I Know, ſuch Accounts as theſe are look'd upon as a Tribute, due to the Memory of thoſe only who have moved in an high Sphere, and out-ſhone the reſt of the World by their Rank, as well as their Virtues. However, the CHARACTERS of Men placed in lower Stations of Life, tho' leſs uſually inſiſted upon, are yet more uſeful; as being imitable by greater Numbers, and not ſo liable to be ſuſpected of Flattery or Deſign. Several of this Auditory were, perhaps, entire Strangers to the Perſon, whoſe Death we now lament; and the greater Part of you, who were not, had, for that Reaſon, ſo juſt an Eſteem of him, that it will not be unwelcome to you, I preſume, to be put in Mind of thoſe good Qualities which you obſerv'd in him. And, therefore, I ſhall, in as few Words as I can, comprize what twenty Years Experience hath enabled me juſtly to ſay of him.

He was a ſerious ſincere Chriſtian; of an innocent, irreproachable, nay exemplary Life; which was led, not only at a great Diſtance from any foul Vice, but alſo in the even and uniform Practice of many Virtues; ſuch as were ſuitable to a Life of great Application and Buſineſs, ſuch as became and adorn'd the State and Profeſſion to which it pleas'd GOD to call him.

He highly valu'd, and heartily lov'd that Church wherein he was baptiz'd, and educated; of which he gave the beſt Proofs, by being a conſtant Frequenter of its Worſhip, and, in the latter Part of his Life, a never-failing monthly Communicant; I add alſo, and by adhering ſteadily to its Intereſt; two Things which ought never to be ſeparated!

Nor was his Attendance on Divine Offices a Matter of Formality and Cuſtom, but of Conſcience; as appear'd by his compoſ'd and ſerious Behaviour, during the Service. It was ſuch as ſhew'd him to be in earneſt, and truly affected with what he was doing.

His Religion did not ſpend it ſelf all in Publick; the private Duties of the Cloſet were equally his Care; with theſe he began each Morning, and to theſe he repair'd, as often as he entered upon any Buſineſs of Conſequence (I ſpeak knowingly); and his Family were every Evening ſummon'd by him to Common Devotions: and in theſe too his Regard for the Publick Service of the Church appear'd; for they were expreſs'd always in Her Language.

Indeed, He was a very ſingular Inſtance of all thoſe domeſtick Virtues that relate to the good and diſcreet Government of a Family. He had great natural Prudence, which Experience had much improv'd; he was of a ſweet Temper, and a mighty Lover of Regularity and Order: and, by the happy Mixture of theſe good Qualities, manag'd all his Affairs (particularly thoſe within-doors) with the utmoſt Exactneſs, and yet with as much Quiet and Eaſe to himſelf, and others, as was poſſible.

Thoſe about him grew inſenſibly Active and Induſtrious by his Example, and Encouragement; and he had ſuch a gentle Method of reproving their Faults, that they were not ſo much afraid, as aſham'd to repeat them. He took the ſureſt Way to be obey'd, by being lov'd, and reſpected: for he was free from any of thoſe rough, ungovernable Paſſions, which hurry Men on, to ſay, and do very hard, or offenſive Things. He had indeed a certain Quickneſs of Apprehenſion, which inclin'd him a little to kindle into the firſt Motions of Anger: but this Part of his Diſpoſition he had ſo far conquer'd, that, for a long time before he dy'd, no one, who had Occaſion to receive his Orders, did, I believe, ever hear an intemperate, or harſh Word proceed from him; or ſee any thing in his Behaviour, that betray'd any miſbecoming Degree of inward Concern.

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* Of *London*, Bookſeller.

† From the Sermon preach'd in the Cathedral-Church of St. *Paul*, *Aug.* 30, 1706; and printed the ſame Year at *London*; in *Quarto*.

He took Care to ſeaſon the Minds of his Servants with Religious Inſtructions; and, for that End, did himſelf often read uſeful Diſcourſes to them, on the Lord's Day, of which he was always a very ſtrict and ſolemn Obſerver. And what they thus learn'd from him, in one Way, they did not unlearn again, in another: for he was a Man, not only ſincerely Pious, but of the niceſt Sobriety and Temperance, and remarkably punctual and juſt in all his Dealings with others. I ſee here many authentick Witneſſes of this particular Branch of his CHARACTER.

He abounded in all the trueſt Signs of an affectionate Tenderneſs towards his Wiſe and Children; and yet did ſo prudently moderate and temper his Paſſions of this Kind, as that none of them got the better of his Reaſon, or made him wanting in any of the other Offices of Life, which it behov'd, or became him to perform: He did alſo, in a very juſt and fitting Manner, proportion his Reſpects to all others that were any ways related to him, either by Blood, or Affinity; and was very obſervant of ſome of them, even where he could not be determin'd by any Views of Intereſt, and had manifeſtly no other Obligations, but thoſe of Duty and Decency, to ſway him.

In what Manner he liv'd toward thoſe who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to ſay; not that I judge it a ſlight, but becauſe I take it to be a confeſs'd Part of his CHARACTER, which even his Enemies (if there were any ſuch) cannot but allow: For, however, in Matters where his Judgment led him to oppoſe Men, on a Publick Account, he would do it vigorouſly and heartily; yet the Oppoſition ended there, without ſouring his private Converſation, which was, (to uſe the Words of a great Writer) ſoft and eaſy, as his Principles were ſtubborn.

In a Word, whether we conſider him as an Huſband, a Parent, a Maſter, Relation, or Neighbour; his CHARACTER was, in all theſe Reſpects, highly fit to be recommended to Men, and, I verily think, as compleat as any that ever fell under my Obſervation.

And all this Religion and Virtue ſat eaſily, naturally, and gracefully upon him; without any of that Stiffneſs and Conſtraint, any of thoſe forbidding Appearances, which ſometimes diſparage the Actions of Men ſincerely Pious, and hinder real Goodneſs from ſpreading its Intereſt far, and wide, into the Hearts of Beholders.

There was not the leaſt Tang of Religious (which is indeed the worſt Sort of) Affectation in any thing he ſaid, or did; nor any Endeavour to recommend himſelf to others, by appearing to be even what he really was: He was rather faulty on the other Side, being led by an Exceſs of Modeſty, to conceal (as much as might be) ſome of his chief Virtues; which therefore were ſcarce known to any but thoſe who very nearly obſerv'd him, tho' every Day of his Life almoſt was a Witneſs to the Practice of them.

I need not ſay, how perfect a Maſter he was of all the Buſineſs of that uſeful Profeſſion wherein he had engag'd himſelf: You know it well; and the great Succeſs his Endeavours met with, ſufficiently proves it. Nor could the Event well be otherwiſe: for his natural Abilities were very good, and his Induſtry exceeding great, and the Evenneſs and Probity of his Temper not inferior to either of them. Beſides, he had one peculiar Felicity (which carry'd in it ſome Reſemblance of a great Chriſtian Perfection) that he was entirely contented and pleas'd with his Lot, loving his Employment for its own Sake, (as he hath often ſaid) and ſo, as to be willing to ſpend the reſt of his Life in it, tho' he were not to reap (if that could be ſuppos'd) any farther Advantages from it. Not but that the Powers of his Mind were equal to much greater Taſks; and therefore when, in his later Years, he was call'd up to ſome Publick Offices and Stations, he diſtinguiſh'd himſelf in all of them by his Penetration, and Dexterity in the Diſpatch of that Buſineſs which belong'd to them, by a winning Behaviour, and ſome Degree even of a ſmooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himſelf to his own Buſineſs, and be ſerviceable to Religion and Learning, in the Way to which God's Providence had ſeem'd more particularly to direct him, and in which it had ſo remarkably bleſs'd him.

When Riches flow'd in upon him, they made no Change in his Mind, or Manner of Living. This may be imputed to a ſecret Deſire of heaping up Wealth; but it was really owing to another Principle: He had a great Indifference to the Pleaſures of this Life, and an Averſion to the Pomps of it; and therefore, his Deſires being no

Way increas'd by his Fortune, he had no Occaſion to enlarge the Scene of his Enjoyments.

He was ſo far from over-valuing any of the Appendages of Life, that the Thoughts even of Life itſelf did not ſeem to affect him. Of its Loſs he ſpake often, in full Health, with great Unconcern; and, when his late Diſtemper attack'd him (which from the Beginning he judg'd Fatal), after the firſt Surprize of that ſad Stroke was over, he ſubmitted to it with great Meekneſs and Reſignation, as became a good Man, and a good Chriſtian.

Tho' he had a long Illneſs (conſidering the great Heat with which it raged) yet his Intervals of Senſe being few and ſhort, left but little Room for the Offices of Devotion; at which he was the leſs concern'd, becauſe (as he himſelf then ſaid) he had not been wanting in thoſe Duties, while he had Strength to perform them. Indeed, on the Lord's Day, which immediately preceeded this Illneſs, he had receiv'd the Sacrament; and was therefore (we have Reaſon to believe) *when the Maſter of the Houſe* ſoon afterwards *came*, prepar'd and ready to receive him.

As the Bleſſings of GOD upon his honeſt Induſtry had been great, ſo he was not without Intentions of making ſuitable Returns to him, in Acts of Mercy, and Charity. Something of this Kind he hath taken Care of in his Will, drawn up at a Time, while his Family was as numerous as it is now, and his Circumſtances not ſo plentiful. One Part of the Benefactions was worthy of him; being the Expreſſion of a generous and grateful Mind towards the Perſons who had moſt oblig'd him, and of a pious Regard to the Place of his Education. More he would probably have done, had not the Diſeaſe, of which he dy'd, ſeiz'd him with that Violence, as to render him incapable of executing whatever of this Kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let us imitate his Example, that, when We alſo depart this Life, we may ſhare his Heavenly Reward, and be as well ſpoken of by thoſe who ſurvive us.

The CHARACTER *of Mrs.* MARY WATTS[*], *by* JOSIAH WOODWARD, *D.D. Miniſter of* Popler[†].

I AM ſenſible of the many wrong Interpretations and ill Uſes that have been made of *Funeral Commendations*: But yet, on the other Hand, the *Glory* that is due to GOD in the Sanctification of a Sinner, the Demonſtration it gives of the Truth of the *Meſſiahſhip* of our Lord *Jeſus Chriſt*, and the Encouragement of others in the Ways of GOD, are to me conſtraining Arguments of the Expediency of a juſt and exact Relation of the pious Lives and Deaths of *Faithful Chriſtians*. In this we find not only the Notions of Religion, but the Rules of it reduced to Practice; and there is a peculiar Aptitude in the Beauty of a *Holy Life* to produce its Likeneſs in ſuch as ſeriouſly conſider it, through the Grace of GOD.

I ſhall therefore give you the following brief Account of the *Life* and *Death* of this *pious Siſter* in our Lord *Jeſus Chriſt*, from the *Mouths* and *Pens* of thoſe, who, I am confident, dare not lie, no, not for GOD.

She ſeemed to be endued with the Fear of GOD from her early Years, and delighted to read the Holy Scriptures: By the Search of which ſhe ſoon found, even at the Age of twelve Years, that the People called *Quakers*, among whom ſhe had been wholly educated, were deplorably miſled, even in the fundamental Points of the Chriſtian Religion. For ſhe found, in the Writings of the Evangeliſts, that our Bleſſed Saviour ordained *Two Sacraments* of perpetual Uſe and Benefit to his Church. And ſhe could not get over the Thought of the heavy Guilt of neglecting and deſpiſing ſuch ſolemn and beneficial Inſtitutions of the Author of our Salvation. Upon which, after due *Conſideration*, *Advice*, and *Prayer*, ſhe was *Baptized* by the Reverend Dr. *Tenniſon*, the preſent Archbiſhop of *Canterbury*; and in due Time received the Sacrament of the *Lord's Supper*, and continued a very ſerious and exemplary Member of our Church to her Death. For ſhe took good

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[*] Wife of Mr. *Stephen Watts*.

[†] From the Sermon preach'd in the Pariſh-Church of St. *Mary, Aldermanbury, Apr.* 20, 1705; and printed the ſame Year in *Quarto*.

Heed to perform her Vows: And no common Avocation could, after her Baptiſm, keep her from the Houſe of Prayer, and the juſt Obſervance of GOD's holy Ordinances, in which ſhe conſtantly ſhewed a very exemplary Devotion: For now ſhe grew very ſenſible of the infinite Rewards and Puniſhments of the other World; and of the Preciouſneſs of the Minutes of this mortal Life, which ſerve to the great Purpoſes of the Eternity to come. She took a ſtrict Care of her Words and all her Ways, and delighted much in Retirement, and Private as well as Publick Devotion.

Her Regard to her *relational Duties* was very tender, yet withal ſo well tempered, as ſhewed that the Love of GOD guided and prevailed over all. And indeed nothing but her Love to GOD ſeemed to excel her Affection to her pious Relatives and Friends. For the Sake of theſe, ſhe found ſome Struggles when ſhe thought of leaving this World; but her Love to GOD in *Chriſt* ſoon prevailed over this Difficulty, and made her reſigned to his Will.

She had enlarged Bowels of Compaſſion for any that ſhe knew in Diſtreſs, eſpecially for the *wounded Spirit*, and would ſometimes hazard her own Health in adminiſtring to them; and when ſhe was perſwaded to be more careful of her ſelf, ſhe replied, *I have prayed to GOD to keep me in this Service to him, and I truſt he will do it.*

She exceedingly loved pious Diſcourſe, her very Heart was in it, and promoted it very induſtriouſly; and would often praiſe GOD, who had brought her to ſuch Affinity and Acquaintance as tended to her Spiritual Good.

She greatly valued thoſe uſeful Viſits and Appointments of thoſe of her Sex, who frequently met together on purpoſe to edify and entertain each other with pious Diſcourſe; not in Tale-bearing, or Back-biting the Abſent, as the Mannner of ſome is; much leſs in depraving and debauching one the other in Drinking, Gaming, and other Service to the Fleſh; which too many, even of this Sex, are guilty of: But theſe devout Souls ſo met together here, as who would hereby ſecure their joyful Meeting in Heaven.

If any of her Acquaintance were preparing for the Sacrament of the *Lord's Supper*, who needed Aſſiſtance in it, ſhe readily did what in her lay to inſtruct and incourage them, and to bring ſuch as ſhe thought more ſufficient, to their Aſſiſtance. And in this and other Things, a graceful Humility covered and adorned all.

As to her own Practice in the Point of the Lord's Supper; ſhe was a *Weekly Communicant* for many Years, and would encourage others in the ſame Practice, ſaying, that ſhe ſcarce ever went to the Lord's Table with a Deſire to have any Doubt removed, or Spiritual Good granted, but ſhe found a moſt gracious Anſwer from GOD.

Her Devotion at the Lord's Table was extraordinary, ſuch as cannot well be conceived but by ſuch as were Witneſſes of it; it was full of Life and Devotion, yet free from Vanity and Affectation. And though ſhe ſtrove to conceal her exalted Affections from the Eyes of Men, yet it could not but appear like a *Coal of the Altar*, of ſuch Vigour, as tended to enliven thoſe that were about her. And ſhe did not depart from her Devotion when ſhe went from that *Holy Table*, but ſhe was obſerved to adorn her Profeſſion in the Courſe of her Life.

She had a great Value for all good People, eſpecially for thoſe that united their Endeavours to attain thoſe Two Things which we greatly want, and in the Want of which we are almoſt undone, namely, the Increaſe of Virtue and Piety, and the Suppreſſing of ſcandalous Vice and Prophaneneſs.

In her Private Devotions, her Manner was to Pen down what ſhe thought expedient to aſk of GOD; and thus ſhe ſuited her Petitions to the emergent Exigencies of her Condition: And in ſome of theſe Compoſures which I have ſeen, there is a peculiar Spirit of Piety very obſervable, together with the moſt abſolute *Reſignation* to the Will of GOD. And thus putting herſelf in the proper Way of Direction from GOD, ſhe ſeemed to be continually under a peculiar Conduct of *Divine Providence*.

As ſhe drew near to her Departure into a better State, her Love to GOD and Goodneſs greatly increaſed, inſomuch that ſhe could hardly endure that any thing elſe ſhould be diſcourſed of: Deſiring her Friends to aſſiſt her Mind and Memory in Things Spiritual and Divine: For ſhe had told them, about ſix Months before her Death, that ſhe was aſſured that ſhe ſhould not live long. She continued her weekly partaking of the Lord's Supper, when ſhe could, even on her ſick Bed; and it was happy that ſhe did not begin it here, as too many do.

She admired the infinite Mercy of GOD in her Converſion, and his infinite Goodneſs in gathering all his People into the Kingdom of his *Dear Son* in Heaven, where ſhe hoped to enjoy the Company of her Pious Relatives and Acquaintance in a more perfect Manner for ever; and above all, the Fellowſhip of her Bleſſed Lord and Saviour, who had, ſhe ſaid, *waſhed her in his own Blood*, and *engraven her on the Palms of his Hands*: She was even raviſhed, ſhe ſaid, in this Contemplation; and rejoiced that ſhe ſhould have an *Eternity* in which ſhe ſhould praiſe GOD.

She exhorted her Friends in many excellent Points of *Chriſtian Advice*, and above all bid them be ſure to love GOD above all things; which, ſhe ſaid, would make all things eaſy to them. She cautioned them againſt the Snares of this preſent World; and recommended frequent Communicating at the *Lord's Table*, as the proper Antidote to Sin and Vanity, and as the Bleſſed Nouriſhment of Spiritual Life.

In her frequent Examination of her Life, ſhe ſaid, ſhe could appeal to GOD as to her Sincerity: but yet, when ſhe compared her imperfect Doings with the abſolute Righteouſneſs of GOD, ſhe could find nothing to ſupport her Hope of finding Favour in his Sight, but the Mediation of the *undefiled High Prieſt*; and the Evidence of her Intereſt in Him, fixed her Hope, and raiſed her Conſolation. So that at laſt ſhe grew ſo vehement in her Deſires of Death, in order to the Enjoyment of Things above, that it occaſioned a Scruple upon her Mind; whether ſhe did well to be ſo deſirous of leaving the Place of *Work*, for that of *Reſt*. But then ſhe replied, that ſhe was willing to live a *hundred Years*, were it poſſible, if by ſuch an Extent of Life ſhe might glorify GOD.

When ſhe obſerved the Grief of her Friends on the Account of her Weakneſs, ſhe called upon them to rejoice, to ſee what GOD had done for a poor Worm; having, as ſhe ſaid, pulled her as a *Fire-brand* out of the Fire; referring, as it is ſuppoſed, to that *Ignorance* and *Error* in which ſhe had been brought up in her Youth, as well as to the *Corruption* of human Nature.

But the *Tempter* did not ſuffer her to leave the World without ſome Marks of his *Envy* and *Malice*. He ſuggeſted many Things to weaken her Confidence and Chriſtian Hope: But ſhe was, through the Succours of her *Redeemer*, ſoon raiſed to ſtrong Conſolation and good Hope through her Faith in what is ſaid (*a*) *Chriſt in you, the Hope of Glory*. And again, (*b*) *Your Life is hid with Chriſt in GOD*. As alſo (*c*) *There is now no Condemnation to them that are in Chriſt Jeſus*. And many like Scriptures, which declare the Union and Dearneſs of *Chriſtians* to *Chriſt*, adminiſtred Support to her, which are indeed the only Cordials of departing Souls.

And now, perceiving that her Departure drew near, and that Death made its final Approaches to her; ſhe called her Friends about her, and with many affectionate Expreſſions relating to Salvation, took particular Leave of them all, in Hope of their future Eternal Fellowſhip. And this being on the *Lord's Day*, after ſome Time, ſhe deſired that the *Pſalms* for the Day might be read, with the *Collects*, and the *Epiſtle* and *Goſpel*. After this ſhe deſired that our Saviour's *laſt Prayer* might be read (*d*): And then, in Hope of the Accompliſhment of what is there prayed for, in the Behalf of thoſe that ſhould in all Ages *believe in Him*; and with the *Commendatory Prayer* of our Church, ſhe ſtill very ſenſible, and full of Hope and Joy, reſigned her Soul into the Hands of her *Faithful Creator and Redeemer*. And we hope, that the *Lord's Day* on which ſhe died, began her *Eternal Sabbath*, entring then into that *Reſt*, which my Text aſſures us, *there remains to GOD's People*.

(*a*) *Col.* i. 27. (*b*) *Col.* iii. 3. (*c*) *Rom.* viii. 1, &c. (*d*) *John* xvii.

The CHARACTER *of the Rev*^{d}. *Mr.* THOMAS STAYNOE, *B. D. Miniſter of the United Pariſhes of* Chriſt-Church, *and St.* Leonard Foſter-Lane, London, *by the Rev*^{d}. JOHN ADAMS, *D. D. Rector of St.* Alban's Wood-ſtreet *.

THAT the great *Example* of this excellent Perſon, which GOD in *Mercy to us*, ſet many Years before us, but now in *Mercy to him*, hath taken to his Reward, may have its due Effect upon our Minds, by being frequently the Subject of our *Diſcourſe*, and oftner the Subject of our *Meditation*; I ſhall endeavour to recollect what I can, to form his juſt CHARACTER, and ſtrengthen and perpetuate his Memory in us; and this I ſhall do with that Plainneſs and Integrity which diſtingiſh'd him ſo remarkably.

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* From the Sermon preach'd in the Pariſh-Church of *Chriſt-Church*, *London*, *March* 3, 1707-8; and printed the ſame Year at *London*, in *Quarto*.

How early did he begin to be uſeful to the World! And to ſhew himſelf a faithful Servant to GOD, by improving thoſe Talents, thoſe great Endowments, which he had entruſted him withal. He had no ſooner laid in great Store of Learning of all Sorts, but he began to impart it to others; and was moſt faithful in the Diſcharge of his Truſt as a Tutor; happy were thoſe who had the Advantage of being under his Care and Inſtruction, and of having their Minds and their Manners form'd by him. By his Induſtry and Succeſs in this Station, he not only maintain'd the Reputation of his College *, but raiſed his own to a very great Height; and upon all Publick Occaſions (to which he was frequently call'd) became a Credit to that great and famous Univerſity itſelf.

When he remov'd to Town, he was ſoon remarkable for Juſtneſs of Method, Firmneſs of Connexion, cloſe and ſolid Reaſon, in all his Diſcourſes.

He was always a diligent Purſuer of his Argument; follow'd Truth upon the View; and never ceas'd 'till he had brought it Home to his Hearers, and put them in full Poſſeſſion of it; and what contributed much to this, was, the Plainneſs and Force of his Expreſſion and Delivery, which gave a Dignity and Authority to all that he ſaid; ſo that every Body went Home either Convinced or Informed.

Agreeable to this was the Manner of his Converſation, Eaſy, Friendly, and Inſtructive; gladly would he hear other Peoples Opinions, and freely communicate his own: The Friendſhip he profeſs'd he always made good; the Integrity of his Soul appear'd in all his Words and Actions; Juſtice and Uprightneſs were remarkable in all his Dealings, and in all he ſaid, Truth and Nature were immediately viſible, without the leaſt Diſguiſe.

The Greatneſs of his Charity makes his Loſs more univerſal; for though expos'd to ſo much Pain and Affliction himſelf, yet he always took Care to make the *Orphan, ready to periſh, bleſs him; and the Widow's Heart to ſing for Joy:* Beſides what he could not help being known, he diſpos'd of large Sums in Private: His blameleſs Integrity abhorr'd the leaſt Suſpicion of Oſtentation, and dreaded nothing more than the vile Reward of *having Glory of Men* †.

This Integrity was well ſupported by a natural Courage and Greatneſs of Mind: Both which made him adhere ſteadily and faithfully to the fundamental Doctrines and Worſhip of that Church, to which he had long been a mighty Strength and Ornament: And might have been ſo, much more, had not GOD in his Wiſdom thought fitting, to make him uſeful to the World in another Manner, as an Example, not only of Patience, but of Cheerfulneſs, under continual Weakneſs, and moſt painful Diſtempers for near twenty Years together.

How many Diſeaſes try'd him in their Turns, but ſtill found him immovable: When the Gout, Cholick, Rheumatiſm, Dropſy, and the Stone attack'd him ſucceſſively, and many of them together; when ſo *many Arrows ſtuck faſt in him, and GOD's Hand preſs'd him* ſo very *ſore:* yet ſtill he *held faſt his Integrity*; and not only ſupported, but conquer'd them all.

What was it enabled him to do ſo, but a juſt Senſe of *that* Integrity? and of his having been always *faithful* to GOD and Man? What was it upheld him ſo long! but the Example of a Crucify'd Jeſus? how often muſt he have ſet this before him? how well muſt he have ſtudied his Saviour's Sufferings, who was ſo very able to bear his own?

I queſtion not but there are many here, who have obſerv'd with what great Pains and Trouble ‖ he has labour'd to get up to this Place; and have been aſtoniſh'd afterwards, to hear ſuch lively Force of Reaſon in all that he ſaid, and to find ſuch active Vigour of the Soul, in ſo decaying a Body; and when his Weakneſs and Diſtempers increas'd upon him afterwards, one of his greateſt Troubles, was, his being wholly diſabled from giving this Publick Evidence of his Love and Care of his Pariſh, and of his Fidelity for his GOD.

Thus after he had been many Years a Spectacle to Men and Angels, of Human Miſery, and Chriſtian Fortitude, GOD took this Servant who had been ſo *faithful* to Him, *faithful* to ſuch a *Death, to give him a Crown of Life.*

Let his Memory be always precious to us, and his great Example be ſtill preſent to us: And ſince Health and Strength, and every Thing of this World, is ſo uncertain; let us implore the Aſſiſtance of the Divine Goodneſs, that we may be always faithful to our GOD; whatever we are to do, or ſuffer: Yes, O Bleſſed *Jeſu!* whatever thy Providence ordains for us, let thy own glorious Example; let the Examples of thy faithful Servants, be ſtill before us, that after an upright and ſincere Diſcharge of our Duty, even

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* *Trinity-College, Oxford.* † *Matt.* vi. 2.

‖ Mr. *Staynoe* was, for ſeveral Years, carry'd in an open Chair from his Houſe in *Warwick-Court* to his Pew, from whence he was about half a quarter of an Hour getting up into the Pulpit, by the Help of his Crutches and the Rail.

unto Death, (let it come in what Shape or Form ſoever) we may be rais'd to receive *a Crown of Life*.

He died in *February*, 1707-8. and was buried the Third of *March* following in his Pariſh-Church, of *Chriſt-Church* in *London*.

The CHARACTER *of Mr.* THOMAS LAMB, *by* RICHARD LUCAS, *D.D. Vicar of St.* Stephen, Coleman-ſtreet *.

HAVING reſolv'd to ſay nothing, but what I either perſonally knew, or have full or unqueſtionable Proof of, I ſhall paſs over that Part of the Life of this worthy Perſon, as to which I am in a great meaſure a Stranger; though I cannot forbear recommending to you two Rules, which he thought neceſſary for the Chriſtian Conduct of Trade: *Firſt*, That Traders ſhould carefully avoid the graſping at, and embracing ſo much Buſineſs, as ſhould make their Trade encroach and intrench upon their Religion; that they ſhould not ſuffer their Time and their Hearts to be engroſs'd by the Love and Purſuit of worldly Gain, to the Neglect and Ruin of their Eternal Intereſt. *Secondly*, That they ſhould propoſe and deſign an Increaſe of their Charity in Proportion to the Increaſe of their Wealth.

And now I proceed to the Life of our departed Friend, with Regard to the general Obligations he lay under as *Man* and *Chriſtian*; wherein we meet with theſe two Things conſiderable, *his Religion towards GOD, and his Charity towards Man.* Theſe two divided and ſhared his whole Life between them, there being very few Actions of it which might not be referred to the one or other, as the Source and Principle of them.

Firſt, *Of his Religion towards GOD:* This was that to which he dedicated and devoted himſelf betimes; *he remembred his Creator in the Days of his Youth:* Nor was he more early than conſtant in this, for he perſiſted ſtedfaſt in it to the End: His Religion had no Interruption, no Intermiſſion: I could never find that there was any the leaſt Period of his Life, which he abandon'd and gave up to an Indulgence of Sin and Folly. 'Tis true, as you all know, he was ſometime miſled in Point of Judgment; but 'tis as true, that under all the Changes of Times and Opinions, he retain'd his Sincerity and his Zeal. An Opinion of greater Strictneſs of Life, and a more lively Reliſh and Savour of ſpiritual Things amongſt thoſe of the Separation firſt tempted him out of the Boſom of our Church; and a deep Senſe of the manifold Impieties and dreadful Miſchiefs which attended Separation, firſt mov'd him to return to us; for this rais'd many Scruples and Perplexities in him, and made him reaſonably doubt that GOD could not be the Author of that Way. The Method he afterwards took for a full and juſt Information of himſelf; namely, impartial Examination of our beſt Writings, Conference with our ableſt Men, together with inceſſant Prayers to GOD for the Illumination of his Spirit, the Time and Manner of his Return, his open Acknowledgment of his Error, his publick Profeſſion of Repentance, his ſolemn and earneſt Invitation of others to return to the Paths of Truth and Peace, and his ſucceſsful Induſtry in recovering thoſe whom he had been inſtrumental to pervert, ſufficiently demonſtrate the Sincerity and Integrity of his Heart: And thoſe two excellent Treatiſes he has writ for the diſabuſing thoſe of the Separation, have made an abundant Compenſation for the Errors he was betray'd into through Frailty and Weakneſs of Judgment.

But I come now to his Religion, ſuch as it was ſince I knew him; and ſo I'll ſay ſomething of his own perſonal Behaviour towards GOD, and of his Zeal to propagate the Fear of GOD among others.

As to his own Behaviour, the Character of the godly Man in the *Pſalmiſt*, was truly his: *Bleſſed is the Man that walketh not in the Council of the Ungodly, nor ſtandeth in the Way of Sinners, nor ſitteth in the Seat of the Scornful: But his Delight is in the Law of the Lord; and in His Law doth he meditate Day and Night* †. He was a Man that did abominate all Company wherein any thing was either ſaid or done to the Diſparagement of Virtue, or Diſhonour of Religion: He was ſo far from partaking in the Guilt of any ſuch Thing, that he never wanted the Courage to reprove and rebuke it: And as all filthy and ſinful Communication was an Abomination, ſo all trifling and unprofitable Communication was a Burden to his Soul: And therefore it was, that his Converſation was reduced within ſo narrow a Compaſs, that he had very few Confidents and Intimates, and very little Company, beſides that of his near Relations and the Poor: this he was with Regard to Negative Righteouſneſs. As to Poſitive Righteouſneſs, it may be truly ſaid of him, that *his Delight was in the Law of the LORD*; whether this be to be inferred from Meditation or Practice, this could not but appear to every one that convers'd with him, for he was richly furniſh'd with Scripture-Knowledge; he had treaſured up the richeſt Portions of Divine Writ; he had digeſted them into Nouriſhment and Strength, and he was grown ſo familiarly acquainted with them, that there was no Doctrine of Faith or Duty of Practice, for which he could not readily urge ſeveral the moſt pertinent Texts of Scripture, and not only cite the Words, the Chapter, the Verſe, but give a very rational Account of the Spirit and Deſign of them, and of their Coherence with the Context. But his Religion, though it was, as it ought, begun and founded in *Knowledge*, yet it did not, like that of many Men, terminate and end in it too, but was perfected and finiſhed in *Practice*. He was wont to place all Religion in Three Things, *Contemplation*, *Adoration*, and *Imitation*.

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* From the Sermon preach'd *July* 23, 1686; and printed the ſame Year, in *Quarto*.

† *Pſalm* i. 1, 2.

As to the Firſt, that of *Contemplation*, which is to the other Two, like Oil to Flame, that nouriſhes and ſupports it: You may gueſs by his Knowledge in Divine Things, that he was no Stranger to it. However, one Thing there is which deſerves to be recommended to your Imitation, which is this; after long Experience his Soul was grown weary of fruitleſs Speculations and barren Controverſies; and his Meditations were of late wiſely confin'd to theſe excellent Subjects, the Purity and Holineſs of GOD, the Riches of his Love and Goodneſs to Mankind, manifeſted in Jeſus, and the Bleſſedneſs of a future State; into which laſt he was very lately more particularly and induſtriouſly inquiſitive, beginning ſeveral Diſcourſes with me on that Subject, and carrying them on with no little Pleaſure and Satiſfaction.

As to *Adoration*, he complained, I confeſs, to me, that of late, he could not put up his Petitions with that Vigour and Importunity, with that cloſe Application and Intention of Spirit which he had formerly done; but withal he added, that as to one Part of *Adoration*, that of Praiſe and Thankſgiving, his Soul did abound in that, and he ever found himſelf exalted and lifted up in that Exerciſe. This Part of Adoration he was wont to account as a maintaining Communion with the Heavenly Inhabitants, and a joining with the Church triumphant in their Hallelujahs. Upon which Ground, as alſo becauſe the Purpoſe and devoting of his Heart towards GOD in Reſpect of his Faith, Love, and Obedience, continued ſtedfaſt and unmoveable, I was inclin'd to impute the Alteration he complain'd of, not to an Abatement of his Sincerity or Zeal, but to the Heavineſs of his Age, and the Decay of his Spirits.

As to the *Imitation* of GOD, he conceived that to conſiſt mainly in *doing Good*; of which I ſhall ſay ſomething preſently, under the Head of Charity, having firſt, according to the Order I propos'd, taken Notice of his Zeal in propagating the Fear of GOD amongſt others, which was no leſs eminent in him, than the Piety of his own Demeanour towards GOD. He never let ſlip any Opportunity, either of reproving and diſcountenancing Vice, or of preaching up and recommending Virtue; and this he did with that Gravity and Authority, and with that Goodneſs and Charity, with that Evidence of Scripture, back'd with Strength of Reaſon and Experience, that he ſeldom miſſed of doing ſome Good by it. He was extreamly ſolicitous to inſtruct Youth in the Principles of our Religion; for which Purpoſe he had a Catechiſm of his own compoſing, containing the Grounds of our Chriſtian Faith, which he did induſtriouſly imprint, not only on the Memories, but Judgments and Hearts of young People: He did often inculcate the Neceſſity and Uſefulneſs of writing Sermons, and repeating them at Home: He did often bewail the Corruption of Converſation, and recommend the Advantage of gracious and good Diſcourſes in our daily and familiar Intercourſe with one another: He was zealous for the Obſervation of Family-Duties; and in all this was eminently exemplary himſelf: His Reſolution was that of *Joſhua**, *As for me and my Houſe, we will ſerve the LORD.* Nor can it be unknown to many here how ſucceſsful he was in this; what a Spirit of Religion and Goodneſs reigned in his Family, and what laſting Impreſſions of both, his

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* Chap. xxiv. 15.

Endeavours made in his Children ; and were it not that I ſhould oppreſs their Modeſty, incur (it may be) an Imputation of Flattery, which I deteſt and ſcorn, I would inſiſt more largely upon this Topick, as a noble Encouragement to the Watchfulneſs and Induſtry of Fathers and Maſters over their Children and Families. From this his Charity to the Soul, I proceed,

Secondly, To that which relates to the external State of Man ; this was the ſecond Thing propoſed to be ſpoken to, after his Religion towards GOD, *his Charity towards Man.* This was that in which he conceived the Imitation of GOD moſt properly to conſiſt ; he was always wont to have in his Mouth that of the Prophet *Jeremy* ; *But let him that glorieth glory in this, that he underſtands and knows Me, that I am the Lord, which exerciſe Loving-kindneſs, Judgment and Righteouſneſs in the Earth* ; *for in theſe Things I delight, ſaith the Lord*[*]. This therefore was the Virtue wherein he was eminent and exemplary ; to this he ſo wholly gave up his Heart and his Life, that I may ſafely ſay he did in ſome degree renounce his own Buſineſs and his own Intereſt, that he might with leſs Diſtraction and better Succeſs attend the Concerns of the Poor and Miſerable. 'Tis true, (that I may here anticipate the Objection of ſome Sort of Men) the *Charities* he undertook and engaged himſelf in, were too many and too great to be carried on upon his own ſingle Stock or particular Fund ; he had therefore Aſſiſtance many Ways ; and much from many good Men, I believe, here preſent : but 'tis as true too, that he was not only a faithful Steward and Diſpenſer of other Mens Bounty, but alſo bountiful himſelf, even to the Diminution of his Eſtate. To go on therefore to the Point, ſeveral hundreds of Priſoners were by him, with great Travel and Expence, ſet free ; nay, Priſons themſelves were ſet free from ſome Oppreſſions and Cheats that had obtain'd in them, and render'd more hoſpitable and tolerable to the miſerable Inhabitants, Fees being reduced to a lower Rate, and Maintenance and Proviſion for Priſoners much better ſettled : Several entangled Eſtates were by his Care, Prudence and Labour, clear'd and preſerv'd : Many deſolate *Orphans* found in him the Tenderneſs and Compaſſion of a Father, and many deſolate *Widows* the Care and Protection of a Huſband : How tender and liberal he was to very many Relations that ſtood in Need of him, is well known to many here. Finally ſuch Numbers of Poor were relieved by him, that he was continually throng'd by Flocks of his Clients, (as he called them) and he could ſcarce paſs any Street where the Bleſſings of ſome one or other ſuccour'd by him, did not light upon him. Nor did his Charity exert itſelf only in the Relief of the Poor and Needy, but alſo in miniſtring to every Sort of Neceſſity and Miſery of Mankind ; he comforted the Afflicted, reſcued the Oppreſſed, adviſed and counſelled the Ignorant, and ſubdued the Obſtinate by the Sweetneſs of his Addreſs, by the Meekneſs of Reaſon, and an extraordinary Spirit of Religion, which diſcover'd itſelf in all his Diſcourſes. Here I ſhould have concluded with this general Account, were there not in his *Charity* three Things ſo eminently and peculiarly remarkable, that they deſerve never to be forgot, his *Meekneſs*, his *Induſtry*, and his *Delight in doing Good.*

Firſt, His *Meekneſs*. He had a Text to this Purpoſe, which he did often repeat ; *Let it not grieve thee to bow down thine Ear to the Poor, and to give him a friendly Anſwer with Meekneſs*[†]. And he liv'd up to this Rule ; no Sourneſs or Churliſhneſs of Speech, no Impatience or Inſolence of Behaviour did ever imbitter his Alms or Relief to the Needy : *Charity* was not a greater Ornament to *him*, than his *Sweetneſs* and *Meekneſs* was to his *Charity* : He would often hear not only tedious and impertinent, but alſo rude and paſſionate Diſcourſes, with matchleſs Patience and Goodneſs, having Regard to the Miſeries, not the Frailties of thoſe who addreſſed themſelves to him.

Secondly, His *Induſtry*. He had often in his Mouth that of the Pſalmiſt ; *Bleſſed is he that conſiders the Poor*, and that of *Job*, *The Cauſe that I knew not, I ſearched out* : And accordingly he did with indefatigable Patience ſound the Depths, and fathom the Bottom of every Cauſe ; and then he did, with great Solicitude and Earneſtneſs of Mind, ſtudy, contrive and conſult, what Method was moſt likely to prove effectual for the Redreſs of the Miſerable ; and when he had fix'd upon it, he ſet his Heart ſo much upon the Accompliſhment of his Deſign, that there were ſeldom, if ever, any Difficulties ſo great, which he did not one Way or other remove or ſurmount : And he never thought much of the Time or Travel which he beſtowed thus : So intent was he upon the excellent Works of Charity, that he purſued them panting, and almoſt breathleſs ; and I have ſometimes heard him regret the Weakneſs and Infirmity of his Age, and expreſs his Fear, leſt he ſhould live to thoſe Years, wherein, through Defect of Strength, he might be utterly uſeleſs. Indeed his decay'd Body was not at length able to undergo all the Drudgery which ſo many and conſiderable Deſigns of Charity did require; and therefore, for ſeveral of his laſt Years he maintain'd a Servant on purpoſe to receive and execute his Directions.

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[*] *Jer.* ix. 24.

[†] *Ecclus.* iv. 8.

One Paſſage under this Head I forgot in the Pulpit, and it deſerves not to be omitted in the Preſs, which is, that he was often adviſed and preſſed to go into the Country for his Health's Sake: againſt this, he urged many Scruples, which, though they appear'd not to others of ſufficient Weight, yet he could never bring his Mind to it: What ſhall my Poor then do, ſaid he, 'tis even beſt for me to die in my Station and in my Imployment.

Such was his Vigour, ſuch his Induſtry. And God was pleas'd to bleſs him with ſuitable Succeſs; ſo that 'tis not eaſy to expreſs his *Felicity* in mollifying the moſt obdurate Creditors, in reducing them to Terms of Moderation and charitable Compoſition, in reconciling Differences, and in ſweetning the moſt alienated and exaſperated Minds.

Thirdly, His *Delight*. It was one of his darling Propoſitions, which he ſet a high Rate upon, *That the Life of Man is to be eſtimated by the Uſefulneſs of it*; and accordingly that Portion of his Life was always moſt delightful and valuable to him, wherein he was moſt ſucceſsfully active in ſome Deſign of Charity; his Spirit rejoiced within him, when God had bleſſed him in the Accompliſhment of any good Work; and I may confidently ſay, that never Soldier entertain'd Victory, or Trader the Increaſe of his Wealth with a truer Satisfaction, than he did the Succeſſes of his Charitable Labours. I confeſs, that taking Notice, how much he was pleas'd with reflecting upon and repeating himſelf ſeveral of his Atchievements, and with hearing the Echoes and Rebounds of them from others, I grew ſometimes jealous of him, leſt *dead Flies* ſhould corrupt this *Oyntment*, and a ſilly Affectation of Praiſe and Vain-glory ſhould blaſt his Charity and bereave him of the Fruit and Reward of it; but upon a narrower Inſpection into the Root of this Matter, I found that this ſprung from the Pleaſure he took in the Comfort and Happineſs which he procur'd to others: his pious Soul, as it did ſuffer in the Miſery, ſo did it exult in the Proſperity of his Brother; as he was ready to *weep with thoſe that wept*, ſo alſo *to rejoice with thoſe that rejoiced*, and ſo much the more whenever God had made him the Inſtrument of their Joy; ſo that it was not his own Praiſe that created his Satisfaction, but the Good procur'd his Neighbour, and the Honour which did from thence redound to God.

Shall I now, after all, add his Juſtice, Integrity and Diligence in all his Dealings and Undertakings? His Simplicity and Candour, his Ingenuity, Meekneſs and Humility in all his Converſation? His Plainneſs, Sincerity and Zeal towards his Friend, ſhewed itſelf eſpecially in his Tenderneſs for his Eternal Intereſt? The Sweetneſs and Obligingneſs of his Carriage, not towards his Children only, but even towards the meaneſt that had any Relation to him? Shall I add his Chriſtian Moderation, and comprehenſive Charity, for all peaceful, humble, and upright Chriſtians of every Perſuaſion? Shall I inſiſt upon his Purity and Heavenly-mindedneſs, not only to an Indifference, but (I may almoſt ſay) even Contempt for the Things of this World, Wealth, Power, Honour, and the Oſtentation of Life? Shall I finally remember his Strictneſs and Sobriety, which was ſuch, that I had much ado to remove ſome Scruples out of his Mind, about the Uſe of ſuch Things, as I judg'd neceſſary to the Support of his Age, and the Maintenance of his Health and Strength? Theſe and other Virtues of our deceas'd Friend, I might inſiſt upon, and in all this, I ſhould have the Teſtimony and Approbation of all that knew him: But the Time would fail me, and I have ſaid enough, enough to do Right in ſome meaſure to the Memory of this excellent Perſon, for the *Righteous ſhall be had in everlaſting Remembrance.*

The Character *of Mrs.* MARY ALSTON*, *by* Adam Littleton, D. D. *Rector of* Chelſey†.

CHARITY, as well as *Cuſtom*, makes it neceſſary, that where much *may* be ſaid, ſomething *muſt*. Nor need I be laviſh in her *Praiſes*, ſince to be but *juſt* to her *Memory*, and to ſpeak out but her *due Commendations*, would ſeem to diſtruſt the *Neighbours*, her *Acquaintance*, my *Auditors*, whoſe good Word and high Eſteem as ſhe had, when ſhe was *living*; ſo ſhe needs no *Pulpit*-flattery to ſet her forth, being *dead*. Shall I tell you of her *Conjugal Affection*, and her *chaſte Converſa-*

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* Wife to *Joſeph Alſton*, Eſq; of *Chelſey*.

† From the Sermon preach'd at *Chelſey*, *Febr.* 7, 1670; and printed at *London* in 1671. In *Quarto*.

tion coupled with Fear? who, beſides the Advantages of a *great Fortune*, brought that to her *Husband*, which was a more valuable *Portion*, a *lowly Mind*; paying that conſtant reſpect to his *Perſon*, and that due Submiſſion to his *Pleaſure*, and that ſure Friendſhip to all his *Concerns*, and demeaning herſelf ſo *humbly*, as if ſhe had brought him nothing but her *Virtues*.

Shall I mention her indulgent *Care* and motherly *Love* of her *Children?* whoſe *Duties* ſhe earned by a laborious Attendance on their Infant Years, thinking it would look too like an Unkindneſs to be owned as a *Mother*, where ſhe had not been a *Nurſe* too, and judging it little better than unnatural not to entertain them at her *Breaſts*, whom ſhe had carried in her *Womb*.

Shall I take notice to you, what good Order and Decorum ſhe kept in her *Family*, how ſhe centered all her Thoughts and Buſineſs, like the ſtanding Foot of the *Compaſs*, at Home, and how *unconcerned* ſhe was in the *Publick*, unleſs it were to do any Office of *neighbourly* Kindneſs, or when the Duties of the *Sabbath* called her forth?

Above all, her *Humility* was remarkable; for ſhe had that, which St. *Peter* adviſes grave Matrons to put on, the Ornament of a *meek and quiet Spirit, which is in the Sight of* GOD, and of good Men too, *of great Price*: And this ſhe preferred before all the gawdy *Attire*, which others of her *Sex*, eſpecially of her *Fortune*, uſe to adorn themſelves withal.

In a Word; as ſhe expreſs'd the Virtues of the other *Siſter* in her *domeſtick* Cares, ſo I doubt not but ſhe minded the *One Thing neceſſary* too, and with *Mary*, in the Goſpel, choſe that *better Part* which ſhall not be taken from her.

Some MEMORIALS *of the* LIFE *of the Moſt Reverend Dr.* JOHN TILLOTSON, *Lord Archbiſhop of* Canterbury, *together with his* CHARACTER, *by the Right Reverend Dr.* GILBERT BURNET, *Lord Biſhop of* Salisbury*.

THIS (a) moſt Reverend Prelate was born at *Sowerby*, in the Pariſh of *Halifax*, in the County of *York*, either the latter End of *September*, or Beginning of *October*, 1630, and baptiz'd in the Church of *Halifax*, *Oct.* 3.

After he had with a quick Proficiency gone through the Grammar Schools, and arrived to an uncommon Knowledge in the learned Languages, (b) he was admitted Penſioner of *Clare Hall*, in *Cambridge*, *April* 28, 1647, under the Tuition of Mr. *Clarkſon*. He was admitted into the *Matricula* of the Univerſity, *July* 1, 1647, commenced Bachelor of Arts at *Midſummer*, 1650, was admitted Fellow of the College about *Nov.* 27, 1651, being elected into the Fellowſhip of his Tutor Mr. *Clarkſon*, who had intruded into it on the Diſpoſſeſſion of Mr. *Peter Gunning*, and in 1654, proceeded Maſter of Arts.

(c) In the Years 1661, and 1662, he was Curate to Dr. *Hacket*, Vicar of *Cheſhunt* in *Hertfordſhire*, where by his mild and gentle Behaviour, and perſuaſive Eloquence, he prevail'd with an old *Oliverian* Soldier, who ſet up for an Anabaptiſt Preacher there, and preach'd in a red Coat, and was much follow'd in that Place, to deſiſt from that Encroachment upon the Pariſh Miniſter, and the Uſurpation of the Prieſt's Office, and to betake himſelf to ſome honeſt Employment.

(d) In *June*, 1663, he was preſented by Sir *Thomas Barnardiſton* to the Rectory of *Ketton* alias *Keddington*, in the County of *Suffolk*. In 1664, he was choſen Preacher to *Lincoln's Inn*, where he continued ſome Years, and was wonderfully admir'd and lov'd by that honourable and learned Society for his eloquent Sermons: And in the ſame Year he was choſen *Tueſday* Lecturer at St. *Lawrence*'s Church in the *Jewry*, *London*, where he preach'd his incomparable Sermons concerning the Divinity and Incarnation of our

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* The MEMORIALS from Mr. *Le Neve*'s Lives of the Proteſtant Biſhops; the CHARACTER from Biſhop *Burnet*'s Sermon at his Funeral, preached at St. *Lawrence Jewry*, in *London*, *November* 30, 1694; and printed the ſame Year in Quarto.

(a) See his Life, 8vo, *Lond.* 1717. p. 11. (b) MSS. Rev. *Tho. Baker*, S. T. B. (c) Life *ut ſupra*, p. 19, 20.
(d) *Ibid.* p. 22, 24.

Bleſſed Saviour; which Lectures were much frequented by all the Divines of the Town, and by a great many Perſons of Quality and Diſtinction.

In 1666, he proceeded Doctor in Divinity, and in (e) 1669, *March* 14, he was admitted Prebendary of the ſecond Stall in the Cathedral at *Canterbury*; and *November* 4, 1672, he was admitted Dean of the ſaid Cathedral.

(f) *An.* 1675, *Dec.* 18, he was preſented to the Prebend of *Ealdland* in St. *Paul*'s Cathedral, *London*, which he reſigned for that of *Oxgate*, and a Reſidentiaryſhip in the ſame Church, *Feb.* 14, 1677.

(g) In *July*, 1683, he attended the Lord *Ruſſel* in his laſt Moments on the Scaffold.

(h) *Anno* 1689, *Nov.* 19, he was elected Dean of St. *Paul*'s, and was inſtalled the 21ſt of the ſame Month; and *Dec.* 24, following, was admitted to the Prebend of *Newington* in the ſame Church. In the ſame Year likewiſe he was made Clerk of the Cloſet to King *William* and Queen *Mary*.

In 1691, *April* 23, he was nominated Archbiſhop of *Canterbury*, (Archbiſhop *Sancroft* perſiſting in his Refuſal to comply in taking the Oaths to the new Government) the *Conge d'Elire* was granted *May* 1, elected the 16th, (i) confirmed the 28th, and conſecrated the 31ſt of the ſame Month, being *Whitſunday*, in the Church of St. *Mary le Bow*, *Cheapſide*, *London*.

Four Days after his Grace was ſworn of the Privy Council, and their Majeſties always repoſed a moſt entire Confidence in his Prudence, Moderation and Integrity.

But his Poſſeſſion of his high Dignity proved of no long Continuance; for on the 17th of *November*, 1694, he was ſeized with a ſudden Illneſs while he was at Chapel, which ſoon turned to a dead Palſy, which he patiently underwent till *November* 22, on which Day at Five in the Afternoon he reſigned his Soul to the Mercy of his Creator, in the 65th Year of his Age, at his Palace at *Lambeth*.

He was buried on the 30th of the ſame Month in the Church of St. *Lawrence Jewry*, *London*, the Biſhop of *Salisbury* preaching his Funeral Sermon, from whence the following CHARACTER of him is extracted.

HIS firſt Education and Impreſſions were among thoſe who were then (k) called *Puritans*; but of the beſt Sort. Yet, even before his Mind was opened to clearer Thoughts, he felt ſomewhat within him that diſpoſed him to larger Notions, and a better Temper. The Books which were put in the Hands of the Youth of that Time, were generally heavy; he could ſcarce bear them, even before he knew better Things; he happily fell on *Chillingworth*'s Book, which gave his Mind the Ply that it held ever after, and put him on a true Scent. He was ſoon freed from his firſt Prejudices, or rather he was never maſtered by them; yet he ſtill ſtuck to the Strictneſs of Life to which he was bred, and retained a juſt Value, and a due Tenderneſs for the Men of that Perſuaſion: and by the Strength of his Reaſon, together with the Clearneſs of his Principles, he brought over more ſerious Perſons from their Scruples to the Communion of the Church, and fix'd more in it, than any Man I ever knew. But he neither treated them with Contempt nor Hatred, and he diſliked all Levities and Railings upon thoſe Subjects. This gave him great Advantages in dealing with them, and he ſtill perſiſted in it, how much ſoever it was either diſliked or ſuſpected by angry Men.

As he got into a true Method of Study, ſo he entered into Friendſhips with ſome Great Men, which contributed not a little to the perfecting his own Mind. There was then a Set of as extraordinary Perſons, in the Univerſity where he was formed, as perhaps any Age has produced; they had clear Thoughts, and a vaſt Compaſs; great Minds, and noble Tempers. But that which gave him his laſt Finiſhing, was his cloſe and long Friendſhip with Biſhop *Wilkins*. He went into all the beſt Things that were in that Great Man, but ſo, that he perfected every one of them: For though Biſhop *Wilkins* was the more univerſal Man, yet he was the greater Divine: if the one had more Flame, the other was more correct. Both acted with great Plainneſs, and were raiſed above regarding Vulgar Cenſures. But if Biſhop *Wilkins* had a Talent ſo peculiar to himſelf, that perhaps never Man could admoniſh and reprove with ſuch Weight and Authority, and in a Way ſo obliging as he did; ſo no Man knew better than this his great Friend, the Art of gaining upon Mens Hearts, and of making themſelves find out that which might be amiſs in them, though the Gentleneſs and Modeſty of his Temper had not ſo well fitted him for the rough Work of Reproving.

(e) *Faſti Eccl. Angl.* p. 10, 14. (f) *Newcourt*, Vol. I. p. 147, 192. (g) See his Life at large, p. 56. (h) *Newcourt*, Vol. I. p. 53. (i) *Regr. ipſius.* (k) 1640.

Having dedicated himſelf to the Service of the Church, and being ſenſible of the great Good that might be done by a plain and edifying Way of Preaching, he was very little diſpoſed to follow the Patterns *then* ſet him, or indeed thoſe of former Times. And ſo he ſet a Pattern to himſelf, and ſuch an one it was, that 'tis to be hoped it will be long and much followed.

He begun with a deep and cloſe Study of the Scriptures, upon which he ſpent four or five Years, 'till he had arrived at a true Underſtanding of them. He ſtudied next all the antient Philoſophers and Books of Morality: Among the Fathers St. *Baſil* and St. *Chryſoſtom* were thoſe he chiefly read. Upon theſe Preparations he ſet himſelf to compoſe the greateſt Variety of Sermons, and on the beſt Subjects, that perhaps any one Man has ever yet done. His joining with Biſhop *Wilkins* in purſuing the Scheme of an Univerſal Character, led him to conſider exactly the Truth of Language and Stile, in which no Man was happier, and knew better the Art of preſerving the Majeſty of Things under a Simplicity of Words; tempering theſe ſo equally together, that neither did his Thoughts ſink, nor his Stile ſwell; keeping always the due Mein between a low Flatneſs, and the Dreſſes of falſe Rhetorick. Together with the Pomp of Words, he did alſo cut off all Superfluities and needleſs Enlargements: He ſaid what was juſt neceſſary to give clear Idea's of Things, and no more: He laid aſide all long and affected Periods: His Sentences were ſhort and clear; and the whole Thread was of a Piece, plain and diſtinct. No Affectations of Learning, no ſqueezing of Texts, no ſuperficial Strains, no falſe Thoughts, nor bold Flights; all was ſolid, and yet lively, and grave, as well as fine; ſo that few ever heard him, but they found ſome new Thought occurred; ſomething that either they had not conſidered before, or at leaſt not ſo diſtinctly, and with ſo clear a View as he gave them.

Whether he explained Points of Divinity, Matters of Controverſy, or the Rules of Morality, on which he dwelt moſt copiouſly, there was ſomething peculiar in him on them all, that conquered the Minds, as well as it commanded the Attention of his Hearers; who felt all the while that they were learning ſomewhat, and were never tired by him; for he cut off both the Luxuriances of Stile, and the Length of Sermons; and he concluded them with ſome Thoughts of ſuch Gravity and Uſe, that he generally diſmiſſed his Hearers with ſomewhat that ſtuck to them. He read his Sermons with ſo due a Pronunciation, in ſo ſedate and ſo ſolemn a Manner, that they were not the feebler, but rather the perfecter, even by that Way, which often leſſens the Grace, as much as it adds to the Exactneſs of ſuch Diſcourſes.

He ſaw, with a deep Regret, the fatal Corruption of this Age, while the Hypocriſies and Extravagancies of former Times, and the Liberties and Looſeneſs of the preſent, diſpoſed many to Atheiſm and Impiety. He therefore went far into this Matter; and as he had conſidered all the antient and modern Apologies for the Chriſtian Religion, with an Exactneſs that became the Importance of the Subject, ſo he ſet the whole Strength of his Thoughts and Studies to withſtand the Progreſs that this was making. In order to that he laboured particularly to bring every thing out of the cleareſt Principles, and to make all People feel the Reaſonableneſs of the Truths, as well as of the Precepts of the Chriſtian Religion. When he ſaw that Popery was at the Root of this, and that the Deſign ſeemed to be laid, to make us firſt Atheiſts, that we might be the more eaſily made Papiſts, and that many did not ſtick to own, that we could have no Certainty for the Chriſtian Faith, unleſs we believed the Infallibility of the Church, this gave him a deep and juſt Indignation: It was ſuch a betraying of the Cauſe of God, rather than not to gain their own, that in this the Foundation was laid of his great Zeal againſt Popery. This drew his Studies for ſome Years much that Way: He looked on the whole Complex of Popery as ſuch a Corruption of the whole Deſign of Chriſtianity, that he thought it was incumbent on him, to ſet himſelf againſt it, with the Zeal and Courage which became that Cauſe, and was neceſſary for thoſe Times: He thought the Idolatry and Superſtition of the Church of *Rome* did enervate true Piety and Morality; and that their Cruelty was ſuch a Contradiction to the Meekneſs of Chriſt, and to that Love and Charity which he made the Character and Diſtinction of his Diſciples and Followers, that he reſolved to ſacrifice every Thing, except a good Conſcience, in a Cauſe for which he had reſolved, if it ſhould come to Extremities, to become a Sacrifice himſelf.

His Enemies ſoon ſaw how much he ſtood in their Way, and were not wanting in the Arts of Calumny, to diſable him from oppoſing them with that great Succeſs which his Writings and Sermons had on the Nation. His Life was too pure in all the Parts of it, to give them a Pretence to attempt on that. So regular a Piety, ſuch an unblemiſhed

Probity, and ſo extenſive and tender a Charity, together with his great and conſtant Labours, both in private and publick, ſet him above Reproach. That honourable Society [*] which treated him always with ſo particular a Reſpect, and ſo generous a Kindneſs; and this great City, not only the Neighbourhood of this Place [†], which was ſo long happy in him, but the whole Extent of it, knew him too well, and eſteemed him too much, for thoſe his Enemies to adventure on the common Arts of defaming; ſubtiler Methods were to be uſed, ſince his Virtue was too exemplary to be ſoiled in the ordinary Way.

His endeavouring to make out every thing in Religion from clear and plain Principles, and with a Fulneſs of demonſtrative Proof, was laid hold on to make him paſs for one that could believe nothing that lay beyond the Compaſs of humane Reaſon: And his tender Method of treating with Diſſenters, his Endeavours to extinguiſh that Fire, and to unite us among ourſelves, were repreſented as a want of Zeal in the Cauſe of the Church, and an Inclination towards thoſe who departed from it. But how unhappily ſucceſsful ſoever they might be, in infuſing thoſe Jealouſies of him, into ſome warm and unwary Men, he ſtill went on in his own Way: He would neither depart from his Moderation, nor take Pains to cover himſelf from ſo falſe an Imputation. He thought the Openneſs of his Temper, the Courſe of his Life, his Sincerity, and the viſible Effects of his Labours, which had contributed ſo much to turn the greateſt Part of this vaſt City to a hearty Love of the Church, and a firm adhering to the Communion of it, in which no Man was ever more eminently diſtinguiſhed than he was: He thought, I ſay, that conſtant Zeal with which he had ſerved ſuch as came to labour in this great City, and by which he had been ſo ſingularly uſeful to them; he thought the great Change that had been made in bringing Mens Minds off from many wild Opinions, to ſober and ſteady Principles, and that in ſo prudent a Manner, that Things were done without Mens perceiving it, or being either ſtartled or fretted by the Peeviſhneſs which is raiſed and kept up by Contradiction or Diſputing, in which, without derogating from other Mens Labours, no Man had a larger Share than himſelf; upon all theſe Reaſons, he thought that his Conduct needed no Apology, but that it was above it.

After the Reſtoration of the Church, Anger upon thoſe Heads was both more in faſhion, and ſeemed more excuſable: Men coming then out of the Injuſtice and Violence by which they had been ſo long ill uſed, and were ſo much provoked; yet neither that, nor the Narrowneſs of his Fortune, while he needed Supports, and ſaw what was the ſhorteſt Way to arrive at them, could make him change his Strain. A Benefice [‖] being offered him in the Country, he once intended to have left this great Scene, and gone to that Retirement, where he ſpent almoſt a Year: But he was happily recalled by that *Honourable Society*, for whom he always retained juſt Impreſſions of Gratitude. And though in the Intervals of *Terms* he could have given a large Part of the Year to his Pariſh, yet ſo ſtrict he was to the *Paſtoral Care* in the Point of *Reſidence*, that he parted with it even when his Incomes here could ſcarce ſupport him.

I need not tell you for how many Years, and with what Labour and Succeſs he divided himſelf between that *Society* and this *Place*. The numerous Aſſembly that this Lecture [‡] brought together, even from the remoteſt Parts of this wide City; the great Concourſe of Clergymen who came hither to form their Minds, the happy Union that thereby the Clergy of this great Body grew into, and the bleſſed Effects this had, are Things which it is to be hoped an Age will not wear out of Mens Minds. Some great Charity, ſome publick Service or good Deſign, was the Work of moſt of thoſe Days. Every one ſaw him conſidered as the Head of this learned and eminent Body; he was the only Perſon that made no Reflections on it himſelf; he was ſtill ſo affable and humble, ſo modeſt, and ſo ready to ſerve the youngeſt and meaneſt in it, that ſuch as ſaw all that, muſt needs feel the Impreſſions of it go deep, and ſtick long with him.

Thoſe great Preferments to which his extraordinary Worth ſeemed to have forced ſome who had no Kindneſs to him, to advance him afterwards, had no other Effect on him, but to enlarge his Capacity of doing Good: He neither ſlackned his Labours, nor advanced his Fortunes by them: He did not content himſelf with ſuch a *Reſidence* as anſwered the *Statute*, conſidering his Obligations to attend at Court; but gave as much of his Time and Labours to his *Cathedral* [§] as could agree with his Obligations here. He neither aſpired nor hearkned to the Motions of a further Advancement; and all that he deſired upon the *Happy Revolution*, was ſuch a Change as did conſiderably leſſen his Income, but delivered him from the invidious Load of having two Dignities. He bore this in the former Reigns, becauſe the Practice was common: And he was enabled by it, to go far in his Charities: But as he intended to put a Stop to that Abuſe, ſo he reſolved to ſet an Example to others in it.

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[*] *Lincoln's Inn.*

[†] St. *Lawrence Jury.*

[‖] *Ketton*, alias *Keddington*, in *Suffolk.*

[‡] The *Tueſday* Lecture at St. *Lawrence's.*

[§] *Canterbury*, where he was Dean.

As to the laſt Scene of Strugglings of this holy Man, he did truly rejoyce in the happy Deliverance of theſe Nations: he could not but obſerve thoſe amazing Steps of Providence that accompanied it, and hoped it was a beginning to great Bleſſings that were to follow it. Upon filling up the vacant Sees, he was pitched upon as the fitteſt Perſon to ſteer this Church. It is well known how long and how earneſtly he withſtood this: Not from any feeble or fearful Conſiderations relating to himſelf: He was not afraid of a Party, nor concerned in ſuch Cenſures and Calumnies as might be thrown upon him: He was not unwilling to ſacrifice the Quiet of his Life, which he apprehended might ſoon decline and ſink under ſo great a Load. The Pomp of Greatneſs, the Attendance upon Courts, and a high Station, were indeed very contrary to his Genius: But though theſe were Grounds good enough to make him unwilling to riſe higher in the World, yet none of them ſeemed ſtrong enough, to fix him to an obſtinate Refuſal. That which went the deepeſt in his own Mind, and which he laid out the moſt earneſtly before their Majeſties †, was, That thoſe groundleſs Prejudices with which his Enemies had loaded him, had been ſo induſtriouſly propagated, while they were neglected by himſelf, that he believed, that he, who (as his Humility made him think) could at no Time do any great Service, was leſs capable of it now than ever. But their Majeſties perſiſting in their Intentions, he thought it was the Voice and Call of God to him, and ſo he ſubmitted: Yet with a heavineſs of Mind that no Man knew better than myſelf. But as he engaged in it, he formed two ſettled Reſolutions, from which he never departed. The one was, That whenſoever the State of their Majeſties Affairs was ſuch, that he could hope to be diſmiſs'd from that Poſt, he would become a moſt importunate Suitor to be delivered from it. The other was, That if the Infirmities of Age ſhould have ſo overtaken him, that he could not go through the Fatigue and Labours of it, then he would humbly offer it up to their Majeſties: And he charged ſome of his moſt particular Friends, to uſe all Freedom with him in this Matter, if they ſhould obſerve it, before it were perceived by himſelf.

Thus did he enter upon this laſt Scene of Life: how much he applied himſelf to it, and how faithfully he went through it, and how conſtantly he propoſed and promoted all good Deſigns in it, is ſo well known, that I need not enlarge upon it. He enjoyed more Privacy in it, than in the former Parts of his Life; for while he lived in or near this great City, his Acquaintance was ſo much deſired, and his Converſation was ſo much valued; ſo many came to him, or ſent for him, that his Time was almoſt wholly given up to the Labours of his Function, or the Endearments of Friendſhip: And he choſe rather to live to the Good of others, than to himſelf. So that his Studies were by this Means much broken; for he thought, that to do an Act of Charity, or even of Tenderneſs, and Kindneſs, was of more Value, both in itſelf, and in the Sight of GOD, than to purſue the pompous Parts of Learning, how much ſoever his own Genius might lead him to it. But in his laſt Years the Poſt he held, and the Place he lived in, ſet him more at Liberty, from that Croud, which he had ſuffered to break in upon him formerly. This Privacy was for moſt Part imployed in conſidering what could be done for the Good of the Church, and the Advancement of Religion and Virtue: In his Minutes of Leiſure, he was looking over his Sermons, and giving them their laſt Touches. His Thoughts were indeed chiefly raiſed to the beſt Objects; for he gave himſelf much to Prayer and Meditation. He had one great Encouragement in that high, but invidious Station; which was not only the conſtant Favour of their Majeſties, but that which gave him a Support of another Nature, ſince the other was only perſonal, and ſo leſs regarded by one that conſidered himſelf very little, was that he perceived in them, ſuch ſerious Deſigns, ſo true a Zeal, and ſo right a Judgment in all the Concerns of Religion, and of this Church; that he often ſaid, he did not think that any Age had produced Princes who underſtood the true Intereſts of our Church ſo well, and were ſo much ſet on promoting them, as Their Majeſties were. A Zeal he obſerved in them, that was ſo tender, and yet ſo well guided, that he did indeed expect greater Bleſſings from it, than ſo corrupt an Age is either capable of, or can well deſerve and hope for. But GOD ſeemed to have a great Work to do, and they ſeemed to be proper Inſtruments for it. This did animate him to caſt about and project a great Variety of Deſigns, every one of which was always graciouſly received and well entertained.

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† King *William* and Queen *Mary*.

But as this was the greateſt, ſo it was almoſt the ſingle Satisfaction that he enjoyed in his Elevation, while he was from other Hands aſſaulted with the moſt boiſterous, the moſt injurious, as well as the falſeſt Calumnies that Malice could invent: And yet how falſe ſoever theſe were generally known to be, the Confidence with which they were averred, joined with the Envy that accompanies a high Station, had a greater Operation than could have been imagined; conſidering how long he had lived on ſo publick a Scene, and how well he was known. It ſeemed a new and an unuſual Thing, that a Man, who in a Courſe of above thirty Years had done ſo much Good, ſo many Services to ſo many Perſons, without ever once doing an ill Office or a hard Thing to any one Perſon, who had a Sweetneſs and Gentleneſs in him, that ſeemed rather to lean to Exceſs, ſhould yet meet with ſo much Unkindneſs and Injuſtice. But the Returns of Impudence and Malice, which were made to the *Son of* GOD himſelf, and to his Apoſtles, taught him to bear all this with Submiſſion to the Will of GOD; praying for thoſe who deſpitefully uſed him, and upon all Occaſions doing them Good for Evil. Nor had this any other Effect on him, either to change his Temper or his Maxims, though perhaps it might ſink too much into him, with Relation to his Health. He was ſo exactly true in all the Repreſentations of Things or Perſons, that he laid before Their Majeſties, that he neither raiſed the Character of his Friends, nor ſunk that of thoſe that deſerved not ſo well of him, but offered every Thing to them with that Sincerity that did ſo well become him: that Truth and Candor was almoſt perceptible in every Thing he ſaid or did: His Looks and whole Manner ſeemed to take away all Suſpicion concerning him: For he thought nothing in this World was worth much Art, or great Management. With all theſe Things he ſtruggled, 'till at laſt they overcame him, or rather he overcame them, and eſcaped from them.

His Life was not only free from Blemiſhes, which is but a low Size of Commendation; it ſhined in all the Parts of it. In his domeſtick Relations, in his Friendſhips, in the whole Commerce of Buſineſs, he was always a Pattern, eaſy and humble, frank and open, tender-hearted and bountiful, kind and obliging, in the greateſt, as well as in the ſmalleſt Matters: A decent but grave Chearfulneſs made his Converſation as lively and agreeable, as it was uſeful and inſtructing: He was ever in Good-humour, always the ſame, both acceſſible and affable: He heard every thing patiently; was neither apt to miſtake, nor to ſuſpect: His own great Candor diſpoſing him to put the beſt Conſtructions, and to judge the moſt favourably of all Perſons and Things: He paſs'd over many Injuries, and was ever ready to forgive the greateſt, and to do all good Offices, even to thoſe who had uſed himſelf very ill. He was never imperious, nor aſſuming: And tho' he had a ſuperior Judgment to moſt Men, yet he never dictated to others; Few Men had obſerved Human Nature more carefully, could judge better, and make larger Allowances for the Frailties of Mankind than he did. He lived in a due Neglect of his Perſon, and Contempt of Pleaſure; but never affected pompous Severities: He deſpiſed Wealth, but as it furniſhed him for Charity, in which he was both liberal and judicious.

Thus his Courſe in the private Virtues and Capacities of a Chriſtian was of a ſublime Pitch: His Temper had made him incapable of the Practices either of Craft or Violence.

In his Function, he was a conſtant Preacher, and diligent in all the other Parts of his Duty: for tho' he had no Care of Souls upon him, yet few that had, laboured ſo painfully as he did; in viſiting the Sick, in comforting the Afflicted, and in ſettling ſuch as were either ſhaking in their Opinions, or troubled in Mind. He had a great Compaſs in Learning: what he knew he had ſo perfectly digeſted, that he was truly the Maſter of it. But the Largeneſs of his Genius, and the Correctneſs of his Judgment, carried him much further, than the Leiſure that he had enjoyed for Study, ſeemed to furniſh him; for he could go a great Way upon general Hints. Thus he lived; thus he run, and thus he *finiſhed his Courſe*.

He *kept the Faith*. If Fidelity is meant by this, no Man made Promiſes more unwillingly, but obſerved them more religiouſly than he did. The ſacred Vows of his Function were conſciouſly purſued by him: he reckoned himſelf dedicated to the Service of GOD, and to the doing of Good. In this he lived, and ſeemed to live to no other End. But if by *keeping the Faith*, be to be underſtood the preſerving and handing down the ſacred Truſt of the Chriſtian Doctrine, this he maintained pure and undefiled. Even in his younger Days, when he had a great Livelineſs of Thought, and Fineneſs of Imagination, he avoided the diſturbing the Peace of the Church with particular Opinions, or an angry Oppoſition about more indifferent, or doubtful Matters: He lived indeed in great Friendſhip with Men that differed from him: He thought the ſureſt Way to bring them off from their Miſtakes, was by gaining upon their Hearts and Affections: And in an Age of ſuch great Diſſolution, as this is, he judged that the beſt Way to put a Stop to growing Impiety, was firſt to eſtabliſh the Principles of Natural Religion, and from that to advance to the Proof of the Chriſtian Religion, and of the Scriptures: which being once ſolidly done, would ſoon ſettle all other Things. Therefore he was in great Doubt, whether the ſureſt Way to perſuade the World to the Belief of the ſublime Truths that are contained in the Scriptures, concerning *God*, *the Father*, *the Son*, *and the Holy Ghoſt*, and concerning the *Perſon of Chriſt*, was to enter much into the diſcuſſing of thoſe Myſteries: He feared that an indiſcreet dwelling and deſcanting upon thoſe Things, might do more hurt than good: He thought the maintaining theſe Doctrines, as they are propoſed in the Scriptures, without entring too much into Explanations or Controverſies, would be the moſt effectual Way to preſerve the Reverence that was due to them, and to fix them in Mens Belief. But when he was deſired by ſome, and provoked by others, and ſaw juſt Occaſions moving him to it, he aſſerted thoſe great Myſteries with that Strength and Clearneſs, that was his peculiar Talent. He thought the leſs Mens Conſciences were entangled, and the leſs the Communion of the Church was clogg'd with diſputable Opinions, or Practices, the World would be the happier, Conſciences the freer, and the Church the quieter. He made the Scriptures the Meaſure of his Faith, and the chief Subject of all his Meditations.

He indeed judged, that the great Deſign of Chriſtianity was the reforming Mens Natures, and governing their Actions, the reſtraining their Appetites, and Paſſions, the ſoftning their Tempers, and ſweetning their Humours, the compoſing their Affections, and the raiſing their Minds above the Intereſts and Follies of this preſent World, to the Hope and Purſuit of endleſs Bleſſedneſs: And he conſidered the whole Chriſtian Doctrine as a Syſtem of Principles, all tending to this. He looked on Mens contending about leſſer Matters, or about Subtilties relating to thoſe that are greater, as one of the chief Practices of the Powers of Darkneſs, to defeat the true Ends *for which the Son of* God *came into the World*, and that they did lead Men into much dry and angry Work, who while they were hot in the making Parties, and ſettling Opinions, became ſo much the ſlacker in thoſe great Duties, which were chiefly deſigned by the Chriſtian Doctrine.

I have now viewed him in this Light, in which St. *Paul* does view himſelf *, and have conſidered how much of that Character belonged to him: I have Reaſon to believe, that he went over theſe Things often in his own Thoughts, with the ſame Proſpect that St. *Paul* had: For tho' he ſeemed not to apprehend that Death was ſo near him, as it proved to be, yet he thought it was not far from him: He often ſpoke of it, as that which he was longing for, and which he would welcome with Joy.

He kept nothing in reſerve for his laſt Hours: He was ſtill ready waiting for them, ſo he could not be ſurprized, though every Body elſe was. The firſt Attacks came upon him while he was in that Employment in which he delighted moſt, at Church, and in the Worſhip of God: He bore them with his uſual Neglect of himſelf; and tho' his Countenance ſhewed he was ill, he would neither interrupt nor break off from thoſe ſacred Exerciſes, nor make haſte to look after his Health. The Fit came on ſlowly, but ſeemed to be fatal: All Symptoms were melancholy. It ſoon turned to a Dead Palſy. The Oppreſſion was ſo great that it became very uneaſy for him to ſpeak, but it appeared that his Underſtanding was ſtill clear, though others could not have the Advantage of it: he only ſaid, that he had no Burden on his Conſcience. All Remedies proved ineffectual: He expreſſed no Concern to live, nor Fear to die, but patiently bore his Burden, till it ſunk him on the fifth Day, and in the 65th Year of his Age.

Though the foregoing Character of Archbiſhop *Tillotſon*, may be thought ſufficient to our preſent Purpoſe, yet we can't paſs by a ſhorter, which is ſaid to be taken from a Manuſcript Diary of a late learned and pious Divine, becauſe there is a Particular in it which muſt ariſe from a perſonal Knowledge of him.

'† He taught (ſays he) by his Sermons more Miniſters to preach well, and more People to live well, than any other Man ſince the Apoſtles Days: He was the Ornament of the laſt Century, and the Glory of his Function; in the Pulpit another *Chryſoſtom*, and in the Epiſcopal Chair a ſecond *Cranmer*. He was ſo exceeding charitable, that while in a private Station he always laid aſide two Tenths of his Income for charitable Uſes.

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* See 2 *Tim.* iv. 7. &c. † *Life*, p. 36.

* King *William*, after the Archbiſhop's Death, never mentioned him, but with ſome Teſtimony of his ſingular Eſteem for his Memory. He uſed often to tell his Son-in-Law Mr. *Chadwick*, *I lov'd your Father; I never knew an honeſter Man; and I never had a better Friend.*

† The Copy of two Volumes of his Sermons publiſhed after his Death in Folio, was ſold for two thouſand five hundred Guineas, which indeed was the only Legacy he left to his Family, (we can't find that he made any Will) his extenſive Charity conſuming his yearly Revenues as conſtantly as they came to his Hands. But the GOD whom he ſerved in the ſtricteſt Letter of the Commandment, ſuffered not his Relict to want, the Royal Bounty exerting itſelf to her in the two following Grants.

Anno Septimo Gulielmi III. Maii *ſecundo.*

The King granteth unto *Elizabeth Tillotſon*, Widow and Relict of *John* late Archbiſhop of *Canterbury*, an Annuity of four hundred Pounds during her natural Life.

Anno Decimo Gulielmi III. Auguſti *decimo octavo.*

The King granteth unto *Elizabeth Tillotſon*, Relict of Archbiſhop *Tillotſon*, two hundred Pounds *per Annum*, as an Addition to her Annuity of four hundred Pounds *per Annum*, granted to her by Letters Patents dated *May* 2, 1695.

She died *Jan.* 20, 1701-2.

* *Compleat Hiſtory of* England, Vol. III. p. 676. † *Life*, p. 136, 137.

The CHARACTER *of the Right Honourable* JOHN *Lord* SOMERS, *Lord High Chancellor of* England, *by* JOSEPH ADDISON, *Eſq;* †

It often happens, that extirpating the Love of Glory, which is obſerved to take the deepeſt Root in Noble Minds, tears up ſeveral Virtues with it; and that ſuppreſſing the Deſire of Fame, is apt to reduce Man to a State of Indolence and Supineneſs. But when, without any Incentive of Vanity, a Perſon of great Abilities is zealous for the Good of Mankind; and as ſollicitous for the Concealment, as the Performance of illuſtrious Actions; we may be ſure that he has ſomething more than ordinary in his Compoſition, and has a Heart filled with Goodneſs and Magnanimity.

There is not perhaps in all Hiſtory, a greater Inſtance of this Temper of Mind, than what appeared in that excellent Perſon, whoſe Motto ‖ I have placed at the Head of this Paper. He had worn himſelf out in his Application to ſuch Studies as made him uſeful or ornamental to the World, in concerting Schemes for the Welfare of his Country, and in ſuch proſecuting ſuch Meaſures as were neceſſary for making thoſe Schemes effectual: But all this was done with a View to the Publick Good that ſhould riſe out of theſe generous Endeavours, and not to the Fame which ſhould accrue to himſelf. Let the Reputation of the Action fall where it would; ſo his Country reaped the Benefit of it, he was ſatisfied. As this Turn of Mind threw off, in a great Meaſure, the Oppoſition of Envy and Competition, it enabled him to gain the moſt vain and impracticable into his Deſigns, and to bring about ſeveral great Events for the Safety and Advantage of the

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† *From the* Freeholder *of the 4th of* May, 1716.

N. B. Two Years after his Lordſhip's Advancement to the Seals, Mr. *Edmund Gibſon*, of *Queen's College* in *Oxford*, now the Right Reverend the Biſhop of *London*, publiſhed *Camden*'s *Britannia*, in a new Verſion, and with very large Additions. This Work he dedicated to the Lord Keeper *Somers*, and in his Epiſtle ſays, "To whom then can our *Britannia* addreſs herſelf with a better Aſſurance, than to your Lordſhip, whoſe Life is one continued Zeal for her Honour and Happineſs? She's "ſenſible of your Favours, and in return has pickt up theſe Rarities of Art and Nature for a Preſent to your Lordſhip. "They are the Choice of her whole Stock, and ſhe hopes there may be ſomething in them to divert you in that Multitude "of Buſineſs, wherein you are daily engaged for her Peace and Preſervation. But if there ſhould not, ſhe's ſure, however "by diſpoſing thus of her Treaſure to lay an univerſal Obligation upon her Sons. She ſtill remembers how they all bleſt "you for your Defence of her diſtreſſed Prelates, and how, upon your Lordſhip's Advancement, a general Joy ran thro' "her whole Family: But that a more particular Satisfaction appeared among the Learned, to ſee the Honour conferred upon "a Leading Member of their own Body. She was pleas'd to hear them ſay, that by ſuch Promotions, they, as well as "their Neighbours, might at laſt have their *Richlieus* and *Colberts*.

‖ *Prodeſſe quam conſpici.*

Publick, which muſt have died in their Birth, had he been as deſirous of appearing Beneficial to Mankind, as of being ſo.

As he was admitted into the ſecret and moſt retired Thoughts and Counſels of his Royal Maſter King *William*, a great Share in the Plan of the Proteſtant Succeſſion is univerſally aſcribed to him: And if he did not entirely project the Union of the Two Kingdoms, and the Bill of Regency, which ſeem to have been the only Methods in humane Policy, for ſecuring to us ſo ineſtimable a Bleſſing, there is none who will deny him to have been the chief Conductor in both theſe glorious Works: For Poſterity are obliged to allow him that Praiſe after his Death, which he induſtriouſly declined while he was living. His Life indeed ſeems to have been prolonged beyond its natural Term, under thoſe Indiſpoſitions which hung upon the latter Part of it, that he might have the Satisfaction of ſeeing that happy Settlement take Place, which he had propoſed to himſelf, as the principal End of all his publick Labours. Nor was it a ſmall Addition to his Happineſs, that by this Means he ſaw thoſe who had been always his moſt intimate Friends, and who had concerted with him ſuch Meaſures for the Guaranty of the Proteſtant Succeſſion, as drew upon them the Diſpleaſure of Men who were averſe to it, advanced to the higheſt Poſts of Truſt and Honour under his preſent Majeſty. I believe there are none of thoſe Patriots, who will think it a Derogation from their Merit, to have it ſaid, that they received many Lights and Advantages from their Intimacy with my Lord *Somers*: Who had ſuch a general Knowledge of Affairs, and ſo tender a Concern for his Friends, that whatever Station they were in, they uſually applied to him for his Advice in every Perplexity of Buſineſs, and in Affairs of the greateſt Difficulty.

His Life was in every Part of it ſet off with that graceful Modeſty and Reſerve, which made his Virtues more beautiful, the more they were caſt in ſuch agreeable Shades.

His Religion was ſincere, not oſtentatious; and ſuch as inſpired him with an univerſal Benevolence towards all his Fellow-Subjects; not with Bitterneſs againſt any Part of them. He ſhewed his firm Adherence to it as modelled by our National Conſtitution, and was conſtant to its Offices of Devotion, both in Publick and in his Family. He appeared a Champion for it with great Reputation in the Cauſe of the Seven Biſhops, at a Time when the Church was really in Danger. To which we may add, that he held a ſtrict Friendſhip and Correſpondence with the great Archbiſhop *Tillotſon*, being acted by the ſame Spirit of Candor and Moderation; and moved rather with Pity than Indignation towards the Perſons of thoſe, who differed from him in the uneſſential Parts of Chriſtianity.

His great Humanity appeared in the minuteſt Circumſtances of his Converſation. You found it in the Benevolence of his Aſpect, the Complacency of his Behaviour, and the Tone of his Voice. His great Application to the ſeverer Studies of the Law, had not infected his Temper with any thing poſitive or litigious. He did not know what it was to wrangle on indifferent Points, to triumph in the Superiority of his Underſtanding, or to be ſupercilious on the Side of Truth. He joined the greateſt Delicacy of Good Breeding to the greateſt Strength of Reaſon. By approving the Sentiments of a Perſon, with whom he converſed, in ſuch Particulars as were juſt, he won him over from thoſe Points in which he was miſtaken; and had ſo agreeable a Way of conveying Knowledge, that whoever conferred with him grew the wiſer, without perceiving that he had been inſtructed. We may probably aſcribe to this maſterly and engaging Manner of Converſation, the great Eſteem which he had gained with the late Queen, while ſhe purſued thoſe Meaſures which had carried the *Britiſh* Nation to the higheſt Pitch of Glory; notwithſtanding ſhe had entertained many unreaſonable Prejudices againſt him, before ſhe was acquainted with his Perſonal Worth and Behaviour.

As in his Political Capacity we have before ſeen how much he contributed to the Eſtabliſhment of the Proteſtant Intereſt, and the Good of his Native Country, he was always true to theſe great Ends. His Character was uniform and conſiſtent with itſelf, and his whole Conduct of a Piece. His Principles were founded in Reaſon, and ſupported by Virtue; and therefore did not lie at the Mercy of Ambition, Avarice, or Reſentment. His Notions were no leſs ſteady and unſhaken, than juſt and upright. In a word, he concluded his Courſe among the ſame well choſen Friendſhips and Alliances, with which he began it.

This Great Man was not more conſpicuous as a Patriot and a Stateſman, than as a Perſon of univerſal Knowledge and Learning. As by dividing his Time between the publick Scenes of Buſineſs, and the private Retirements of Life, he took care to keep up both the Great and Good Man; ſo by the ſame Means he accompliſhed himſelf, not only in the Knowledge of Men and Things, but in the Skill of the moſt refined Arts and Sciences. That unwearied Diligence which followed him through all the Stages of this Life, gave him ſuch a thorough Inſight into the Laws of the Land, that he paſſed for one of the greateſt Maſters of his Profeſſion, at the firſt Appearance in it. Tho' he made a regular Progreſs through the ſeveral Honours of the Long Robe; he was always looked upon as one that deſerved a ſuperior Station to that he was poſſeſſed of; till he arrived at the higheſt Dignity to which thoſe Studies could advance him.

He enjoyed in the higheſt Perfection two Talents, which do not often meet in the ſame Perſon, the greateſt Strength of good Senſe, and the moſt exquiſite Taſte of Politeneſs. Without the firſt, Learning is but an Incumbrance; and without the laſt, is ungraceful. My Lord *Somers* was Maſter of theſe two Qualifications in ſo eminent a Degree, that all the Parts of Knowledge appeared in him with ſuch an additional Strength and Beauty, as they want in the Poſſeſſion of others. If he delivered his Opinion of a Piece of Poetry, a Statue, or a Picture, there was ſomething ſo juſt and delicate in his Obſervations, as naturally produced Pleaſure and Aſſent in thoſe who heard him.

His Solidity and Elegance, improved by the reading of the fineſt Authors, both of the Learned and Modern Languages, diſcovered itſelf in all his Productions. His Oratory was Maſculine and Perſuaſive, free from every Thing trivial and affected. His Stile in Writing was Chaſte and Pure, but at the ſame time full of Spirit and Politeneſs; and fit to convey the moſt intricate Buſineſs to the Underſtanding of the Reader, with the utmoſt Clearneſs and Perſpicuity. And here it is to be lamented, that this extraordinary Perſon, out of his natural Averſion to Vain-glory, wrote ſeveral Pieces, as well as perform'd ſeveral Actions, which he did not aſſume the Honour of: Tho' at the ſame Time ſo many Works of this Nature have appear'd, which every one has aſcrib'd to him, that I believe no Author of the greateſt Eminence would deny my Lord *Somers* to have been the beſt Writer of the Age in which he liv'd.

This Noble Lord, for the great Extent of his Knowledge and Capacity, has been often compared with the Lord *Verulam*, who had alſo been Chancellor of *England*. But the Conduct of theſe two extraordinary Perſons under the ſame Circumſtances, was vaſtly different. They were both Impeach'd by a Houſe of Commons: One of them as he had given juſt Occaſion for it, ſunk under it; and was reduced to ſuch an abject Submiſſion, as very much diminiſh'd the Luſtre of ſo exalted a Character: But my Lord *Somers* was too well fortified in his Integrity to fear the Impotence of an Attempt upon his Reputation; and tho' his Accuſers would gladly have dropp'd their Impeachment, he was inſtant with them for the Proſecution of it, and would not let the Matter reſt 'till it was brought to an Iſſue. For the ſame Virtue and Greatneſs of Mind which gave him a Diſregard to Fame, made him impatient of an undeſerved Reproach.

There is no Queſtion but this wonderful Man will make one of the moſt diſtinguiſh'd Figures in the Hiſtory of the preſent Age; but we cannot expect that his Merit will ſhine out in its proper Light, ſince he wrote many Things which are not publiſh'd in his Name, was at the Bottom of many excellent Counſels, in which he did not appear; did Offices of Friendſhip to many Perſons, who knew not from whom they were deriv'd; and perform'd great Services to his Country, the Glory of which was transferr'd to others: In ſhort, ſince he made it his Endeavour rather to do worthy Actions, than to gain an Illuſtrious Character.

He died *April* 26, 1716, in the 64th Year of his Age.

The CHARACTER *of the Lady* MARY BRIDGMAN, *by* ISAAC FOX, *A.M. Vicar of St.* Michael's *in* Coventry.*

TO Sir ORLANDO BRIDGMAN, Baronet.

SIR,

THOUGH I could not eaſily perſwade myſelf to publiſh this following Sermon, yet when I reſolved upon it, I was ſoon determined to whom I ought to preſent it. And ſince you are pleaſed to lay your Commands upon me to make it publick; it naturally lays Claim to your Protection.

The Subject is truly Great and Noble in itſelf, diſcovering the vaſt Underſtanding, and ſolid Judgment, of that Excellent Lady (your Mother) who made Choice of it for her dying Meditations.

Such a Subject, as juſtly deſerves a much abler Pen, a wider Compaſs, and cloſer Collection of Thought, and a deeper Way of Reaſoning than any I can pretend to.

I have only this to ſay for myſelf, that I have endeavoured to handle it in ſuch a Manner, as I thought moſt proper for Edification; which ought always to be the chief Aim and Deſign of the Pulpit.

And if there be any thing in it, which may ſerve either to abate your Grief under ſo great a Loſs, or engage you to follow ſo bright an Example of Piety and Goodneſs, or may be uſeful to others (when they moſt ſtand in need of Comfort) in the Times of Sickneſs, and Approach of Death, I have my End; and I deſire that God may have the Praiſe.

That the bleſſed Rewards of Virtue, both Temporal and Eternal, may plentifully deſcend upon You, is the earneſt Prayer of,

Honoured Sir, your moſt humble and moſt obedient Servant,

J. F.

GOD was pleaſed to furniſh her with a large Stock of natural Abilities, with a quick and nimble Apprehenſion, a large and comprehenſive Underſtanding, a ſound and ſolid Judgment, a ſtrong and retentive Memory: All which were accompanied with a ſingular Modeſty to adorn them; and with the Aſſiſtance of GOD's Grace to employ them in promoting his Honour, and the Good and Benefit of her own Soul.

Her Converſation was affable and pleaſant, as well as edifying: With what Strength of Reaſon and Judgment have I heard her diſcourſe about Matters of greateſt Speculation! Her very Countenance diſcovered a wonderful Serenity of Mind, as well as an Averſeneſs from Vanity of Spirit and Pride; for ſhe was of a Diſpoſition ready to oblige all, always cheerful, and always kind.

She was a ſound Member of the Church of *England*; believing it to be the beſt eſtabliſhed Church in the whole World, very admirably compoſed to make Men ſoberly Religious; and therefore ſhe would often bewail our Diviſions, and Separation from it.

Neither was ſhe only a bare Profeſſor, but an illuſtrious Ornament to the Church: Her Faith was not only Sound and Orthodox, but her Life Sincere and Holy; for ſhe was a conſtant Attender upon all the Means of Grace, the Word, Sacraments, and Prayers.

And with what a ſerious Frame and Temper of Mind, did ſhe always approach this ſacred Place? What an awful Regard had ſhe to GOD's more immediate Preſence? Like *Jacob* arguing with herſelf, *Surely the Lord is in this Place, this is none other but the Houſe of God, this is the Gate of Heaven?*

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* From the Sermon preach'd at *Coventry, June* 17, 1701; and printed at *London*, 1702. in *Quarto*, with the following Dedication.

She looked upon Religion, to be an inward vital Principle, a conſtant Spring of a hearty and uniform Obedience; not to conſiſt in outward Appearances, but in a divine Life; in a Love of GOD, a Veneration of his Perfections, a Reverence of his Laws, an awful Regard to his Power and Preſence; and upon theſe Accounts it had a Right to command her moſt ſerious Thoughts and Attention.

And as ſhe was thus conſtant in Publick; ſo no leſs in her private Duties; ſetting ſome conſiderable Time apart every Day, wherein ſhe might retire from the World, and be converſant with GOD.

As it pleaſed GOD to bleſs her with a plentiful Eſtate, ſo with a charitable Mind. This Virtue of Charity, of all other ſhone brighteſt in her; ſo diffuſive and general it was, that it could not be concealed, tho' much deſired by her. The great Number of poor Families ſhe relieved in this City, together with the doleful Lamentations of the Fatherleſs and Widows, are very ſenſible Demonſtrations of this Part of her Character.

As ſhe was viſited with a long and tedious Sickneſs, ſo ſhe was endued with moſt ſignal and exemplary Patience, and a very humble Submiſſion and Reſignation to the Divine Will; which ended, as I am well informed, in a great deal of Courage, encountering the King of Terrors with an undaunted Spirit, as knowing that her *Redeemer liveth, that he overcame Death, and hath brought Life and Immortality to Light through the Goſpel.*

I have only given ſome ſhort Hints of a great deal more that might truly be ſpoken of her; which becauſe I would not be tedious, I deſire you to make out by your own Obſervations.

And I wiſh there may be ſuch potent Rhetorick in her Example, as may perſwade all thoſe of her Quality in the World, to tread in her Steps.

She died in *June* 1701; and was buried the 17th of the ſame Month at *Coventry.*

The CHARACTER *of the moſt Reverend Dr.* JOHN SHARP, *Lord Archbiſhop of* York.*

ONE cannot be too early in doing Juſtice to the Character of this Incomparable *Prelate*; and in diſtinguiſhing the *Saint*, whilſt his Memory is freſh amongſt us: Becauſe it is impoſſible to ſay any Good of him, which Mankind will not readily atteſt. He had all the Treaſures of antient and modern Learning, which were neceſſary to render him a perfect Maſter of Divinity; in its two main Branches, *Preaching and Controverſy.* He Thought, and Spoke, and Wrote with inimitable Clearneſs: His Expreſſions were a Covering, for the Truths of Chriſtianity, like Cryſtal, ſolid, durable and tranſparent. In his Perſon and Behaviour, in the Church and State, at his Table and in his Retirements, he gave all the natural unaffected Proofs of Primitive Uprightneſs and Integrity: But to the honeſt Plainneſs and Simplicity of the *Cyprianick* Age, he added all thoſe refined Graces and Improvements of modern Erudition; which others aſſume to gain Applauſe to themſelves, and which *my Lord* of *York* wholly employ'd in the Propagation of Truth, and the Service of Religion. Nothing Mean or Trifling, Sowre or Ill-natur'd, ever came from him; ſcarce from any Body elſe in his Preſence. He was far from being of a retir'd Monaſtick Temper; but had all that well grounded Chearfulneſs, that decent Affability and Humanity, which ſtruck a Luſtre upon all his other Virtues, and made the Imitation of him infinitely deſirable and pleaſing. As *His Grace* was the Delight of all Mankind; ſo all Mankind was his Delight. His Charity and Bounty was large and extenſive; and reach'd not only to what-ever Objects came in his Way, but to all that he could find, by an Induſtry free from Oſtentation, and that plainly ſhew'd his own want of Opportunities to do Good, was as great as that of others to receive it. He had a publick Spirit, immenſely Large and perfectly Sincere; and a Greatneſs of Soul, ſufficient to adorn the higheſt Birth, and to proclaim the advantageous Difference between the *Roman* and *Chriſtian* Honour and Nobility. His

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* From the *Examiner* of *February,* 12, 1713. *N. B.* Notwithſtanding we have in *Page* 533. of this Work, given *ſome Account* of the *Life* and *Character* of this *Excellent Prelate*, we cannot well omit *This*, which has ſince came to our Hands, as it was publiſh'd, as above, immediately upon his Grace's Death; and which we hope will not be unacceptable to our Readers, as it indeed ſets him in a fuller Light; and may otherwiſe be likely to be entirely loſt, it being no where printed, but in that ſingle Paper.

Generoſity extended even to the Relicts and Deſcendants of good and worthy Men; and became the happy Inſtrument of Providence, in Rewarding the Poſterity of Religious and Loyal Anceſtors. His continual Exerciſe of this Virtue vaſtly exceeded the intentional Devotion of a Thouſand poſthumous Charities. He was Acceſſible, Complaiſant, and Courteous to a ſurprizing Degree; and his good Nature made no Difference in Habits, Fortunes, Stations and Degrees. Pity and Compaſſion ſeem'd to be a Part of his Nature; and flow'd directly from his Heart. He might rather be ſaid not to know what Reſentment was, than to ſtifle and ſuppreſs it. No Man of a more forgiving Temper, leſs acquainted with Injuries, or better able to bear them. Amidſt all our Party-Piques and Contentions, I do not remember any one ſingle Creature, ſo wretched and abandon'd, as to deſerve being call'd an Enemy to *My Lord* of *York*; tho' even that Iniquity might eaſily be pardon'd, becauſe of the Title it had to his conſtant and efficacious Prayers. He perfectly underſtood the Meaning and Meaſures of *Moderation*; and left the World without Excuſe for Quarrelling about the Word, when they ſaw it ſo fully Explain'd in *His Grace*'s Life and Converſation. All the Relations of Life ſtood conſtantly before him in the cleareſt Light; and the ſeveral Duties annex'd to them, ſhew'd themſelves in the higheſt Beauty and faireſt Order, as they bore an exact Proportion and Reſemblance to his Practice. He endeavour'd to make all, who were Born of him, plac'd under him, or known to him, more worthy of that Benefit, by being more ſerviceable to the Church and State. Few Men Riſe as he did, by thoſe Virtues of Lowlineſs and Submiſſion, which, in a corrupt Age, ſeem rather to have a Tendency another Way: and theſe he had fully learn'd and exercis'd, long before he merited to have no other Superior but *God* and the *Queen*. There are many, who will value the hereditary Honours they enjoy, and ſtudy to improve them, from the Advantage they thereby had of being Converſant with this Incomparable Prelate; who never contracted a Friendſhip, without enlarging thoſe Virtues, upon which it was at firſt founded. He was Juſt, Equitable, and impartially Good, to ſuch a Degree, that if the World does but uſe Him, as he treated all Mankind, there will be no occaſion to ſay, that he was One of the Beſt of Men living. His Temperance was ſo great and exemplary, that his Senſes and bodily Appetites bore no Proportion to thoſe of his Mind; to that ſpiritual Senſation, which was perpetually ſearching after the pureſt Objects, and never could be ſatisfy'd, but in that bleſſed State, whither he is now removed. His Underſtanding and Conſcience were two great Luminaries, moving together by unalterable Concert; as remarkable for their Purity and Luſtre, as for the Order and Steadineſs of their Courſes. He lov'd Truth, not with the vain Curioſity and uncertain Diſtruſt of one who ſearches after it; but with all the Delight and Complacency of the happy wiſe Man, who has found and enjoy'd it. His Word and Promiſe were eſteem'd Equivalent to the firmeſt Security: His Veracity ſo free from Blemiſh, and ſo fully atteſted by common Conſent, that it is become a Sin to Praiſe him, but upon the fulleſt Knowledge and the cleareſt Grounds: However, his boundleſs Candour is at leaſt a Reaſon, why his Name, which is all that Remains of him, ſhould have Juſtice done it; and when Intereſt is no more, it would be equally Criminal, not to proclaim that of him, which the departed Saint cannot now hear; and which all, who are left behind him, will hear with Pleaſure, and unanimouſly juſtify.

In his Family, every thing was manag'd with ſuch admirable Regularity, as if all his Care and Wiſdom had been confin'd to that Sphere only. His Retirements were divided between Study and Devotion. At his Table there was that decent Freedom and Alacrity, that hoſpitable Abundance and Plenty, which became the Dignity of his Station and Character, and the Liberality of his Diſpoſition. Had *Wolſey* been to dictate Splendor to him, ſtill his Converſation muſt have been the beſt Part of the Entertainment. He redoubled the Eſteem and Veneration of others for him, by aiming only at their Love; and loſt nothing of the *Archbiſhop* in the very *good Neighbour* and obliging *Friend*. The Charity, which flow'd from his Table to his Gate, was extreamly magnify'd by the Manner of beſtowing it: It reach'd to the Souls as well as Bodies of the Poor; and naturally led them to a grateful Remembrance of their Maker, when they ſaw ſo lively an Image of Him in one of his moſt faithful Stewards. His Delight in Private Charities could not be well conceal'd, but the Meaſures of his Bounty in that Way are a Secret, only known to Him, who ſhall one Day reward them openly. In his Chapel and Devotions, he was ſo intent and abſtracted from the World, that the Duty look'd more like Pleaſure and Enjoyment: And ſuch an unaffected Humility and holy Ardor accompanied his daily Offering of our moſt *Excellent Liturgy*, that it ſenſibly diffus'd itſelf thro' all, who had the Advantage of Praying with him.

In his *Province* and *Dioceſe*, he acted with all that wholſome, but gentle Authority, which became the Spiritual Father of the Clergy and Laity. He ſo far united thoſe *two Orders* in Affection and Love for each other, which their firſt Inſtitution plainly tended to promote; that they often joined together to give publick Marks of their high Eſteem and Veneration for him; and of the irreſiſtable Force and Influence which his Example had upon them, to compel them to Love and Unity. He was conſtant in his *Reſidence*, regular in his *Viſitations*; and by his ſteady and uniform Adherence to the Rules and Ordinances of the Church, accompany'd with a true Chriſtian Humility and Gentleneſs, he regain'd all that Authority and Regard for the *Epiſcopal* Function, which is one of the diſtinguiſhing Marks of the Primitive Purity of Religion. No Man had a more tender Concern for the *Reform'd Intereſt* Abroad, nor more careful to preſerve the Beauty and Order of the *Church* of *England*, that it might be a ſtanding Pattern for all other *Proteſtants*. That Diſcipline, whoſe Decay he often Lamented, and tried in ſome meaſure to reſtore, appear'd truly Reforming and Medicinal under his Government; and where-ever the *Canon* was Invalid, the Ends of it were anſwered by the Force of his Example. As his *Province* made a noble *Barrier* againſt *Preſbytery*, ſo it was much for the Honour and Intereſt of the *Church*, that ſuch a *Primate* was placed in it, who, in the Perſon of a *ſingle Archbiſhop*, could ſhew the *bordering Schiſmaticks* more *Chriſtian* Virtues, than ever yet met together in a whole *Claſs* or *Aſſembly* of *Preſbyters*.

In the *Senate*, his Opinion and Judgment were of the greateſt Weight, and his Veracity and Sincerity had never been call'd in Queſtion. He ſpake with all imaginable Clearneſs and Solidity, upon the moſt important Subjects; and very ſeldom or ever entered into any Debates which turn'd altogether upon private Pique or Intereſt: But he ſaw at once thro' the Merits and Tendency of every Cauſe, which any ways affected the Conſtitution in Church and State; of which he was a conſummate Judge, and unalterable Friend to both. Here he always exerted himſelf; and diſcharg'd his Conſcience, with regard as well to his Country, as to that Sacred Truſt repoſed in him, in ſuch a Manner; that he was always conſiſtent with himſelf, and ſure to have *God* and the *Queen* of his Party.

His *Works* will be ever admir'd, as the Standard of good Preaching, ſo long as the *Engliſh* Tongue and the *Proteſtant* Religion remain in any Degree of Purity and Perfection. His *Readers* have it not in their Power to wiſh for any Addition to the Holy Entertainment, that is before them, unleſs it was the Graces of his Elocution and Delivery. The important Subjects, of which he has Treated, are ſo juſtly and clearly ſtated, in ſo fine a Stile, ſo exact a Method, and with ſuch Strength and Energy of Reaſon; that whoever comes after him, muſt be content to have his Quotations eſteem'd by far the beſt Part of the Performance: And ſo true and lively a Spirit of Religion runs thro' all his Diſcourſes, that they ſeem to be as much the Dictates of his Practice, as of his Underſtanding.

For the Honour of the *Britiſh Court*, I can ſay, that ſince a late unhappy Reign, there are few Years, in which he was not in high Truſt and Favour. Whatever Factions, whatever Arts of Corruptions may prevail, eminent Examples of Loyalty and Piety will naturally attract the Notice of a State, that is not over-fond of its own Ruin; and even the Envy rais'd againſt thoſe Virtues muſt ſerve to diſtinguiſh them. I cannot come into their Opinion, who will not allow my Lord of *York* to be a very great Politician; 'till I firſt ſee it made out, that an Abhorrence of all *Chicane* and Artifice, a Steddineſs in Principle, and a Conſiſtency in Behaviour, are direct Folly and Miſmanagement. It is certain, he made a great Party for the Church, by his unſhaken Conſtancy and exemplary Integrity; and becauſe every one, who knew his Principles, knew the Man, therefore he was the leſs liable to be deceiv'd in his Friends, when both He and They, and the Common Cauſe went together.

He had the advantageous Miſfortune of preſiding in the Church for many Years of Trouble and Diſorder: In which Time, he had frequent Opportunities of giving Proofs of his unſhaken Zeal and Integrity; whenever any Innovations were attempted againſt *Religion* in general, or the *Church* of *England* and his own *Order* in particular. He was not ſatisfy'd with a tame Bewailing of theſe Attempts, but undauntedly plac'd himſelf in the Gap, and oppos'd them with a true *Chriſtian* Bravery and Reſolution. He often ſaw the Church beſet with Enemies, both from within and without; and tho' not openly Perſecuted, yet violently oppos'd and diſcourag'd; and the moſt inveterate Enmity to Her made a Mark of Honour, and a ſure Title to Reward. At laſt he ſaw Her Deſerted even by Her Once moſt Zealous Friends, and to whom he had many Perſonal Obligations; and yet he remained the ſame ſteddy unalterable Lover of the *Church* of *England*, and accompanied Her thro' all Her Diſtreſſes, 'till She was happily reſtored to a State of Honour and Safety. His Conduct before the *Revolution*, ſhew'd him to be a ſtrenuous

Oppoſer of the Idolatry and Corruptions of the *Church* of *Rome*; and his Behaviour, both at and after the *Revolution*, made it apparent, how juſt a Senſe he had of that Deliverance; when he promoted every Thing which tended to the Reſtoration and Eſtabliſhment of the Conſtitution, that had been leſſened and invaded; and as bravely oppoſed every Thing that tended to a further Change and Alteration in our Laws and Religion, which were afterwards attempted by another Sort of Tyranny. They who inſiſt altogether on *his Grace*'s Conduct at this Juncture, would do well to imitate him in all the other Parts of his Life; and then we ſhould have fewer Enemies to the *Church*, and leſs Trouble and Diſorder in the *State*.

The CHARACTER *of his Grace* WILLIAM *Duke of* BEDFORD, *by* SAMUEL FREEMAN, *D. D. Rector of St.* Paul's, Covent-Garden *.

* From the Sermon preach'd at *Cheynes*, in the County of *Bucks*, in 1700; and printed the ſame Year, in Quarto, with the following Dedication:

To his Grace WRIOTHESLY, Duke of *Bedford* †.

May it pleaſe your Grace,

THAT I take the Boldneſs to entitle this mean Diſcourſe to ſo great a Name, is not only becauſe of the near Relation your Grace bears to the Subject, but the early Proofs you have given of ſteering the whole Courſe of your Life by his correct and almoſt perfect Example. Your Grace is arrived to that Pitch of Honour, next Royal, the higheſt, bleſt with a large and princely Fortune; and you cannot but think that the Eyes of all Men are turned upon you, how you'll comport yourſelf under ſuch obliging and glorious Circumſtances. May your Grace give me leave to lay before you what all your Friends, and all good Men, expect from an Heir of the Bedford Family, *That you'll make it your chief Study to promote the Glory of God, to whoſe bountiful Goodneſs you are indebted for ſo many great and uncommon Bleſſings, by your Authority and Example cruſhing Profaneneſs and Vice, and maintaining the true Religion and Virtue; that you'll be a faithful Supporter of the Monarchy, a true Friend to your Country, a liberal Patron and Benefactor to the Church, a great Encourager of Learning, and an invincible Champion of the Proteſtant Religion. There's not the leaſt Reaſon to doubt, but that your Grace will fully anſwer and make good theſe Expectations, and by your own perſonal Worth and Merit add Luſtre to that of your noble Anceſtors. But my hearty Prayers for your Grace carry me a few Steps higher; May your Grace out-live the Years of your Grandfather, and, if it be poſſible, outſhine his Virtues.*

Your Grace's moſt humble and moſt faithful Servant,

Sa. Freeman.

† Grandſon to *William* Duke of *Bedford*, and Father to the preſent Duke: For a farther Account of this Noble Family, conſult the Peerage, in four Volumes in Octavo.

I Shall not here take notice of the Nobleneſs of his Extraction, and the Greatneſs of his Deſcent; nor travel the many Ages back in the Leafs of Time, to diſcover the Spring of this very antient and renowned Family: Theſe are little Things, not to be named with the admirable Endowments of his Mind, and the manifold Gifts of the Holy Spirit wherewith his Soul was adorn'd.

Who can ſufficiently admire or fully imitate the Sweetneſs of his Temper, and the Benignity of his Nature? The Greatneſs of his Birth made him the more humble; the Heighth of his Condition did not exalt his Mind; there was nothing of Pride and Faſtidiouſneſs in his Converſation, 'twas all Condeſcenſion without being mean and cheap. That Man had a great deal of Demerit in him indeed, that was wholly refuſed Admittance into his Preſence, and none ever went uneaſy out of it, whoſe Requeſts were reaſonable, and their Perſons not unworthy: Nothing but Sin had his Frown, the good Actions of Men had his Praiſe, their Weakneſs his Excuſe, their Afflictions his Pity, and their Diſtreſſes his Succour.

His Piety towards God was ſincere and unaffected; his Devotions in the Cloſet, daily; in Publick, conſtant, uniform and regular: He had indeed a charitable Opinion of all good Men who did not come up in all Points to the Church of *England*, but he utterly diſliked Schiſm and Separation; his Religion was inward, in Reality and Subſtance, not placed in Externals; he was very much for Unity and Peace in the Church; but his Opinion was, that they might be preſerved by a mutual Forbearance in Matters of Ceremony, without a rigid Impoſition of them; and he was wont to ſay, That he thought it equally ſuperſtitious, to ſhew too much Zeal either for or againſt them. But whilſt he *made known his Moderation unto all Men*, and beſtowed his Favours too upon many whom he judged conſcientious, though of a different Perſuaſion, he ever in his Practice kept cloſe to the Church of *England*. You might ſee him, unleſs prevented by Sickneſs, or other neceſſary Occaſion, every Lord's Day at Church, and there behaving himſelf with the greateſt Devotion, ſtricteſt Attention, and humbleſt Reverence, eſpecially at the Bleſſed Sacrament, communicating frequently, always on his Knees, and with moſt ardent Affections, and ever expreſſing a great Uneaſineſs and Diſſatisfaction, when unexpected Accidents kept him (as he uſed very ſenſibly to call it) from the Food of his Soul.

Here was the Family wherein not an Oath nor a prophane Jeſt could be heard; where Sobriety was habitual, Virtue and Religion triumph'd, and the Worſhip of God daily and devoutly perform'd, and ſo highly conducive did he think the Publick Worſhip of God to be, for the Glory of God, and Salvation of Souls, that he gave ſuch Orders for the Affairs of his Family on the Lord's Day, that moſt of his Servants were at liberty timely to attend upon it, and none of them wholly let and hindered from it. The Concern alſo he had for *God's Houſe*, was anſwerable to the Veneration he had for his Worſhip; he was always ready to promote any Deſign for the erecting Chapels and Churches where there were none, and increaſing the Number of them where they were thin. In time of the Civil War, when every Thing almoſt of Order and Decency was called Superſtition, as he was paſſing by where the poſſeſs'd Soldiers were pulling down Part of a Church, and the Ornaments of it, and aſked of him to give them ſomething to encourage the Work, he ſaid to thoſe about him, *My Father and I have built ſeveral Churches, and by the help of God I'll pull down none.*

His Beneficence and his Alms were of the ſame Piece with his Piety; he was never backward to forgive; always ready to diſtribute; his Charity, like that of God's, was univerſal, not confined to Sects and Parties, but flowing abundantly towards all Men, yet diſcreetly placed and proportioned, according as Mens Needs and Capacities preſented, giving moſt where it was moſt wanted, and where it might be to the beſt Purpoſes. He loved good Chriſtians, of what Denomination ſoever, many of which ſubſiſted by his Bounty; and for others, whoſe Virtue was ſuſpected, and their Converſation of no good Report, whilſt he hated Hypocriſy and Vice, he relieved their Perſons, ſhewing himſelf a true Friend to Mankind, and a Benefactor to the humane Nature.

I need not mention that mighty Zeal he had for the Proteſtant Religion, for the Intereſt of his Country, its Laws and Liberties; and his never-to-be-ſhaken Faith and Affection to our invincible Monarch, who ſo generouſly, in ſpight of all Hazards and Oppoſitions, came over for the Reſcue and Deliverance of them, They are too flaming to be hid. In the late Times of Difficulty and Perſecution, he was a ſtrenuous Defender of them, and an hearty Supporter of thoſe who ventured far in that Cauſe. The great Lord *Ruſſel* his Son was a Martyr, and died for them; and it's no Wonder that ſuch heroick Actions begat in the Breaſts of all an honourable Eſteem of him, gained him the diſtinguiſhing Love of his Prince, and the particular Regard of Heaven.

The whole Nation, no doubt, are very ſenſible of this irreparable Loſs, and there's great Reaſon for it, to the Peace and Welfare whereof he ſo highly contributed, by his Counſel, by his Eſtate, by his Example, by his Prayers, and by his Charity, the which are ſtiled in Scripture *Sacrifices*, to ſignify in a high Degree their Acceptableneſs to God, and the great Power they have with him to avert Judgments, and to draw down Bleſſings upon a Kingdom. But the ſeveral Counties, over which, under the King, he preſided, ought to be the moſt affected with it; who lived under the healing Influences of his Care, and reap'd the Fruit of his wiſe and ſteady Adminiſtration: More eſpecially we of St. *Paul's*, *Covent-Garden*, who, next to the infinite Goodneſs of God our Maker, have received from him the Opportunities of worſhipping GOD, and of making ourſelves eaſy in this World, and happy in the other.

It pleas'd GOD to bleſs him with a numerous Off-ſpring, and that he lived to ſee his Children's Children to the third Generation; all in Condition ſuitable to their Birth, and highly beloved and honoured for their own and their Father's ſake.

His Servants have loſt the beſt of Maſters, the Poor a liberal Benefactor, the Church a bountiful Patron, the Government a potent Friend, and Religion a ſure Protector.

In the midſt of all, there is one Conſideration left, to alleviate our Sorrows and ſupport our Minds; what is ours, the Nation's Loſs, is his infinite Gain: Therefore while we feel and bewail the heavy Diſpenſation, let us with our diſconſolate Thoughts mix thoſe joyful ones of his Salvation. *We may weep for ourſelves*, but he's at Reſt, above the Reach of Evil.

It was his daily Prayer, that next to the Pardon of his Sins, GOD would give him an eaſy Paſſage; and GOD was pleas'd to hear his Prayer; never did any Perſon leave the World with greater inward Peace, a more reſigned Mind, with leſs Struggle and Diſcompoſure, and with more aſſured Hopes of a joyful Reſurrection, than he did. His Lamp of Life was not blown out; the Oil waſted by degrees, and the Flame went out; Nature was quite tired and ſpent, and he fell aſleep.

The CHARACTER *of the Lady* MAROW[*], *by the Right Reverend Dr.* JOHN HOUGH, *Lord Biſhop of* Litchfield *and* Coventry; *now Lord Biſhop of* Worceſter[†].

BECAUSE Example operates more powerfully than Precept; and People are more eaſily led into a Path, where they ſee others have gone before them, than if it were only pointed out; I beg Leave to ſhew in a ſhort CHARACTER of the Deceaſed, that ſhe had not ſtudied the Text[‖], nor made it the Subject of her Contemplation in vain: For ſhe truly feared GOD; ſhe knew the Weakneſs of Human Nature: That what *Iſaiah* ſays of the *Jews* in the Beginning of his Prophecy, ſhe might very properly apply to it in this degenerate State; *That the whole Head was ſick, and the whole Heart faint; that from the Sole of the Foot, even unto the Head, there was no Soundneſs in it, but Wounds, and Bruiſes, and putrifying Sores*; that they ſtood in the utmoſt need of being *cloſed and bound up and mollified with Ointment*: And ſhe had Recourſe to the only Hand that could do it.

From her Infancy ſhe had a very tender and nice Conſtitution; which (tho' ſupported by Regularity and conſtant Temperance) did by frequent Indiſpoſitions put her in mind, that ſhe was not to expect much Eaſe from it, or imagine it made for any long Duration. But ſhe had a native Chearfulneſs, and a calm, even Temper, that enabled her to make the beſt of it; and whatſoever ſhe felt within, ſhe was too well bred to let it trouble her Friends. As ſhe grew up, ſhe paſs'd into new Scenes of Life, and found Exerciſe for her Virtues in every one of them.

As a *Wife*; ſhe made it her Buſineſs to diſcover and comply with the Inclination of her Huſband: To have her Family, her Table, the Choice of her Acquaintance, her Conduct, and even her Dreſs, ſuch as ſhe thought would be moſt agreeable to him: And if it fell out that in any Point ſhe failed of that End, it might give Trouble and Concern, but never provoked her to a Complaint. She would try to be more ſucceſsful another Time, and change her Method, tho' in Contradiction to her Judgment.

As a *Mother*; ſhe was tender, indulgent, and impartial to her Children: Her Cares were equally divided amongſt them; and if at any Time one ſeem'd to have more than another, it was when Indiſpoſition gave a Claim to it, and they all found it in their Turns. Had any of them been ſtubborn, or untractable, I cannot ſay how well ſhe would have been qualified for the rougher Part of Diſcipline. I am ſure ſhe herſelf would have been the greateſt Sufferer in the Uſe of it, having an Abhorrence in her Nature to Severity; and but a very poor Opinion of Virtue that was forc'd. But, bleſſed be God, ſhe had no Occaſion to act this Part, for ſhe had ingenuous Minds to deal with, who learned their Duty from Obſervation; ſhe ſhewed them in herſelf what was honourable, and becoming, and they fell eaſily into Imitation, unconſtrain'd.

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[*] Only Daughter of Sir *Arthur Caley*; married firſt to Sir *Samuel Marow*, Bart. afterwards to *Francis Fiſher*, Eſq; both of *Warwickſhire*.

[†] From his Lordſhip's Sermon upon Occaſion of the Lady *Marow*'s Death. *N.B.* A ſmall Number of them was only printed for Preſents, in 1715.

[‖] *Malachi*, Chap. iv. ver. 2.

As a *Miſtreſs*; ſhe was kind and gentle to her Servants, willing to accept of their Endeavours to pleaſe, and ready to overlook little Miſcarriages. If they committed greater Faults, her Concern was more to make them ſenſible, than to reprove or puniſh: Always bearing in Mind, that Servitude is an hard Condition of Life, which they who are born to command, are bound in Conſcience to lighten, leſt Ignorance ſhould make the Poor give way to unjuſt Thoughts of Providence. Whence it came to paſs, that ſhe was ſerv'd with Affection, and her People had a more than ordinary Care not to offend her, that they might not grieve themſelves.

To her Tenants and inferior Neighbours ſhe was beneficent and liberal, eaſy of Acceſs, and courteous in Reception of them: Nor did ſhe ſuffer them in any Exigencies to want thoſe Helps that her Kitchen, her Cloſet, or her Cabinet could ſupply. To Perſons above or on her own Level, ſhe never was wanting in what became the Circumſtance and Occaſion. She perfectly well underſtood what was due to them, and to herſelf; and all ſhe did was with a natural eaſy Grace, that ſhew'd ſhe was no Stranger to Forms, but had conquer'd the Strictneſs of them. Her Acquaintance were numerous, and of the beſt; yet ſhe was ſo happy in an excellent Temper, that few, if any, were contented with that Name, they ſaw ſomething that was to be coveted beyond it, and advanced towards the Diſtinction of Friends.

And, that God might bleſs her in the Diſcharge of her Duty, and make her ſincere Endeavours anſwer their reſpective Ends, ſhe allow'd no Sort of Avocation to interrupt her Attendance upon Him. Her ſtated Times of Retirement were punctually obſerv'd, and the publick Aſſembly (if ſhe could help it) never miſs'd her.

Thus ſhe behav'd herſelf in the married State. When ſhe became a Widow, ſhe was above the Affectation of a ſullen Reſerve, becauſe ſhe never had Levity that needed to be corrected: yet ſhe choſe to withdraw herſelf from publick Diverſions, and had no Reluctancy in parting with them. She had been accuſtomed to give her Thoughts a ſerious and uſeful Turn: She weighed the World in the Balance of a true Judgment; and, notwithſtanding all its Pretenſions, knew what it was, and what ſhe was to expect from it: This made her early to wean herſelf from the innocent Gaieties and pardonable Vanities of Life; which Lookers-on would have indulg'd without Cenſure to her Condition, Age, and Fortune. But a thorough good Underſtanding had depriv'd them of their Reliſh, and ſhe ſilently ſtole from them, without leaving a Reflection upon thoſe that continu'd to have a Taſte for them.

She had a quick Apprehenſion, and could (when ſhe had a Mind) carry it into the Conſideration of Publick Affairs, which ſhe was the better qualified to judge of, becauſe entirely diſpaſſionate and diſintereſted. But where ſhe could not avoid it, ſhe went with Reluctancy into the complaining Side, and was beſt pleas'd where any thing of ill Appearance was ſo far doubtful, as to admit of a favourable Conſtruction.

Her greateſt Satisfaction was in the Enjoyment of her Children, and in the Company of her Acquaintance and Friends: Amongſt whom ſhe was careful not to aſſume more than her Part in Converſation; and if it was not always edifying, 'twas much againſt her Will if it was not inoffenſive; for the Rules of good Manners (in the Religious and Civil Senſe) were Sacred to her; no Heat or Paſſion, no Reflections or ill-natured Touches upon the preſent or the abſent, no Diſparagement of others, or Commendation, though never ſo remote, of herſelf, could get a Paſſage through her Lips: And if others tranſgreſs'd in any Point, which could very rarely happen in the Company ſhe kept, her Diſlike of it was eaſy to be obſerv'd, in a careleſs Attendance, or a dead Silence.

Thus unblameable in Conduct; thus diſingag'd from the World; thus taught and experienced in the Frailties and Imperfections of it, ſhe ſtood in a Preparation, when God ſhould call, to leave it willingly, upon its own Account; but ſhe had ſtronger Motives to attend that Call, which made her watch for it, not only with Reſignation, but with Pleaſure. Her Eyes were intent upon the Place to which ſhe muſt go: Her Heart was fix'd upon thoſe Joys that are ſubſtantial and unchangeable: She knew ſhe ſhould leave Mortality behind her; that Death ſhould be ſwallow'd in Victory; that ſhe ſhould not be held a Moment under the Dominion of it; for the Sun of Righteouſneſs would immediately ariſe upon her.

It was this Expectation, that made her Proof againſt a lingring and a ſickly Decay. It was in the Strength of this Hope, that ſhe ſaw Death make its Attacks; perceiv'd him to gain Ground every Day, and never felt an inward Shock. When Medicine was ineffectual, ſhe was not diſappointed; in the moſt uneaſy Moments ſhe utter'd no Impatience: She pray'd, indeed, for a calm Paſſage, but it was with an entire Submiſſion to the Will of GOD; and when ſhe conſider'd that the Chambers of Death were of painful Approach, and that the Grave was the Gate through which ſhe muſt of Neceſſity paſs to a better Life, ſhe went down undauntedly, by ſuch Steps as Providence had ordain'd, in full Confidence, that through the Merits of her Redeemer, ſhe was firmly entitled to, and ſhould undoubtedly poſſeſs a Part in it.

They that knew the Lady MAROW, will ſubſcribe to what I have ſaid concerning her: And I rather apprehend they will think the CHARACTER ſhort and defective, than that I have exceeded in it. But, methinks, upon theſe Occaſions, Preachers ought Religiouſly to forbear Heightenings, and glaring Colours. I have endeavour'd to do Juſtice to the Graces GOD had endow'd her with, for otherwiſe I ſhould blemiſh them. But I have not been unmindful that they would be more hurt by being ſtretched beyond their due Proportion.

She died in 1715; and was interr'd in St. *James*'s Church, in *Weſtminſter* *.

* See her Epitaph in the *Appendix*.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Reverend Mr.* JOHN KILLINGBECK, *Vicar of* Leeds, by RALPH THORESBY, *F. R. S.**

HE was the eldeſt Son of *John Killingbeck*, of *Hedingley*, Eſq; Mayor of *Leeds*, 1677, deſcended from a Family of conſiderable Antiquity and Eſtate within this Pariſh, but originally ſeated at a Place of the ſame Name contiguous to it. This Reverend Divine, eminent for Piety and Learning, was born in a venerable old Fabrick, called *Hedingley-Hall*, near the *Skire-ake* (whence the Wapentake is denominated) *Febr.* 15, 1649. and was baptized in the Chapel there (then lately erected by Mr. *James Cotes*, and to which this pious Vicar bequeathed ten Pounds) *March* 10 (*a*). After his Grammar-Learning in the Country, being prepared for the Univerſity, he was entered a Student at *Jeſus* College in *Cambridge*, *April* 11, 1677, where he continued fifteeen Years, took both the Degrees in Arts, and that of Batchelor of Divinity, was Fellow and a noted Tutor, ſeveral of his Pupils being now uſeful in the Work of the Miniſtry.

Here his intenſe Studies, his ſolid Parts, his grave and ingenuous Deportment, gained him the Affections of his Superiors, and recommended him to the Favour of that ſingularly good and learned Prelate, Dr. *Gunning* (*b*), then Biſhop of *Chicheſter*, by whom he was ordained Deacon, *May* 25, 1673. in the Chapel of St. *John*'s College (*c*), where that noted Biſhop then officiated for Dr. *Laney*, who was aged and weak. The Order of Prieſthood was conferred on him in the Chapel at *Biſhopthorpe*, *Sept.* 19, 1675 (*d*). He was for ſome Time Curate to his good Friend, Dr. *W. Cooke*, at *Harleton*, near *Cambridge*, to which he was admitted (1677) by the before-mentioned Dr. *Gunning*, then Biſhop of *Ely*. In a ſhort Time he became ſo eminent for his well-ſtudied Sermons and Fervency in his Maſter's Work, that the Univerſity preſented him with a Faculty, and therein an ample Commendation of his great Knowledge, Probity of Life, agreeable to his Doctrine, evident in his publick and frequent Sermons, under Seal, dated *Nov.* 11, 1678 (*e*), conſtituting him one of the Univerſity-Preachers, with Liberty to preach through the Kingdoms of *England* and *Ireland*. In *May*, 1682, he was Lecturer of St *Nicholas* in *Lyn-Regis*, and being licenſed under the Hand and Epiſcopal Seal of Dr. *Anth. Sparrow*, Biſhop of *Norwich*, *June* 27 (*f*), he removed to *Kings-Lyn*, to the great Comfort and

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* In his *Vicaria Leodienſis*, &c.

(*a*) Regiſtr. Eccleſ. S. Petri Leod. (*b*) The Sermon preached at his Funeral, by his worthy Succeſſor, Dr. *Gower*. See his Lordſhip's Character, extracted from that Sermon, *Page* 128. (*c*) (*d*) (*e*) (*f*) Sigil. Epiſc. & Univ. penes me.

Advantage of the Inhabitants there, who very much admired his edifying Way of Preaching. Here he was ſo conſtant in his Duty, and unblameable in his Practice, that it juſtly procured him the Favour of ſeveral eminent Men; he was earneſtly deſired to fix there, and was unwillingly parted with.

But a kind Providence deſigning his native Country for his longeſt and moſt uſeful Station, fifteen of the twenty ſurviving Feoffees for the Vicarage of *Leeds* (which was become vacant by his Predeceſſor's (*g*) Abſence, and Refuſal to take the Oaths to King *William* and Queen *Mary*) elected him thereunto, but the Inſtitution was deferred 'till *July*, 1690, Archbiſhop *Lamplough* being unwilling (the Caſe being now new, and none of the Biſhops having then (29 *May*) inſtituted any on that Account) to be the firſt Preſident, but in the ſame Letter expreſſing *his great Willingneſs to admit ſo deſerving a Perſon to take Care of ſo great a Pariſh* (*h*), promiſing to inſtitute no other, nor take any Advantage of the Lapſe. He was inducted *Aug.* 4, 1690.

He was a ſingular Bleſſing to this populous Pariſh and Parts adjacent, and might have been ſo to the whole Nation, if he could have been prevail'd with to publiſh ſome of thoſe Sermons, wherein was ſo rare a Mixture of divine and human Learning, that at the ſame Time they did inſtruct and edify the more Critical and Judicious; they, by a peculiar Felicity and Emphaſis, did alſo move and profit the vulgar Capacities. His miniſterial Abilities were ſo conſpicuous, that the deſervedly celebrated Archbiſhop *Sharp* not only conſtituted him Prebendary of *York* (whereto he was collated *Dec.* 5, 1694.) but upon a moſt ſolemn Occaſion (at a Synod or Viſitation) his Grace propoſed him publickly as an Exemplar to the Clergy, both for Preaching and Practice. His Zeal and Fervency in every good Work was ſo remarkable and exemplary, that it could not be concealed, even from diſtant Perſons and Places, ſo that the Honourable Society at *London* for promoting Chriſtian Knowledge, upon the Character of his Piety, Charity, and Chriſtian Zeal, and out of an hearty Eſteem of him on theſe Accounts, elected him a correſponding Member, deſiring his Concurrence in Proſecution of their Deſigns, by ſuch Methods as the Laws of the Land and Canons of the Church recommend, entreating him to accompany the Diſtribution of the Bibles, Common-Prayers, and other Books of practical Devotion (which were to be given to the pooreſt Families that were diſpoſed to a religious and ſober Life) with good Advice and Exhortation, &c. One great and good Effect of this was his ſucceſsful Attempts for a *Charity-School*, which in a few Weeks was ſupported by a triennial Subſcription of above 200 *l. per Annum* for the entire Maintenance of forty poor Children, decently cloathed in Blue, 20 *l.* of which proceeded out of the Collections at the Communion, and 20 *l.* from the Feoffees for cloathing the Poor of the Town, the reſt from the generous and voluntary Subſcriptions of the Inhabitants.

For the Support of which Charity-School Mr. *Killingbeck* was prevail'd with to Print his Sermon, intituled, *The Bleſſedneſs and Reward of Charity aſſerted*, in a Sermon preached upon *Innocents-Day*, 1709. 8*vo.* which was all he would permit to be publiſh'd in his Life-time. But after his Death were printed *Eighteen Sermons on Practical Subjects*, 8*vo. Nottingham*, 1717. This Volume begins with *The Faithful Steward*; preached firſt at a Synod at *York*, and afterwards, at the Requeſt of Archbiſhop *Sharp*, at a Viſitation at *Otley*. The original Letter (together with that of his Predeceſſor, Archbiſhop *Lamplough's*, and all the preceding Epiſcopal Hands and Seals) is in the Collection of Autographs in this *Muſæum*, wherein his Grace was pleaſed to write, "That purpoſing to hold a Viſitation for the two Deanaries of the *Ainſty* and *Craven*, *June* 7, the Chancellor and I have been conſulting about a Preacher on that Occaſion. We have run over the Liſt of all the Miniſters, and the Reſult is, I had much rather be obliged by you, than by any body elſe, &c. You have a Sermon ready for the Purpoſe, that you preached at a Synod at *York*, &c. a Sermon that I liked ſo well at the firſt hearing of it, that I extremely deſire to hear it again, &c. But I will not tie you up ſo ſtrictly to this Sermon (tho', as I ſaid, I ſhould be glad to hear it a ſecond Time) &c. I leave you to the Choice of your Argument, but preach you muſt, if you be in Health, and I can prevail with you. And you muſt likewiſe forgive this Trouble, which is willingly unwillingly put upon you by *SIR*,

Your affectionate Brother and Friend,

Biſhopthorpe, *May* 14,
1698.

Jo. Ebor.

(*g*) The Reverend Mr. *John Milner*; whoſe Character will follow this of Mr. *Killingbeck's*.

(*h*) Archbiſhop *Lamplough's* original Letter to the Mayor of *Leedes*, whoſe Preſent it was to me.

The *Volume* of *Sermons* above-mention'd are all the genuine Remains of this devout Author; for as to what was publiſhed by a neighbouring Gentleman in the Second Part of a Treatiſe, intituled, *A Search after Souls* (in 4*to*.) they are not to be eſteemed ſo, being not only printed againſt his expreſs Prohibition, but his Arguments abbreviated and ſet in a falſe Light, and his Opponent's printed at large. Another neighbouring Gentleman having writ a *Treatiſe againſt the Liturgy and Common-Prayer of the Church of* England; the Manuſcript was pretended to be unanſwerable, and put into Mr. *Killingbeck*'s Hands as ſuch by one of his Pariſhioners, with an earneſt Requeſt to anſwer it. The original Letter of his judicious Reply is in this *Muſæum*. As alſo the firſt Draught of one to an unknown Perſon under Trouble of Mind, for *Playing at Cards*, and a Wager thereupon, importunately begging his Prayers and Aſſiſtance. In his Reply (*inter alia*) he ſays *Tho' I do not think it utterly unlawful, yet the Circumſtances and Conſequences too often render it ſo*[*].

His CHARACTER muſt be had from an abler Pen; I ſhall therefore conclude with with what his excellent Succeſſor [†] recited upon that mournful Occaſion at his Funeral.

HE was deſired to fix at *Lyn*, and unwillingly parted with; but GOD had principally reſerved him for the Good of his own Country and Place of his Nativity, that it might boaſt of his Endowments, as well as his Birth, and be bleſſed with his Spiritual Government and Aſſiſtance. Here he was fixed by a concurrent Voice, and with a general Joy and Satisfaction; how faithful he hath been in the Diſcharge of this great Truſt, with what Care he hath watched over his Flock, what he hath done for their Peace and Happineſs, what he hath done for the Houſe of GOD, we are Witneſſes, and the Beauty and Order of this Place is a ſufficient Evidence.

If we conſider him in this Place (the Place that he truly delighted in,) how important were his Subjects? how well choſen, and how adapted to the Capacities and Circumſtances of his Hearers? with what Strength of Argument did he plead the Cauſe of GOD and Religion? what Fervency of Expreſſion, what Vehemence of Elocution, what Rhetorick had he to perſwade, what preſſing Motives to engage your Practice? and O! that theſe had but their deſired Effect; could they but be duly remembred, not only the preſent, but the ſucceeding Generation would have Reaſon to rejoice and to praiſe GOD for him. If we obſerve him in Prayer and Devotion, what ardent Zeal, what Fervency of Spirit, what inward Regard and Attention might be diſcovered by his outward Addreſs, his humble Deportment, and decent Geſtures of the Body? enough to kindle a Flame in the coldeſt Heart, to ſtrike the indifferent, and bring the loftieſt Looks to the Ground. If we follow him into his Family, we find every Thing regulated by a daily and orderly Addreſs to the Throne of Grace in Prayers and Praiſes, by Expreſſions of Good-will and Kindneſs to thoſe about him, endeavouring to improve the Meaſures of Love and Unity, and give no Occaſion of Offence or Clamour. If we enquire into his more private Behaviour, his Cloſet-Retirements, thoſe devout Ejaculations, thoſe pious Soliloquies, with which his publick Diſcourſes were frequently adorned, will be a ſufficient Evidence that his Thoughts and Converſation were then chiefly in Heaven; that he was frequently proſtrate upon his Knees, humbling himſelf for his own Sins and thoſe of others, deprecating the Divine Wrath, and imploring Mercy and Protection for himſelf and for all Men.

He lived like one of the Primitive Fathers, and preach'd like one of the preſent. In brief, there was ſo perfect an Harmony between his Life and Doctrine, and both ſo very amiable, that ſeveral Perſons of Diſtinction were brought over from the Diſſenters to the Eſtabliſh'd Church, not by ſet Diſcourſes againſt them, and paſſionate ill-natured Reflections (which tend too much to extinguiſh the Life of Religion, and the Power of Godlineſs, and never win upon ingenuous Tempers) but by preaching the Subſtantials of the Chriſtian Religion. His ſeverer Animadverſions were generally and chiefly againſt the Deiſts, Unitarians, and modern Arians, who endanger the Foundations of Reveal'd Religion, and the Chriſtian Faith.

He firſt introduced in this Pariſh a *Monthly Communion*, which has now been for many Years, and yet is (bleſſed be GOD) duly frequented by great Numbers of devout Souls, who are breathing after higher Degrees of Purity and Perfection. As to Charity to the Poor, he might be ſaid (if the Expreſſion was decent) to be extravagant therein, ſeldom knowing any Bound, but the Bottom of his Pocket. What he taught in Publick, he practiſed in Secret, and was eminent for his faithful Diſcharge of all Relative and Perſonal Duties, conſtant and exemplary in Family and ſecret Devotions, weekly Faſts, &c. The

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[*] An ingenious Author obſerves, That the *Turks* abhor all Sorts of Games at Cards and Dice. *Patin*'s *Travels*, p. 279.

[†] The Reverend Mr. *Joſeph Cookſon*.

Care that Miniſters and Maſters of Families take for the Souls of others, will not extenuate the Neglect of their own, or the publick Worſhip ſuperſede the religious Exerciſes of the Cloſet. In that Place of his fervent and conſtant Devotion, he received the Premonition of his Death with a moſt Chriſtian Submiſſion. He continued for a conſiderable Time to frequent the publick Aſſemblies, even after he was diſabled from Preaching; and he deſired one of the laſt Times to adminiſter the bleſſed Elements at the Lord's Supper, but did it with a faltering Tongue and great Weakneſs, ſo that Mr. *Lodge* an ingenious and eloquent Preacher, (ſince alſo deceaſed, in the Prime of his Days *) was obliged to conclude the Service. This occaſioned many weeping Eyes and bleeding Hearts, and will, I believe, be remembred by ſome of the Participants as long as Breath remains. I can ſcarce forbear concluding this as the good old Martyrologiſt did the piteous Hiſtory of the Lady *Jane Gray*,

Neſcio tu quibus es, Lector, lecturus Ocellis :
Hoc ſcio quod ſiccis ſcribere non potui.

To the Reader ;

With what Eyes this you read I do not know ;
But mine in writing them, with Tears did flow.

He died indeed, univerſally lamented, *Febr*. 12, 1715-16, aged 66 Years wanting only three Days, and was buried the 16th, with a general Sorrow, not only of thoſe of the Church of *England*, but even the Diſſenters : So amiable is an holy Life in the Eyes of all good Chriſtians, of what Denomination ſoever ; and 'tis to be lamented, that his worthy Succeſſor could not (thro' a culpable Modeſty) be prevail'd with to print the Sermon preach'd upon that mournful Occaſion.

The ingenious Mr. *Plaxton*, Rector of *Berwick in Elmet*, compoſed the Epitaph †, which is inſcribed on a Funeral Monument upon the next Pillar to his Grave, within the Rails on the South-ſide of the Altar, where his precious Remains lie interred.

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* Whoſe CHARACTER, with ſome Occurrences in his Life, in an excellent Sermon preached upon that Occaſion by the learned and ingenious Mr. *Thomas Barnard*, will ſoon follow.

† See the *Appendix*.

A ſhort CHARACTER *of the Reverend Mr.* JOHN MILNER, *Vicar of* Leeds, (*before-mentioned*) *as it was drawn up by the Celebrated Dr.* GOWER, *Maſter of* St. John's *College in* Cambridge, *in a Letter to Mr.* THORESBY.

THE Work you are about will be a Monument to yourſelf, as well as thoſe for whoſe Memories you intend it : Mr. *Milner*, I am ſure, deſerves a Place amongſt the Beſt. Great Learning and Piety made him really a Great Man : He was eminent in both, and nothing but his Humility and Modeſty kept him from being more noted for being ſo : I had the Happineſs of much of his Converſation, but ſtill deſired more : He was a Bleſſing to the whole Society, by the Example he gave in every good Thing. He died * beloved, and much lamented here, and his Memory is honourable and precious amongſt us, and will long continue ſo. Beſides his printed Works, he hath left many uſeful and learned Manuſcripts † behind him, which are in the Hands of his Son.

" But thou, bleſs'd Saint above, ſhall ever reign, *&c.*
" There God in God's own Dialect ſhalt praiſe,
" The ſacred Tongue to purer Accents raiſe ;
" (Still thy Delight and Study) There ſhalt thou
" New Glories in the Church triumphant know,
" Who triumph'd in the Militant below. }

Pawlet St. John, A. B. (afterwards D. D.)

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* *Febr*. 16, 1702, aged 72.

† An Account of which may be ſeen in *Vicaria Leodienſis*.

His only Son Mr. *Thomas Milner*, M. A. Vicar of *Bexhill* in *Suſſex*, by Will, dated *Sept.* 5, 1721, and a Codicil annex'd *Sept.* 4, 1722. bequeathed, after the Death of his Siſter, Mrs. *Mary Milner*, to the Governors of the Charity for the Relief of poor Widows and Children of Clergymen, the Sum of two Hundred Pounds. To the Society for promoting Chriſtian Knowledge, Fifty Pounds. To the Society for propagating the Goſpel in Foreign Parts, Fifty Pounds. To the Maſter and Fellows of St. *Mary Magdalen's* College in *Cambridge*, and their Succeſſors for ever, One Thouſand Pounds; wherewith an Eſtate of Inheritance was to be purchaſed within the Space of three Years, for the founding three Scholarſhips, to be called by his Name, and given to ſuch Scholars as ſhall be admitted Penſioners, and ſhall come in there from the Free-School of *Heverſham* in *Weſtmoreland*, and from the Free-Schools of *Hallifax*, or of *Leeds* in *Yorkſhire*; they behaving themſelves ſoberly, ſtudiouſly, and virtuouſly, and reſiding nine Months in the Year, to be held by the ſaid Scholars, after taking the Degree of Batchelor of Arts, 'till he take the Degree of Maſter of Arts, or is choſen Fellow. Alſo Thirty Pounds to buy a Silver Flaggon that will contain two Quarts of Wine, and a Silver Paten for the Bread to be uſed at the Holy Sacrament in the Pariſh Church of *Bexhill*. Fifty Shillings to the poor Widows and Houſe-keepers that do not receive Relief from the Pariſh.

Some MEMORIALS *of the* LIFE *of the Reverend Mr.* HENRY LODGE, *M. A*[*]. *together with his* CHARACTER, *by* THOMAS BARNARD, *M. A. Maſter of the Grammar-School in* Leeds [†].

THE late Reverend Mr. *Henry Lodge*, was born at *Patrick-Brampton*, on the 11th Day of *January*, in the Year 1679-80, of honeſt and reputable Parents; his Aged and Reverend Father is the preſent Vicar [||] of *Burton-Leonard*; he finiſhed his School-Learning at *Sedberg*, under the Care and Diligence of the late celebrated Mr. *Wharton*: From thence he was admitted of St. *John's* College in *Cambridge*, where he went through his Academical Studies with great Proficiency and ſingular Reputation. He offered himſelf for a Fellowſhip, and had a ſtatutable Claim, and eminent Pretenſions to it; but Merit does not always ſucceed. When he was of Age for *the holy Office of Prieſthood*, he was preſented to the Rectory of *Copgrave*; where he reſided in a faithful Diſcharge of all Parochial Duties; and lived with the univerſal Eſteem of the Clergy, and Gentry of that Neighbourhood.

Upon the Vacancy of the New Church at *Leeds*, by the Death of the Reverend and Worthy Mr. *Bright Dixon*; the Electors, Gentlemen of Gravity and Prudence, nominated him Succeſſor, to their own laſting Honour, and the great Happineſs of the Town. When he came amongſt us, he ſhone with Aſtoniſhment; every Mouth was full of his Praiſes: And we ſoon found he only wanted before to be publickly known, in order to be publickly Belov'd and Admir'd. *Our preſent moſt Reverend Metropolitan* [‡], *the moſt judicious Diſcerner, and generous Encourager of Merit*, diſtinguiſhed him, ſoon after his happy Tranſlation to the Archiepiſcopal See; and ſettled him in a Prebend in the Collegiate Church of *Ripon*. Theſe were all the Preferments that he was poſſeſſed of, and he reflected a Credit, and a Luſtre upon them all: He was equal to greater; but it was God's Will, (and may his Will be in all Things ſubmitted to!) that his next Promotion ſhould be in his own heavenly Kingdom; compared to which, all other Promotions are but a Shadow, and a Dream.

He died the 31ſt of *January*, 1717-18, in the 39th of his Age, exceedingly then, and ſtill lamented.

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[*] Miniſter of the New Church of *Leeds*, Rector of *Copgrave*, and Prebendary of the Collegiate Church of *Ripon*.

[†] From the Sermon preached in the New Church of *Leeds*, *February* 16, 1717-18, and printed in the ſame Year at *York*, in Octavo.

[||] In 1718.

[‡] Archbiſhop *Dawes*.

NATURE ſet him out with the choiceſt of her Gifts; with a large Capacity for Knowledge, and a Deſire to attain it: In all the Stages of his Education he advanced from one Degree of Reputation to another; and was the Ornament and the Darling both of the School, and the College. He had a great Compaſs of Learning, which increaſed upon him with his Years: He was acquainted with, and was very ready in the learned Languages: He had a general View of univerſal Hiſtory; and had extracted what was uſeful in all the Parts of Philoſophy.

He was a Prieſt of the *Church of England*; and may ſhe ever abound with ſuch Prieſts as he was! He Admired, he Reverenced, he Affected, he underſtood her Conſtitution, how ſound ſhe was in her Doctrines, how pure in her Worſhip, and how wholeſome in her Diſcipline. He looked very carefully into Primitive Chriſtianity; and by the clear Atteſtations of Apoſtolical and Primitive Men, he diſcerned venerable Antiquity upon the Face of our preſent Mother. He looked into Original Records, and found our Model from them very correſponding. He rejoyced in the Light, that the Scriptures, and the firſt Ages of the Church (the two great Fountains of ſpiritual Light) ſhed upon our ſound Part of the City of God. The Liturgy of our Church was one great Object of his Study, the greateſt of his Veneration: He certainly penetrated into its Beauties and Excellencies as far as any Man. With great Pleaſure, and Fruit to myſelf, have I heard him repreſent its Order, Contexture and Piety; how in all its Parts it was adapted to the Obligations and Neceſſities of Man; and carried a reverential Regard to the Honour and Majeſty of God. His Maſtery in this Matter was ſo great, that I always thought he talked upon it with as great a Compaſs of Learning, and Solidity of Judgment as others writ.

His high Eſteem of the Church Service may be beſt demonſtrated from his Manner of performing it. You all know, and can bear Teſtimony to the Truth of what I ſay, in his publick Devotions, with what a profound Humility he addreſs'd GOD from the People; with what an awful Authority he bleſs'd the People from God. The Warmth of his own Breaſt was not confined there, but, like all other Fire, ſpread itſelf, and kindled an holy Flame, in the Breaſts of the Congregation.

The occaſional Offices had the ſame Place in his Eſteem, and were performed with the ſame Advantage and Succeſs. Perſons returned from the Font with a ſerious Senſe of their own Baptiſmal Engagements: From the Grave with proper Reflections upon their own Mortality: And the Bridegroom wept whilſt he was taking Poſſeſſion of his Joys.

Shall we now conſider him in the Place where I now am: And, oh! What Pen is able to do him Juſtice! Here he ſtood to the moſt ſhining Advantage: The Gracefulneſs of his Perſon, the Eaſineſs of his Manner, his Knowledge of humane Nature, and his Attainments in all uſeful Learning, all conſpired to finiſh the Chriſtian Orator; and qualified himſelf to anſwer the two great Ends of Oratory, ſo much cultivated, and ſo rarely attained, to Convince and Perſuade. The Truths he taught, addreſs'd the Underſtanding with clear Light; the Motives he offered, worked upon the Will with powerful Engagements: He had *ſearched the Scriptures*, and could inſtruct, and *knowing the Terror of the Lord*, he could *perſuade Men* *.

What a ſolemn Attention had he always paid him from this Place! An Attention, tho' very commendable in his Hearers, yet no more than what he had a juſt Claim to. We accompanied him here to receive the *ſincere Milk of the Word* †, *which is able to ſave our Souls* ‖, and he delivered it to us clear, either from its own mutual Light, or the Illuſtrations of pure Antiquity: From his Tongue the Sinner trembled, and the Righteous rejoyced; the Unthinking was awakened, and the Preſumptuous brought down. Theſe, and many more, were his Excellencies in the Pulpit: And, give me leave abruptly to affirm (and I hope I injure no Man, and only do him Juſtice) that in theſe he was Equal to the Greateſt.

His Labours might have been of great Service to the preſent Age, and to Poſterity; but Death-bed Appointments are, and ought to be kept ſacred: His Modeſty has ſuppreſs'd them; let me blame him for it, and ſay, That herein only was he wanting to the Good of Mankind.

Let us now take a View of him in common Life. And in this Light if he do not appear ſo Great, he will nevertheleſs appear Lovely; and if he do not Aſtoniſh us ſo much, he will Charm us the more. None that enjoyed his friendly Converſation, went from him, without being either Entertained or Inſtructed: He had a cheerful Gravity (an admirable, though a rare Mixture) which excited a ſolid Delight in all about him. He was never aſſuming in Converſation; he heard every one; and his Fluency of Speech, his general Knowledge of Men, of Books, and Occurrences, furniſhed him to talk with any one. His Inferiors he treated with Reſpect, his Equals with Manners, and his Superiors with Deference. If Converſation be an Art, he certainly was Maſter of it: He had the Talents to Pleaſe, to Enliven, to Influence, and to Sway, in as great a Degree as any Man: And, in the whole, the Chriſtian and the Clergyman always went along with the Gentleman: He never ſpoke, he could never bear any Thing that was Looſe or Profane, that either affronted Good Manners or Religion; ſeldom was he troubled with it; but if by chance he was, he had that mannerly Severity and Gentleneſs of Reproving, that he could daſh the Crime, without ruffling the Offender.

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* 2 Cor. v. 11. † 1 Pet. ii. 2. ‖ 1 Jam. i. 21.

His Friendſhip was Creditable, Uſeful and Delightful; no one was there, but who juſtly valued himſelf upon it; no one, but who found his Account in it; no one, but who took Pleaſure in it. He had Underſtanding to adviſe well, and Integrity to adviſe honeſtly: His Aſſiſtance to his Friend was never wanting, but always communicated in a proper Way; the Perplexed he directed, the Afflicted he relieved: His Breaſt was a ſafe Aſylum for his Friend's Secrets; them he concealed, and never made an unchriſtian or a diſhonourable Uſe of them.

His Relations he embraced with an Affection truly Chriſtian; he relieved them with a Bounty truly generous; a Bounty, alas! to be lamented: The Application of it flowed from his Native Goodneſs, and the Senſe of Chriſtian Obligations; the Succeſs of it was under Providential Appointments.

Thus Cloath'd and Array'd, as he was, with the greateſt Perfections of fallen Nature, and the liberal Communications of Divine Grace, he caſt a ſtrong (oh! that I cannot add a laſting) Luſtre in the Eyes of all about him: A Luſtre! that could not be ſullied, or impaired by ſeveral impotent Attempts of Calumny and Detraction, the Productions of corrupt Minds, and the cleareſt Proofs of, and conſtant Attendants upon exalted Virtues: But he was wrapt ſecure in his own Innocence; and unſhaken in the Opinions of good Men: The Virtue, and the Praiſe of being wrongfully and *deſpitefully us'd*, was his; the Wickedneſs and the Shame of aſſaulting an unblemiſhed Reputation was his Enemies.

Farewell, upright Man! Farewell, faithful Friend! Farewell, pious Chriſtian! Farewell, worthy Miniſter of Jeſus Chriſt! though in thine own Eyes always unworthy: Great was thou in thy own natural Endowments; Great in thy acquired Attainments; Greateſt in Divine Grace: And now, we hope, we confide that thou art in Poſſeſſion of endleſs Glory.

The CHARACTER *of the Right Honourable* JOHN EGERTON, *Earl of* Bridgwater[*].

THIS Right Honourable Perſon married *Elizabeth*, Daughter of *William* Duke of *Newcaſtle*, was ſworn of the Privy-Council the 13th of *February*, 1666, conſtituted Lord Lieutenant and Cuſtos Rotulorum of the County of *Buckingham*, and afterwards the ſame Offices were confirmed on him in the County of *Hertford*, in the Reign of King *Charles* the Second, and King *James* the Second.

He was a Perſon of middling Stature, adorned with a modeſt and grave Aſpect, a ſweet and pleaſant Countenance, a comely Preſence, and allowed free Acceſs to all Perſons who had any Concerns with him; he was a learned Man[†], delighted much in his Library, and was endowed with all the rare Accompliſhments of Virtue and Goodneſs; very temperate in Eating or Drinking; complaiſant in Company, ſpoke ſparingly, but always very pertinently; he was very pious to his GOD, moſt devout in his Acts of Religion, and firm to the Church of *England*: He was very loyal to his Prince, wary in Council, moſt affectionate to his Lady, very tender to his Children, remarkable for Hoſpitality to his

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[*] From Sir *Henry Chauncey*'s Hiſtory and Antiquities of *Hertfordſhire*. For a further Account of this Noble Family, conſult the Peerage.

[†] His Lordſhip was one of the Encouragers of Mr. *Matthew Poole*, in his *Synopſis Criticorum*, as we find him recorded (in the Preface to the Firſt Volume) among the Benefactors.

Neighbours, his Charity to the Poor, his Liberality to Strangers, true to his Word, faithful to his Friend, ſtrict in his Juſtice, and punctual in all his Actions: Which noble, good and virtuous Lord, died on the 26th of *October*, 1686, *Ætatis ſuæ* 64, to the great Grief of the Author, and all good Men that knew him, and was interred in the Pariſh-Church of *Gadeſden* in this County [*Hertford*].

In order to ſupply this ſhort Account of the Earl of Bridgwater, *we ſhall here take* Occaſion *to add the Inſcription on his Monument, together with that of his Lady*; *as likewiſe of one of his Honourable Anceſtors.*

On the Right Honourable JOHN, *Earl of* Bridgwater, *in the Church of* Gaddeſden, *in* Hertfordſhire.

HERE lies interred *John*, Earl of *Bridgwater*, Viſcount *Brackley*, Baron of *Eleſmere*, and one of the Lords of the Privy-Council, and Lieutenant of the County of *Bucks* and *Hertford*, and *Cuſtos Rotulorum* of both to King *Charles* the Second and King *James* the Second. Who deſired no other Memorial of him, but only This:

That having (in the 19th Year of his Age) married the Lady *Elizabeth Cavendiſh*, Daughter to the then Earl, ſince Marqueſs, and after that Duke of *Newcaſtle*, he did enjoy (almoſt 22 Years) all the Happineſs that a Man could receive in the ſweet Society of the beſt of Wives, till it pleaſed God in the 44th Year of his Age to change his great Felicity into as great Miſery, by depriving him of his truly loving and entirely beloved Wife, who was all his worldly Bliſs; after which humbly ſubmitting to, and waiting on the Will and the Pleaſure of the Almighty, he did ſorrowfully wear out 23 Years, four Months, and twelve Days, and then on the 26th Day of *October*, in the Year of our Lord 1686, and in the 64th Year of his own Age, yielded up his Soul into the merciful Hand of God who gave it.

Though he ſlay me, yet will I truſt in him, Job xiii. 15.

On the Right Honourable ELIZABETH, *Counteſs of* Bridgwater.

TO the ſacred Memory of the late tranſcendently vertuous Lady, now glorious Saint, the Right Honourable *Elizabeth*, Counteſs of *Bridgwater*.

She was ſecond Daughter to the Right Honourable *William* Marquiſs of *Newcaſtle*, and Wife to the Right Honourable *John* Earl of *Bridgwater*, and whoſe Family ſhe hath enriched with a hopeful Iſſue, *viz.* *John* Viſcount *Brackley*, her eldeſt, Sir *William Egerton* ſecond Son, both Knights of the Honourable Order of the *Bath*, Mr. *Thomas Egerton* a third, Mr. *Charles Egerton* her fourth, Mr. *Henry Egerton* her fifth, Mr. *Steward Egerton* her ſixth Son, and three Daughters, *viz.* Mrs. *Frances Egerton* her eldeſt, the Lady *Elizabeth* her ſecond, and the Lady *Katherine Egerton* her third Daughter; of all which Children three, *viz.* Mr. *Henry Egerton* her fifth Son, Mrs. *Frances Egerton* her eldeſt, and the Lady *Katherine Egerton* her third Daughter lye here interred, dying in their Infancy, the reſt are ſtill the living Pictures of their deceaſed Mother, and the only remaining Comforts of their diſconſolate Father.

She was a Lady in whom all the Accompliſhments both of Body and Mind did concur to make her the Glory of the preſent, and Example of future Ages. Her Beauty was ſo unparallel'd, that 'tis as much beyond the Art of the moſt elegant Pen, as it ſurpaſſeth the Skill of ſeveral the moſt exquiſite Penſils (that attempted it), to deſcribe, and not to diſparage it; ſhe had a winning and an attractive Behaviour, a charming Diſcourſe, a moſt obliging Converſation; ſhe was ſo courteous and affable to all Perſons, that ſhe gained their Love, yet not ſo familiar to expoſe herſelf to Contempt; ſhe was of a Noble and Generous Soul, yet of ſo meek and humble a Diſpoſition, that never any Woman of her Quality was greater in the World's Opinion, and leſs in her own. The Rich at her Table daily taſted her Hoſpitality, the Poor at her Gate her Charity: Her Devotion moſt Exemplary, if not Inimitable, (witneſs) beſides ſeveral other occaſional Meditations and Prayers full of the holy Tranſports and Raptures of a ſanctified Soul) her Divine Meditations upon every particular Chapter in the Bible, written with her own Hand, and never (till ſince her Death) ſeen by any Eye but her own, and her then Dear, but now ſorrowful Huſband's, to the Admiration both of her eminent Piety in Compoſing, and of her Modeſty in Concealing; than ſhe was a moſt affectionate and obſerving Wife to her Huſband, a moſt tender and indulgent Mother to her Children, a moſt kind and bountiful

Miſtreſs to her Family; in a Word, ſhe was ſo ſuperlatively Good, that Language is too narrow to expreſs her deſerved Character: Her Death was as religious as her Life was virtuous; on the 14th Day of *June*, in the Year of our Lord 1663, of her own Age 37, ſhe exchanged her earthly Coronet for an heavenly Crown.

Her Children riſe up and call her Bleſſed, her Huſband alſo, and he praiſeth her: Many Daughters have done vertuouſly, but thou excelleſt them all, Prov. xxxi. 28, 29.

On the Right Honourable Sir JOHN EGERTON, *Knight of the* Bath, *Earl of* Bridgwater.

THE Right Honourable and truly Noble Sir *John Egerton*, Knight of the Honourable Order of the *Bath*, Earl of *Bridgwater*, Viſcount *Brackley*, and Baron of *Eleſmere*, &c. . . . . He was endowed with incomparable Parts, both Natural and Acquired, ſo that both Art and Nature did ſeem to ſtrive which ſhould contribute moſt towards the making him a moſt accompliſh'd Gentleman; he had an active Body and a vigorous Soul, his Deportment was graceful, his Diſcourſe excellent, whether extemporary or premeditated, ſerious or jocular, ſo that he ſeldom ſpake but he did either inſtruct or delight thoſe that heard him; he was a profound Scholar, an able Stateſman, and a good Chriſtian; he was a dutiful Son to his Mother the Church of *England* in her Perſecution, as well as in her great Splendor, a loyal Subject to his Sovereign in thoſe worſt of Times, when it was accounted Treaſon not to be a Traytor.

As he lived 70 Years a Pattern of Virtue, ſo he died an Example of Patience and Piety, the fourth of *December* in the Year of our Lord 1649.

The Memory of the Juſt is bleſſed, Prov. x. 7.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the moſt Reverend Sir* WILLIAM DAWES, *Bart. Lord Archbiſhop of* York, *by the Reverend Mr.* THOMAS STACKHOUSE, *Vicar of* Beenham *in* Berkſhire[*].

SIR *William Dawes*, who died Archbiſhop of *York*, was born *Sept.* 12. *A.D.* 1671, at *Lyons* (a Seat which came by his *Mother*) near *Braintree* in the County of *Eſſex*. The Family, from whence he deſcended by his *Father's* Side, was once poſſeſs'd of a very large Eſtate. Sir *Abraham*, his great Grandfather, was accounted one of the richeſt Commoners in his Age; and, in Splendor and Magnificence of Houſe-keeping, liv'd up to the Port of any Nobleman: but in the Time of the great Rebellion, the Family, adhering to the Royal Cauſe, through the Rage and Violence of the adverſe Party, ſuffer'd great Loſſes and Depredations in their Fortune.

In a Calamity ſo general, and where the Number of Sufferers was ſo great, 'twas almoſt impoſſible for the Crown to make every one an ample Amends; but, not long after the Reſtoration, *A.D.* 1663, the King created Sir *John* (the Father of our late Sir *William*) a *Baronet*, in Memory of the many Services his Anceſtors had done, and the many Hardſhips they had undergone, during the Time of the Civil Confuſion; and in Acknowledgment of the ſeveral conſiderable Sums of Money, they had annually tranſmitted to the *Royal* Family, in order to ſupport them with ſome tolerable Decency, during the Time of their *Exile*.

Sir *John* was a Perſon of excellent Qualities, every way ſuitable to the Dignity, whereunto he was promoted; but, a conſiderable Part of the Family-eſtate (which was no ſmall one) had been ſequeſter'd, to the Value of 1500 *l.* *per Annum* in one [†] County only;

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[*] From the *Preface* to his *Grace's Works*, in Three Volumes in *Octavo*; printed in the Year 1735.

[†] *Lincolnſhire*.

and the Family Seat at *Rowhampton* in *Surrey*, where the Furniture, of one kind or other, amounted to ſeveral thouſand Pounds, had been plunder'd: ſo that his Exaltation to Honour would not have ſo well become the Depreſſion of his Fortune, had it not been his Happineſs to marry a Lady of a very plentiful *one*, *Jane*, the Daughter, and only Child of *Richard Hawkins* of *Braintree* in the County of *Eſſex*, Gent. by whom he had ſeveral Children, and, among the reſt, three Sons, whereof Sir *William* (who is to be the Subject of our preſent Diſcourſe) was the youngeſt.

He received the firſt Rudiments of Learning at *Merchant-Taylor*'s School in *London*, from the Rev. Mr. *John Hartcliffe*, and the Rev. Mr. *Ambroſe Bonwicke*, ſucceſſive Maſters of that School; under whoſe Care he made great Proficiency in the Knowledge of the *Claſſicks*, and was a tolerable Maſter of the *Hebrew* Tongue, even before he was fifteen Years of Age, which was chiefly owing to the additional Care, which the Rev. Dr. *Kidder*, (afterwards Lord Biſhop of *Bath* and *Wells*) was pleas'd to take of his Education.

During the Time of his being at School, Sir *William* met with a ſad Misfortune, which might both have retarded his Progreſs in Learning, and maim'd and done Injury to the Comelineſs of his Perſon, had not the utmoſt Care been taken of both; for, as he was playing with his Companions in *Moorfields*, one rejoycing Night, ſome Squibs, which he had about him, happening to take fire, burnt his Thigh, and contracted his Sinews to ſuch a Degree, that he was obliged to keep his Bed a conſiderable while, and not able to go to School again under the Space of a whole Year. However, by his own Application and Diligence, aſſiſted by a domeſtick Tutor, he did more than keep Pace with his School-Fellows of the ſame Claſs; and with the Care and Vigilance of Sir *Anthony Dean*, his Father-in-Law, aſſiſted by ſome able Surgeons, his Thigh was recovered, and his Sinews, by gradual Diſtention, and other proper Applications, reſtored to their uſual Tone and Texture.

Not long after his Recovery from this Accident (in 1687,) he was removed to St. *John*'s College in *Oxford*, placed under the Tuition of Mr. *Lee*, and, after his Continuance there two Years, or upwards, was made * Fellow. His Intention, from the very firſt, was to enter into Holy Orders; and therefore, to qualify himſelf for that Purpoſe, among other introductory Works, he ſeems to have made ſome of our late eminent Divines a conſiderable Branch of his Study. His *Anatomy of Atheiſm* (which he wrote before he was eighteen Years of Age) as to its argumentative Part, is chiefly extracted from thence. It has not indeed all the Perfections of a *poetick* Compoſition; a Luculency of Fancy, and Pomp of Expreſſion, may perhaps be thought wanting in it; but then it has this equivalent Excellence, that the Arguments both for and againſt the Exiſtence of a God, are urged and anſwered in a clear Method, and eaſy Diction, fitted for the Comprehenſion of every common Reader, though not ſo well adapted to the Taſte or Genius of ſuch, as are taken with nothing but lofty Flights and elaborate Strains. The Truth is, his Thoughts and Temper of Mind were of a more ſerious and ſober Caſt; and, though the Earlineſs of the Compoſition might be pleaded in Excuſe for its Imperfections, yet, as his Deſign, in every Thing he wrote, was not ſo much to *ſhine* himſelf, as to *do good* to others, he thought it no Diſparagement to his Parts, in ſo uſeful a Subject, to deſcend to the meaneſt Capacity, and, in order to attain ſo laudable an End, to purſue the Apoſtle's Example of *becoming all Things unto all Men, that by all Means he might gain ſome.*

He had but two Brothers (as we ſaid before) whereof the elder, Sir *Robert* (then a Nobleman of St. *Katherine*'s Hall, in *Cambridge*) died in a ſhort Time of a violent Fever, and the younger (whoſe Name was *John*) then a Lieutenant of a Ship, belonging to the Squadron, commanded by Sir *John Narborough*, was (in waiting on ſome Company from on board) much about the ſame Time, unhappily drowned. Their Deaths indeed were in a manner ſo co-incident, that one and the ſame Poſt brought the unwelcome News of both; whereupon Sir *William*, in a ſhort Time, left *Oxford*, and entering himſelf a Nobleman in *Katherine* Hall, *Cambridge*, lived in his Brother's Chambers, and, as ſoon as he was of fit Standing, took the Degree of a *Maſter of Arts*.

What ſhewed the ſerious and devout Temper of his Mind, and a true Senſe and Love of Piety in him, as well as a conſiderable Proficiency in the Knowledge of Divinity, was, his writing that excellent Piece, *The Duties of the Cloſet*, even before he was twenty-one Years of Age.

As yet, however, he was not of Age ſufficient to enter into Holy Orders; and therefore, in the mean time, he thought it not improper to viſit the Eſtate he was now become Owner of, and to make a ſhort Tour into ſome other Parts of the Kingdom, he had not yet ſeen. But his intended Progreſs was, in ſome Meaſure, ſtopped by his happening to meet with *Frances*, the eldeſt Daughter of Sir *Thomas D'Arcey*, of *Braxſteed Lodge*, in the County of *Eſſex*, Bart. to whom he made his Addreſſes, and, not long after, was married.

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* *See* Wood's Athenæ Oxon. Vol. II. p. 1088.

This Lady, in the Opinion of all that had the honour of her Acquaintance, as well as according to the Character which is left upon the Monument *, he cauſed to be erected for her, in the Chapel of *Katherine* Hall, was the Mirror of her Sex, and one of the beſt Women of her Age.

It was not long after his Marriage, and as ſoon as he came to a competent Age, that he received the Holy Orders of Deacon and Prieſt from the Right Rev. Dr. *Compton*, then Lord Biſhop of *London*, upon which Occaſion he was often heard to ſay, that, *when he laid aſide his Lay-Habit* (and while he continued in a Lay-Capacity, he was as elegant in his Dreſs, as others of the like Station) he *did it with the greateſt Pleaſure in the World, and looked upon Holy Orders, as the higheſt Honour that could be conferred upon him.*

In a ſhort Time after his Ordination, the Deanery and Living of *Bocking*, in the County of *Eſſex*, became vacant; which was certainly a Preferment more eligible to him, in that it was ſituate near the Place of his Nativity, and where the Bulk of his Eſtate lay. The People too, who had experienced the Goodneſs and Munificence of his Temper, were deſirous to have him their Dean and Miniſter, to which Purpoſe they made it their Offer unanimouſly to petition the moſt Rev. Dr. *Teniſon*, then Lord Archbiſhop of *Canterbury*, in his Behalf; but as Sir *William* was an Enemy to all ſuch popular Applications, ſo his good Fortune was, that he did not want them.

In the Year 1697, he came to be nominated one of the *Chaplains in Ordinary* to King *William*, in which Capacity he had not long continued, till, in the Sermon, he was called upon to preach before him, on the Fifth of *November* †, he had the Happineſs to pleaſe him ſo very well, that, in a few Days after, he ſent for him, and, without any Manner of Sollicitation, voluntarily gave him a *Prebend* of *Worceſter*, with this ſhort Complement, *That the Thing indeed was but ſmall, and not otherwiſe worth his Acceptance, but as it was an Earneſt of his future Favour, and a Pledge of what he intended to do for him.*

Sir *William* was but young, not much above ſeven and twenty, when he took his Doctor's Degree, which (as I am told) was by a Royal Mandate, becauſe, at that Time, he was not of Standing ſufficient to be admitted regularly: And I am very well aſſured, that his *Clerum*, or Latin Sermon, for that Degree, was ſuch an extraordinary Performance, that the Univerſity (from its firſt Foundation) never heard one with ſo much Pleaſure and Admiration; nor did he acquit himſelf with leſs Applauſe in his Diſputations.

It was not the vain Affectation of a Title, that made Sir *William* ſo deſirous of a Doctor's Degree, but the Neceſſity he was under, to qualify himſelf for the Maſterſhip of *Katherine Hall*, to which, upon the Death of the Rev. Dr. *Eachard (A. D.* 1696) he was unanimouſly elected, and, in a ſhort Time after, became Vice-Chancellor of the Univerſity.

And here it may not be improper to make a Stand, and take a ſhort View of the Conduct of this *Great Young* Man, in this threefold Capacity; as inſtructing a *Pariſh*, governing a *College*, and preſiding over an *Univerſity*; in order to ſee, whether he diſcharged theſe important Offices with Sufficiency, and anſwered the Expectations, which the World had, ſome time before, conceived of him.

From the Time that he was made Dean of *Bocking*, *he ceaſed not to declare unto the People the whole Will of* GOD; *to preach the Word, in Seaſon, and out of Seaſon*; *to Reprove, Rebuke, and Exhort, with all Authority.* His uſual Method of Preaching was, to make Choice of ſome principal Paſſage out of the Goſpel for the Day in the Morning, and to preach upon the ſame Text in the Afternoon by way of Repetition and Improvement. His Diſcourſes were uſually plain and familiar, and ſuch as were beſt adapted to a Country Audience.

In the Courſe of his Miniſtry here at *Bocking*, perceiving that the Sacrament of the Lord's Supper was only adminiſter'd at the three great *Feſtival* Seaſons of the Year, his Intention was to introduce a Monthly Celebration of it; and to that Purpoſe, publiſhed *His Duty of Communicating explained and enforced*, which he addreſſes to his Pariſhioners, and therein inſtructs them in the Nature and End of the Lord's Supper, the Benefits and Obligations of their receiving it, and the Preparation and Frequency requiſite therein;

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* See the Inſcription in the Appendix.

† Which begins the firſt Volume of his Works.

and ſo, anſwering the *Objections*, which are uſually alledg'd againſt the Duty, ſupplies them with a proper *Formulary* of Devotions, in order to enable them to diſcharge it right.

The Book indeed is written in a very *uſeful*, becauſe in a *plain* and perſpicuous Manner. Without any Controverſies, or perplexing Diſputes, it contains every thing, that any common Chriſtian need to be acquainted with, in Relation to this *Ordinance*, and is therefore a *Manual*, highly proper to be recommended to the Uſe of all ſuch, as are deſirous to know and practiſe *the great Duty of Communicating*.

The Care of Mens Souls was the principal Ingredient of his Character; but what gave an additional Luſtre to this, and made him indeed the *Darling* of the whole Neighbourhood, was the Reſpect he likewiſe had to Mens bodily Wants and Infirmities, in his kind Condeſcenſion and Liberality to the Poor. For as he was a Stranger to that *ſupercilious* Diſdain, which a Senſe of *Superiority*, either in Birth or Fortune, is apt to create in weak Heads, and an utter Enemy to thoſe little Feuds about *Dues* and *Perquiſites*, which are often known to embroil whole Pariſhes, and breed Confuſion, wherever they are too rigidly inſiſted on; ſo, to preſerve an *Harmony* and good Underſtanding with his People, his Cuſtom was, every *Sunday*, to invite a certain Number of the better Sort to dine with him, when, all the while, "ſuch a *Freedom* was viſible, as made every one think himſelf at Home, and ſuch a *Plenty* withal, as ſhew'd that his Liberality was extended to many more than thoſe, who had the Honour to ſit at his Table."

Upon his Acceſſion to the Maſterſhip of *Catherine* Hall, he found the bare *Caſe* of a new Chapel, which Dr. *Eachard*, his Predeceſſor, had begun, but did not live to finiſh; and to fit it up in a proper and decent Manner (as it is) with Wainſcot-ſeats, Marble-pavement, and a very handſome Altar-piece, he contributed very liberally all the while that the Work was carrying on; which was finiſh'd, and the Chapel conſecrated by *Simon* Lord Biſhop of *Ely*, *Sept.* 1ſt. *A.D.* 1704. The Truth is, wherever his Fortune was to be preferr'd, his Property always was to rebuild or beautify whatever was wanting or amiſs, be the Coſt ever ſo great: His own Eſtate he only deſir'd to keep clear and free from Incumbrances, the Revenues of the Church he thought always applicable to this Purpoſe; and, to ſay nothing of ſeveral other Places, *Biſhopſthorp*, the Epiſcopal Seat in *Yorkſhire*, is a ſtanding Monument, not only of the Greatneſs of the Expence he was at, but alſo of the Elegance of the Taſte he had, in ſuch like Reparations.

It would be endleſs to relate all the beneficial Acts, which he did for the College, while he continued in it; but there is one Thing which cannot with Juſtice be omitted, and that is, the particular *Augmentation*, he procur'd to the Maſterſhip thereof, which was before but inconſiderable. For, upon the Death of King *William*, being continued in Favour, and, in a ſhort Time after, made Chaplain to Queen *Anne*, his Behaviour was ſuch, that he ſoon became a great Favourite to her Majeſty, and, by the Intereſt, which he, and Dr. *Sherlock* (now Lord Biſhop of *Saliſbury*) had with the *Queen*, and ſome of the chief *Miniſters*, an Act of Parliament was obtain'd for annexing the firſt Prebend of *Norwich*, which ſhould become vacant, to the Maſterſhip of *Catherine* Hall for ever.

In what Manner he ſuſtained the Office and Dignity of *Vice-chancellor*, for the Time that he continued in it; with what *Gravity* he preſided, with what *Bounty* he rewarded, with what *Lenity* he admoniſh'd; with what Regard to his *Seniors*, with what Condeſcenſion to his *Juniors*, with what Freedom to his *Equals*, and with what Juſtice and Impartiality he behaved himſelf to *all*; what an Example he was of *Piety*, and all ſocial Virtues; what an Encourager of *Learning*, and all liberal Sciences; what an Enemy to *Vice* and all *heretical* Doctrines; how every one rejoyc'd under his *Adminiſtration*, except ſuch as had Reaſon to dread his *Authority*; and what a Spirit of Emulation and Contention to excell one another, in every kind of Compoſition, the very Sight of ſo *young* a Man, advanc'd to ſo *high* a Station, and filling it ſo *commendably*, transfuſed thro' the whole *Univerſity*; theſe are Matters ſo very well known to the Men of this Generation, who were his *Cotemporaries*, that it would be a needleſs Piece of Labour to inſiſt upon them.

'Tis natural to imagine, that a Perſon of ſuch *Conduct*, who had gone thro' ſo many Scenes in Life with ſuch uncommon Applauſe and Reputation, ſhould not be long, before he attain'd to ſome of the chief *Dignities* in the Church; but there was this Accident (we are told) which retarded his Promotion. The Biſhoprick of *Lincoln* was now vacant; when, being appointed to preach before the Queen, on the 30th of *January*, he was not afraid to utter ſome bold Truths, which at that Time were not ſo well reliſh'd by certain Perſons, that were in Power, and who took Occaſion from thence to perſuade the

Queen (contrary to her Inclination) to give it to * another. This however made no Impreſſion upon Sir *William* : he knew it was his Duty, *whenever a Door was opened, and a fit Occaſion* (as he eſteem'd that to be one) *offer'd itſelf, to ſpeak the Word of God boldly, as he ought to ſpeak* ; and therefore, when he was told by a certain Nobleman, that he had loſt a *Biſhoprick* by his *Preaching*, his Reply was, " that as to that he had no manner " of Concern upon him, becauſe his Intention was never to *gain* one by *Preaching* : " However, upon the Death of the Right Reverend Dr. *Nicholas Stratford (A. D.* 1708.) her Majeſty, of her own mere Motion, named Sir *William* to ſucceed in the Biſhoprick of *Cheſter* ; and, about ſix Years after, at the Deſire of the moſt Reverend Dr. *Sharp*, recommending him to be his own Succeſſor, ſhe tranſlated him to the *Archiepiſcopal* See of *York*, and made him one of her *Privy Council*. Upon the Queen's Demiſe, he was conſtituted one of the *Lords Juſtices*, or Regents of the Kingdom, until the late King's Arrival in *England*, and upon his Arrival, and perſonal Aſſumption of the Government, was again call'd to his Place in *Council*.

Thus honoured and reſpected by all did this excellent Prelate live, with a good Conſtitution of Body, and regular Care and Preſervation of his Health, except when the Calls of his Office, and the Fatigue, which the large Viſitations, that his *Dioceſe* (more eſpecially that of *York)* requir'd, engag'd him to neglect it. On theſe Occaſions, and indeed on any other, where the Senſe of doing Good engag'd his Zeal and Application, he never thought he could do too much ; by which Means, he ſubjected himſelf to the frequent Danger of taking Colds, which were ſometimes attended by a kind of *Diarrhœa* ; but of this he made the leſs account, becauſe he had found out the Expedient to remove it at any Time, by the Alteration of his Diet : In his laſt Sickneſs however, the *Diarrhœa*, being neglected too long, came to be attended with a *Fever*, and ended at laſt in an *Inflammation of his Bowels*, which in a ſhort Time *(viz.* on *April* 30. *A. D.* 1724. and in the 53d Year of his Age) put a Period to his Life, and thereby deprived the World of as kind a *Friend*, as generous a *Patron*, as devout a *Chriſtian*, as laborious a *Prelate*, as fine a *Gentleman*, and as worthy a *Patriot*, as ever Church or Nation had to boaſt of.

He was buried by his Lady in the Chapel of *Catherine* Hall in *Cambridge*.

Fortunati ambo !
Nulla dies unquam memori vos eximet ævo.

But, as there is no Monument, as yet, erected to his Memory, it may be more excuſable to ſay ſomething here of his Character, tho' I foreſee it impoſſible to give him the Commendations, which his Virtues deſerve.

" A thouſand Ornaments indeed (as a very ingenious Pen writes of another Great Man) " met in his Compoſition, and contributed to make him univerſally beloved and eſteem'd. " The Figure of his *Body* was tall, proportionable, and beautiful. There was in his " *Look* and Geſture ſomething that was eaſier to be conceiv'd than deſcrib'd ; that gain'd " upon every one in his Favour, even before he ſpoke one Word. His *Behaviour* was " eaſy and courteous to all, but diſtinguiſh'd and adapted to each Man in particular, ac- " cording to his Station and Quality. His *Civility* was free from the Formality of Rule, " and flowed immediately from his good Senſe." His *Converſation* was lively, without any Tincture of *Levity*, and chearful, without betraying the Dignity of his high Station ; for the Greatneſs of his *Mien* reminded you of your Diſtance, while the Sweetneſs of it invited your Approaches.

He had a *Genius* excellently well fitted for a Scholar, a lively Imagination, a ſtrong Memory, and (what is ſeldom found, even among the greateſt Men) a Judgment every Way equal to his Memory ; what his Proficiency in Learning was, has already appear'd by his publick Exerciſes and Diſputations at the Univerſity ; but his great *Modeſty* reſtrain'd him from publiſhing moſt of his Performances, but ſuch as appear'd from the *Pulpit* ; and, yet by caſting an Eye over theſe, we may learn, that he has not been wanting, on proper Occaſions, to ſhew † his Art in *Oratory* ‖ his Knowledge in *Hiſtory*, ‡ his Skill in *claſſical* Learning, and great Dexterity in *Reaſoning* upon the moſt arduous Subjects.

The Truth is, his Sermons were for the moſt Part plain and unaffected, adapted to every common Comprehenſion, and, as much as poſſible, diveſted from all Appearance of Learning ; and yet, under his Management and Manner of Expreſſion, they far ſurpaſs'd the moſt elaborate Compoſitions of other Men : for, ſuch was the Comelineſs of his

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* Dr. *Wake*, the late Archbiſhop of *Canterbury*. † *Vide* Serm. 2. ‖ Serm. 12. *Vol.* I. ‡ *Vide* thoſe, which treat of the Certainty, Greatneſs and Eternity of Hell Torments, in *Vol.* II.

Perſon, the Melody of his Voice, the Decency of his Action, and the Majeſty of his whole Appearance, that we may well pronounce him the moſt compleat Pulpit-Orator of his Age.

Nor was it only his fine Preaching, but his excellent Living likewiſe, and making himſelf an Example of every Duty, which he taught others, that, wherever he came, drew after him ſuch Crowds of Admirers. “ All thoſe Virtues, upon which the Pleaſure “ of Society, and the Happineſs of human Life depend, he poſſeſs'd in the higheſt Degree, and exercis'd them with the greateſt Decency, and beſt Manners.” He was a kind and loving *Huſband*, a tender and indulgent *Parent*, and ſo extraordinary good a (*a*) *Maſter*, that he took Care of the *ſpiritual*, as well as *temporal* Concerns of his *Domeſticks*, and would have excus'd any Omiſſion in them, rather than their being abſent from Prayers. “ So ſtrict an Obſerver was he of his Word, that no Conſideration whatever could make him break it ; and ſo inviolable in his Friendſhip, that without the “ Diſcovery of ſome eſſential Fault indeed, he never departed from it.

A great Point of Conſcience it was with him, how he made Promiſes, for fear of creating fruitleſs *Expectances* : but when upon proper Conſiderations he was induced to do it, he always thought himſelf bound to employ his utmoſt Intereſt to have the Thing effected ; and 'till a convenient Opportunity ſhould preſent itſelf, was not unmindful to ſupport the Petitioner (if in mean Circumſtance) at his own Expence : For Charity indeed was the predominant Quality of his Soul, as was plainly apparent through the whole Tenour of (*b*) his Sermons, wherein he has almoſt quite exhauſted that Subject, and left it hardly in the Power of thoſe, that come after him, to ſay any thing more upon ſo luculent a Theme.

There is one Piece, and the laſt (I think) that our Author publiſh'd, which, upon this Occaſion, muſt not paſs unmention'd, and that is, the *Character*, which he gives of the Right Reverend Biſhop *Blackall* (*c*), and *his Writings*, in a *Preface* prefix'd before that *Prelate*'s *Works* ; and, wherein, while he draws the Portraiture of his Friend, he gives us a very good Likeneſs and Repreſentation of himſelf, as he was a Pattern of all *Chriſtian* as well as *ſocial* Virtues : For it can hardly be denied by any, who knew him, “ that ſo “ much primitive Simplicity and Integrity ; ſuch conſtant Evenneſs of Mind, and uniform “ *Conduct* of Behaviour ; ſuch unaffected, and yet moſt ardent *Piety* towards God ; ſuch “ orthodox and ſtedfaſt *Faith* in Chriſt ; ſuch diſintereſted and fervent *Charity* to all Mankind ; ſuch profound *Modeſty*, *Humility*, and *Sobriety* ; ſuch an equal Mixture of *Meekneſs* and *Courage*, of Chearfulneſs and Gravity, of pleaſing and profiting all he convers'd “ with ; ſuch an exact Diſcharge of all *relative* Duties ; and, in one Word, ſuch Indifferency to this lower World, and the Things of it, and ſuch an entire Affection for, and “ joyous Hope and Expectation of the Things which are above, as were manifeſt in him, “ are rarely to be found in any great Conjunction, much leſs all together, even in very good “ Chriſtians.”

No wonder that a Perſon of ſo much Virtue and Piety, behav'd well in his *publick* as well as *private* Capacity ; prov'd a Lover of his Country, as well as a loyal Subject ; and, both as a Biſhop and Peer of the Realm, conſider'd himſelf, as reſponſible for the *Souls* committed to his Charge in one Reſpect, and as intruſted with the Lives and *Fortunes* of his Fellow-ſubjects, in the other. (*d*) His Vindication of the great and happy *Revolution* ; his Attachment to the *Proteſtant Succeſſion* ; (*e*) his Joy and Thankfulneſs for the wonderful Succeſs of our Arms under *Queen Anne*, and the large *Encomium*, which he gives the great Inſtrument of it, the late *Duke of Marlborough* (all which he hath left upon Record) are ſufficient Inſtances of his ſincere Affection to our preſent *happy Conſtitution* ; and therefore, if, in ſome *Parliamentary Debates* (wherein he made a very conſiderable Figure) he happen'd to diſſent from other Great Men, who might have the ſame common Good in View, but ſeem'd to purſue it in a Method incongruous to his Sentiments ; this ought to be accounted his *Honour*, and a Proof of his Integrity, but cannot, with any Colour of Juſtice, be deem'd Party-Prejudice, or a Spirit of Contradiction in him, becauſe thoſe very Men, whom he ſometimes oppos'd, at other times he adjoyn'd himſelf to, whenever he perceiv'd them in the Right.

The Truth is, all Parties he diſclaim'd, and in a (*f*) *Diſcourſe* before the very *Lords* them-

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(*a*) One very remarkable Quality in Sir *William* was, that (as I am inform'd by a Gentleman, who liv'd many Years in his Service) he never was obſerv'd to be in a Paſſion, even under the greateſt Provocations.

(*b*) As thouſands in this great City, and many numerous Audiences elſewhere, can teſtify ; and, 'tis notorious, that after he had been exhorting others to Charity (which he took ſo much Pleaſure in, and embraced every Opportunity of doing) he always ſet the firſt Example of it himſelf.

(*c*) See *Page* 636 of this Work. (*d*) *Vide* Serm. 1. (*e*) Serm. 8. (*f*) *Vol.* I. Serm. 12.

ſelves, has ſet forth the Inconvenience of being inliſted into any. His Opinion was, that whoever enters the Senate-houſe, ſhould always carry his Conſcience along with him; that the Honour of God, the Renown of his Prince, and the Good of his Fellow-ſubjects ſhould be, as it were, his *Polar Star* to guide him; that no *Multitude*, tho' never ſo numerous; no *Faction*, tho' never ſo powerful; no *Arguments*, tho' never ſo ſpecious; no *Threats*, tho' never ſo frightful; no *Offers*, tho' never ſo advantageous and alluring, ſhould *blind his Eyes*, or pervert him to give any the leaſt Vote, not directly anſwerable to the Sentiments of his own Breaſt. Theſe are Qualities highly requiſite in a worthy Senator, and true Patriot; and theſe our moſt Reverend Prelate poſſeſs'd in a very eminent Degree.

How he behav'd himſelf in his Epiſcopal Capacity, and in Purſuance to the *Promiſe*, which he made at his *Conſecration*; with what Diligence and Conſtancy he viſited a very [*] extenſive *Dioceſe*; with what Seriouſneſs and becoming Gravity he adminiſter'd all the diſtinct *Offices* of his *Function*, and in that of *Confirmation*, continued ſometimes from almoſt Morning until Night; what Care and Caution he took to admit none but ſufficient *Labourers into the Harveſt* of the Lord, and, when admitted, to appoint them Stipends adequate to their Labour; with what an equal and impartial Hand he adminiſtred Juſtice to all, being no *Reſpecter of Perſons*, and making no Difference between the Poor and the Rich; but *eſpouſing* all into the Intimacy of his Boſom, his Care, his Affability, his Proviſion, his Prayers; what warm and affectionate Charges he gave to his Clergy, *to approve themſelves in all Things as the Miniſters of Chriſt, and to contend earneſtly for the Faith, which was once delivered to the Saints*; with what Kindneſs he admoniſh'd, with what Gentleneſs he reprov'd, with what Unwillingneſs he cenſur'd the Negligent, the Faulty, and the Obſtinate; but the Careful, the Diligent, and ſuch as endeavour'd to excel, rewarded by his Bounty, and encourag'd by Promotion, *not as a Lord over God's Inheritance, but an Enſample to the Flock*: How he acquitted himſelf, I ſay, in theſe, and ſeveral other Inſtances, relating to his *Epiſcopal* Function, needs the leſs Enquiry, when we conſider, that if he deſir'd a *Biſhoprick*, it was in the Senſe, wherein the Apoſtle calls it, a *good Office*, and not a *good Emolument* only; a Station, wherein he might benefit the Souls of Mankind, and not aggrandize and enrich himſelf; and that, conſequently he was under no Temptation, but *to take heed to himſelf, and to feed the Flock, over which the Holy Ghoſt had made him Overſeer*; *becauſe he took the Charge and Overſight thereof, not by Conſtraint, but willingly, not for filthy Lucre, but of a ready Mind.*

Thus adorn'd with every Accompliſhment, both of Mind and Body, with every Quality, requiſite to make a good Man, and a good Chriſtian, a true Lover of his Country, and a true Father of the Church, was this moſt excellent Prelate: He liv'd the *Delight of Mankind*, and when he came to die, the Teſtimony of his Conſcience was, *that in Simplicity and a godly Sincerity, he had had his Converſation in the World*: and therefore, upon the Approach of his Diſſolution, he might juſtly take up the Words of the Great Apoſtle, and ſay, *The Time of my Departure is at hand*; *I have fought a good Fight*; *I have finiſhed my Courſe*; *I have kept the Faith*; *henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give at the laſt Day*; *and not to me only, but to all them that ſhall love his appearing.*

On the Sunday *immediately following the* Death *of Archbiſhop* DAWES, *Dr.* Robert Warren, *late Rector of St.* Mary Stratford Bow, *preach'd a Sermon there upon that Occaſion*; *from whence the following* CHARACTER *is extracted.*

I Could wiſh that I had *no* Occaſion to mention the Loſs, I am well perſwaded, you are all very ſenſible of to *this Church* and Nation, in the *Death* of *one* of her *greateſt* Prelates: *Great*, in being *one* of her *Archbiſhops*, but *Greater* (if I may ſo ſay) in *himſelf*, in that he gave Honour and added a *Luſtre* to *his Dignity*: And who, like his great Lord and Maſter, *the good Shepherd and Biſhop of our Souls*, was Diligent and Induſtrious, in watching over his Flock, that *none* ſhould be *loſt*.

Hereſy, however bold and daring in its own Nature, durſt not ſhew itſelf before *his* Face; and *Schiſm* and *Diviſion* ſubmitted to his *ſtrong Reaſons*. As to the *firſt*, it no ſooner began to make its *Appearance* in his Province, but he cruſhed the Cockatrice in the Egg; and *ſo effectually* did he arm his *inferiour Paſtors* againſt the *ſpreading* Contagion of *this Evil*, that it was obliged, where *he* governed, to retire and fly before *him*. And as to the *latter*, none but the *moſt Obdurate* could withſtand *his gentle* Arts of Perſwaſion, *to keep the Unity of the Spirit in the Bond of Peace*.

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[*] His Method was, to viſit *Nottinghamſhire* one Year; *Yorkſhire* another; for every third Year he did not hold any Viſitation.

And as *this eminently good* Man was *always* vigilant and zealous in *oppoſing* the *Attacks* of *Infidelity*, and *ſuppreſſing* the *Turbulency* of *Schiſm*, ſo was he no leſs careful and aſſiduous to encourage and promote *Virtue* and *Goodneſs*.

And becauſe he was fully perſwaded, that * an *early Piety* was the *beſt* Foundation of a *good Life*, he therefore ſtudiouſly employ'd his Time, his Thoughts, *all* his Endeavours, Application and Aſſiſtance to *this* Purpoſe; and that *more particularly* with Regard to *thoſe* who *moſt* wanted it, the *Children* of *poor* and *neceſſitous* Perſons.

As *all* his excellent Diſcourſes on *thoſe charitable* Occaſions, are thro' the *whole* Body of them, ſtrengthened with *ſound Reaſon*, ſo are they applied to the *Hearts* of Men, in the *moſt moving* and *eloquent* Manner. For it was the *conſtant* Practice of *this heavenly* Preacher *always* to endeavour to *convince* the *Judgment*, before he attempted to *engage* the *Paſſions* of Men. And *this laſt* he perform'd with *ſuch a peculiar Dexterity* and *Addreſs*, that *few*, I may ſay *none*, were able to *withſtand* the *Force* of *his* Perſwaſions.

Nor is it to be wondered that he engaged in ſuch generous Undertakings with *ſo much* Advantage and Succeſs; for while he preached to *others* the Duty of *Charity*, he ſpoke to them the *plain natural* Dictates of *his own* Soul, the *genuine* Expreſſions of *his own tender compaſſionate* Mind, and the *ſtrong Convictions* of a *liberal*, *bountiful*, and *munificent* Heart: Of a *Heart* that *continued* with his *poor neceſſitous* Children, when *his Indiſpoſition* would *not* permit him to *preach for* them; for even in *his laſt Hours* he ſent them ‖ *his Alms*, when he could not *any other* Way be *kind* and *ſerviceable* to *them*.

In the ſeveral Stages of Preferment, which the good Providence of God advanced him to, he behaved himſelf with *great Humility* and *Condeſcenſion*, and was thankful to God for them, only as they empowered him to inlarge *his* Heart, and to do Good to *others* in the *moſt uſeful* and *extenſive* Manner.

In *his ſpiritual* Offices, as a *Miniſter* of *Chriſt Jeſus*, *he rightly divided the Word of Truth*; and tho' he had always *ſo much Integrity* and *Steddineſs* as to exert upon *proper* Occaſions that Authority with which God and the Church had entruſted him, eſpecially in *his higheſt Stations*; yet he *never* made uſe of *that* Power, but to the *Suppreſſion of Vice*, and the *entire Approbation of all his Clergy*. For he was ſo far a *Maſter* of Government, that he knew *how* to *maintain his Authority*, conſiſtently with the *Love* and *Affection* of *them*.

Time would fail me to mention *all* thoſe *ſocial* Virtues and Accompliſhments which made him *amiable* in *private* Life. There was an *open* Frankneſs, and an *undiſguiſed* Sincerity appear'd in *all* his Actions; and he obſerved in the *ſtricteſt* Manner St. *Paul*'s Rule of being both *Pitiful and Courteous*, and † *ſhewing Mercy with Chearfulneſs*. His Friendſhip was *ſtrong* and *laſting*, becauſe it was never founded but upon real *Merit*, and that principally which was *moſt really* ſuch, the *Goodneſs* and *Integrity* of Men.

But he is now departed this Life in the Faith and Fear of God: He is arrived at *that happy* Place, where *Death* and Sorrow ſhall be *no more*, while *we*, who walk here in the Vale of Tears and Shadow of Death, remain to lament *his Loſs*; the *poor* and *indigent* Part of Mankind, that *they* have loſt a *tender Friend*, and a *generous Benefactor*.

For *how many thouſands* of *poor Innocents* do even *now* bewail his Loſs, who have been *very frequently*, and might *reaſonably* (with Reſpect to his Age) have wiſh'd *much longer* to have received *Supplies* from the *Treaſure* of the *Rich*, drawn forth by *his divine* and *moving Eloquence*? And *where* will they find *ſuch another* Friend and *powerful* Advocate, to defend them from the Snares of *Evil Men*, and ſo *uninterruptedly* to plead for *Relief* to *their ſpiritual* Neceſſities, as he has done?

But a Loſs it is to us, tho' not to him! He is gone to enjoy the *Happineſs* of *that* Place he was *ſo main* an Inſtrument in bringing *others* to. And the *ſweet Muſick of his melodious* Voice, will *never*, *never more* be heard in *their* Behalf: But his Company Above has miniſtred *freſh Matter* for *delightful Anthems* to the Heavenly Choir! And given *freſh Occaſion* to elevate *their harmonious* Voices to an *higher Key*.

Neither is his Death a Loſs only to *thoſe* of *tender* Years, but even to all others: His *Servants*, *they* have loſt a *kind* and *beneficent Maſter*; his *dutiful* and *moſt deſerving Children*, *they* have loſt a *kind* and *tender*, and *indulgent Father*. His whole Province, *our Great Metropolis*, the *whole Kingdom* and *Nation*, that they have loſt an Orthodox *Prelate* and *Eloquent*

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* Read his excellent Book, *The Duties of the Cloſet*, and his Inſtructive and Pathetical Volume of Sermons, which he compoſed when a very young Man.

‖ Two Guineas were his uſual Benevolence to the Charity Children he preached for, and which he ſent, upon his Death-Bed, by the Reverend and Learned Dr. *Waterland*, when he preached for the Children at St. *Chriſtopher*'s Church in *Threadneedle Street*, in his ſtead.

† He preach'd an excellent Charity-Sermon upon this Text at this Pariſh-Church.

Preacher: The *Clergy*, in particular, that *they* have loſt a *faithful*, *loving*, and *wiſe* Paſtor; and *all* of us, that *we no longer enjoy* the *Benefit* of *his bright* and *ſhining* Example.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of* ROBERT NELSON, *Eſq*;*

ROBERT NELSON, Eſq; was born the 22d of *June*, 1656, being the Son of Mr. *John Nelſon*, a conſiderable *Turkey* Merchant of *London*, and *Deliciæ* his Wife, Siſter to Sir *Gabriel Roberts*, a *Turkey* Merchant alſo of the ſame City.

His Father dying when he was young, he was left to the Care of his Mother, and her Brother Sir *Gabriel*, who being made his Guardian, was very careful of the Education of this his Nephew, who was indeed beloved by every one, being a moſt beautiful Youth, and of fine natural Parts.

He was for ſome Time at St. *Paul*'s School in *London*; but the principal Part of his Education was under a private Tutor in his Mother's Houſe, from whence he went to *Trinity* College in *Cambridge*, when he was entered Fellow Commoner.

He married the Lady *Theophila Lucy*, Relict of Sir *Kingſman Lucy*, and Daughter of *John*, late Earl of *Berkley*. His Lady enjoyed but an ill State of Health; for the Recovery of it, he paſſed over with her into *France*, and went to *Aix la Chapelle*, where he continued for ſome Time, and afterwards proceeded in his Travels through *France*, *Italy* and *Germany*.

Never was any *Engliſhman* known to be more careſſed in all the foreign Parts which he viſited, as the many Letters written to him from Princes, Miniſters of State, and Perſons of Diſtinction do abundantly teſtify. Nor was he leſs eſteemed in *England*, his Acquaintance being generally among ſuch as were moſt remarkable for Piety and Learning, of whom the good Mr. *Kettlewell* was one; I here particularly mention him, becauſe to him we owe Mr. *Nelſon*'s firſt engaging in that uſeful Work of his, entitled, *A Companion for the Feſtivals and Faſts of the Church of* England: Which whoſoever reads, will find it no ſmall Addition to the Pleaſure and Advantage he ſhall reap by it, to conſider that it is the Work of a fine Gentleman, and one who never entered into Holy Orders; becauſe this will ſhew what Injuſtice thoſe Men do to our moſt Holy Religion, who repreſent it as a moroſe, narrow-ſpirited Inſtitution, fit only to be practiſed by Hermits and Recluſes.

Mr. *Nelſon*'s other Qualifications of a comely Perſonage, a genteel Deportment and a fair Fortune, were ſo far from being inconſiſtent with that genuine Spirit of Piety which always ſhewed itſelf in him, that they were no ſmall Ornaments to it: Thoſe external Endowments of Nature and Fortune ſerved to ſet off, and make his Virtue more amiable and captivating; as his Virtue made thoſe which are by themſelves unworthy to be eſteemed, appear as real Accompliſhments.

His Corps was depoſited in the New Burying Ground, in *Lamb*'s *Conduit Fields*, then firſt conſecrated on that Occaſion. A ſquare Monument was afterwards erected over him, containing on the four Sides of it the following Inſcription, drawn up by *George Smaldridge*, Lord Biſhop of *Briſtol*.

H. S. E.
ROBERTUS NELSON, *Armiger*,
Qui,
Patre ortus Johanne Cive Londinenſi,
Ex Societate Mercatorum cum Turcis commercium
Habentium, *Matre* Deliciis *Sorore*
Gabrielis Roberts Equitis aurati ex eadem
Civitate & eodem ſodalitio; *Uxorem habuit*
Honoratiſſimam Dominam Theophilam
Lucy, *Kingſmanni Lucy Baronetti viduam*,
Prænobilis Johannis Comitis de Berkley
Filiam, *quam Aquiſgranum uſque valetudinis*

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* Prefixed to the later Editions of his *Companion for the Feſtivals and Faſts of the Church of* England.

Recuperandæ cauſa proficiſcentem lubenter
Comitatus, ad extremum vitæ terminum
Summo amore fovit, morte divulſam
Per novem annos ſuperſtes plurimum deſideravit.

Literis Græcis & Latinis,
Quas partim in ſchola Paulina,
Partim intra domeſticos Parietes didicerat,
Linguarum Gallicæ & Italicæ peritiam
Lutetiæ & Romæ agens facilè adjunxit.

In omni fere Literarum genere verſatus,
Ad Theologiæ ſtudium animum præcipuè appulit.
Et felici pariter memoriâ atq; acri judicio pollens,
Antiquitatum Eccleſiaſticarum ſcientiâ
Inter Clericos enituit Laicus.
Peragratâ ſemel atq; iterum Europâ,
Poſtquam diverſas Civitatum,
Et Religionum formas exploraverat,
Nullam Reipublicæ adminiſtrandæ rationem
Monarchiæ domi conſtitutæ præpoſuit,
Cæteras omnes Eccleſias Anglicanæ longe poſthabuit:
Hanc ipſi ſemper charam
Beneficiis auxit,
Vitâ exornavit,
Scriptis defendit,
Filius ipſius obſequentiſſimus
Et Propugnator imprimis ſtrenuus.
Nulla erat bonorum Virorum communitas,
Aut ad pauperum liberos ſumptu Locupletiorum
Bene inſtruendos,
Aut ad augendam utilitatem publicam,
Aut ad promovendam Dei gloriam inſtituta,
Cui non ſe libenter ſocium addidit.
Hiſce ſtudiis & temporis & opum
Partem longè maximam impendit.
Quicquid Facultatem ſupererat,
Id fere omne ſupremis tabulis
In eoſdem uſus legavit.
Dum id ſibi negotii unicè dedit, Deo ut placeret,
Severam interim Chriſtianæ Religionis,
Ad quam ſe compoſuit, diſciplinam
Suaviſſima morum facilitate ita temperavit,
Ut hominibus per raro diſpliceret:
In illo enim, ſi in alio quopiam mortalium,
Forma ipſa Honeſti mirè elucebat,
Et amorem omnium facilè excitabat.
Cùm Naturæ ſatis & Gloriæ,
Bonis omnibus & Eccleſiæ,
Parum diu vixiſſet,
Fatali Aſthmate correptus
Kenſingtoniæ animam Deo reddidit.
Vitæ jam actæ recordatione lætus,
Et futuræ ſpe plenus.

Dum Chriſtianum ſacrificium rite celebrabitur,
Apud ſanctæ Cœnæ participes
NELSONI vigebit memoria.
Dum ſolennia recurrent Feſta & Jejunia,
NELSONI Faſtos jugiter revolvent Pii:
Illum habebunt inter Hymnos & Preces,
Illum inter ſacra gaudia & ſuſpiria

Comitem pariter & adjutorem.
Vivit adhuc, & in omne ævum vivet
Vir pius, ſimplex, candidus, urbanus:
Adhuc in ſcriptis poſt mortem editis
Et nunquam morituris,
Cum nobilibus & locupletibus miſcet colloquia;
Adhuc eos ſermonibus
Multa pietate & eruditione refertis
Delectare pergit & inſtruere.

Ob. 16 *Jan. Anno Dom.* 1714. *Ætat. ſuæ* 59.

The *Subſtance* of the foregoing *Epitaph* being chiefly contained in the *Account* preceding it, our unlearned Readers will the more eaſily excuſe our not giving it an *Engliſh* Tranſlation, to whom we refer to Page 18. of this *Work*, for Mr. *Nelſon*'s CHARACTER at large, as it was drawn up by the Reverend Dr. *John Marſhall*; and ſhall at preſent conclude this *Account*, with taking Notice of the laſt of his Productions, wrote about two Months before he died; and entitled, *An Addreſs to all true Lovers of Devotion*; prefixed to *The Chriſtian's Exerciſe*; or, *Rules to live above the World while we are in it.* Done from the *Latin* of *Thomas à Kempis*, by one of his intimate Friends. The *Concluſion* of which *Addreſs*, (according to his uſual Spirit of Piety) was as follows, *viz.*

“ I muſt own I had propoſed to myſelf, a larger Scheme for this *Addreſs*; but the wiſe Providence of GOD hath viſited me with an Illneſs, which maketh Thinking and Writing irkſome and grievous to me. But I deſire entirely to ſubmit to the Will of GOD; and humbly beg your moſt devout Prayers for me upon this Occaſion, and more particularly for my ſpiritual Improvement under this Diſpenſation; which will lay a particular Obligation upon

Your moſt faithful, humble Servant,

Kenſington, Nov. 3, 1714. ROBERT NELSON.

He behaved himſelf under this Affliction with wonderful Patience, Equanimity, and true Chriſtian Fortitude, till his moſt happy Departure at *Kenſington*, *Jan.* 16, 1714, in the 59th Year of his Age: The Bulk of his Eſtate (after ſome Legacies to his Friends) he bequeathed to publick and private Charities, by his *Laſt Will* and *Teſtament*; the *Preamble* to which, (as a further Inſtance of his Piety and entire Reſignation of himſelf to GOD's Will) we have here inſerted. “ I recommmend my *Soul*, that precious and immortal Part of me, into the moſt merciful Hands of GOD, hoping for the Pardon of all my many and great Sins, and for the inconceivable Bleſſing of eternal Life, through the Merits of my Bleſſed Saviour, and only Redeemer, *Jeſus Chriſt*, who out of his abundant Love to Mankind, came into the World to ſave Sinners; and grant, O Lord, that whatever Defilements *it* may have contracted in the midſt of this miſerable and naughty World, through the Luſts of the Fleſh, or the Wiles of *Satan*, being purged and done away by the Blood of that immaculate *Lamb* that was ſlain to take away the Sins of the World, it may be preſented pure and without Spot before thee at the laſt Day, when all the World ſhall be ſummoned before thy great Tribunal; and the Lord have Mercy upon me in that Day.”

The CHARACTER *of Mrs.* CATHERINA BOVEY, *taken from her Monument in* Weſtminſter *Abbey.*

TO the Memory of Mrs. *Catherina Bovey*, whoſe Perſon and Underſtanding would have become the higheſt Rank in Female Life, and whoſe Vivacity would have recommended her in the beſt Converſation; but by Judgment, as well as Inclination, ſhe choſe ſuch a Retirement as gave her great Opportunities for Reading and Reflection, which ſhe made uſe of to the wiſeſt Purpoſes of Improvement in Knowledge and Religion; upon other Subjects ſhe ventured far out of the common

mon Way of Thinking, but in Religious Matters ſhe made the Holy Scriptures, in which ſhe was well ſkilled, the Rule and Guide of her Faith and Actions, eſteeming it more ſafe to rely upon the plain Word of GOD, than to run into any Freedoms of Thought upon revealed Truths; the great Share of Time allowed to the Cloſet was not perceived in her OEconomy, for ſhe had always a well-ordered and well-inſtructed Family, from the happy Influence as well of her Temper and Conduct, as of her uniform and exemplary chriſtian Life. It pleaſed GOD to bleſs her with a conſiderable Eſtate, which, with a liberal Hand, guided by Wiſdom and Piety, ſhe employed to his Glory and the Good of her Neighbours. Her domeſtick Expences were managed with a Decency and Dignity ſuitable to her Fortune, but with a Frugality that made her Income abound to all proper Objects of Charity, to the Relief of the Neceſſitous, the Encouragement of the Induſtrious, and the Inſtruction of the Ignorant. She diſtributed not only with Chearfulneſs, but with Joy, which upon ſome Occaſions of raiſing and refreſhing the Spirit of the Afflicted, ſhe could not refrain from breaking forth into Tears, flowing from a Heart thoroughly affected with Compaſſion and Benevolence. Thus did many of her good Works, while ſhe lived, go up as a Memorial before GOD; and ſome ſhe left to follow her.

She died *January* 21, 1726, in the 57th Year of her Age, at *Flaxley*, her Seat in *Glouceſterſhire*; and was buried there, where her Name will be long remember'd; and where ſeveral of her Benefactions at that Place, as well as others, are more particularly recorded.

Underneath it on a white Marble.

This Monument was erected with the utmoſt Reſpect to her Memory, and Juſtice to her Character, by her Executrix, Mrs. *Mary Pope*, who lived with her near Forty Years, in perfect Friendſhip, and never once interrupted, till her much lamented Death.

We ſhall here add the Inſcription (*above referred to*) *to the Memory of this excellent Lady at* Flaxley, *as it was kindly communicated by the Reverend Mr.* Tho. Tyrer, *the preſent Miniſter of that Place.*

Mrs. BOVEY'*s* Inſcription *at* Flaxley.

IN the Vault near this Chapel is repoſited the Body of Mrs. *Catharina Bovey*, Daughter of *John Riches*, Eſq; of *London*, Merchant---- She was marryed to *William Bovey*, Eſq; Lord of this Manor of *Flaxley*, at the Age of 15, and was left a Widow, without Children at the Age of 22, and continued ſo all the reſt of her Life---She entertain'd her Friends and Neighbours with a moſt agreeable Hoſpitality, but always took Care to have a large Reſerve for Charity, which ſhe beſtow'd not only on ſuch Occaſions as offer'd, but ſtudied how to employ it ſo, as to make it moſt uſeful and advantageous. Her Diſpoſition to do Good was ſo well known in the Diſtrict about her, that ſhe eaſily became acquainted with the Circumſtances of thoſe that wanted. And as ſhe preſerv'd many Families from Ruin by ſeaſonable Loans or Gifts, ſo ſhe convey'd her Aſſiſtance to ſome of better Rank, in ſuch a Manner as made it doubly acceptable. How far her Bounty extended was known to herſelf alone, but much of it appear'd to her Honour and God's Glory in frequent Diſtributions to the Poor, and eſpecially to the Charity-Schools round about the Country; in relieving thoſe in Priſon, and delivering many out of it; in Contributing to Churches of the *Engliſh*-Eſtabliſhment Abroad, as well as aiding ſeveral at Home, in cloathing and feeding her indigent Neighbours, and in teaching their Children, ſome of whom every *Sunday*, by Turns, ſhe entertain'd at her Houſe, and condeſcended to examine them herſelf---- Beſides this *continual*, it might be ſaid, this *daily* Courſe of Liberality during her Life, ſhe bequeath'd, at her *Death*, towards the founding a College in the Iſland of *Bermuda*, 500 *l.*--- To the Grey-Coat Hoſpital in St. *Margaret*'s, *Weſtminſter*, 500 *l.*--- To the Blue-Coat Hoſpital in *Weſtminſter*, 200 *l.*--- To the Charity-School of *Chriſt-Church* Pariſh in *Southwark* 400 *l.*--- To augment the Living of this Place 1200 *l.* To put out poor Children of this Pariſh Apprentices, the Intereſt of 400 *l.* for ever; of which Sum 160 *l.* had been given by Mr. *Clarke* and Mr. *Bovey*---- to be diſtributed as her Executrix ſhould think fit; among thoſe whom ſhe had put out Apprentices in her Life-time, 400 *l.*

Laſtly, ſhe deſign'd the Rebuilding of this Chapel, which pious Deſign of hers was ſpeedily executed by Mrs. *Mary Pope*.

Some MEMORIALS *of the Right Reverend Dr.* GEORGE HOOPER, *Lord Biſhop of* Bath *and* Wells; *together with his* CHARACTER, *by* THOMAS CONEY, *D.D. Rector of* Chedzey *in* Somerſetſhire*.

THIS excellent Perſon was born at *Grimley* in *Worceſterſhire*, *Nov.* 18, 1640; educated in *Weſtminſter*-School, under Dr. *Buſby*, elected from thence a Student of *Chriſt*-Church in *Oxford*, *A. D.* 1656; where he proceeded regularly thro' all his Degrees, compleating them with that of *D. D.* in 1677.

He was ſucceſſively Chaplain to Biſhop *Morley* and Archbiſhop *Sheldon*; and preſented by the latter to the Rectory of *Lambeth*, and the Precentorſhip of *Exeter*.

Upon the Marriage of the Princeſs *Mary* with the Prince of *Orange*, he was appointed one of her Chaplains, and went with her into *Holland*; and after the Revolution was promoted by her Intereſt to the Deanery of *Canterbury*. Whilſt he was in this Poſt, he was unanimouſly choſen *Prolocutor* of the Lower Houſe of *Convocation*.

Upon the Acceſſion of Queen *Anne* to the Throne, he was firſt advanced to the Biſhoprick of *St. Aſaph* in 1702; and afterwards tranſlated to the See of *Bath* and *Wells* in 1703. Here he ſate twenty-four Years and ſix Months, and died at *Barkly* in *Somerſetſhire*, (a Place he ſometimes retired to) on *Sept.* 6, 1727, in the 87th Year of his Age. He was interred in the Cathedral Church of *Wells*, under a Marble Monument, erected to his Memory, with a large and elegant Inſcription †. His CHARACTER, as it was drawn up by Dr. *Coney*, is as follows.

IN the Perſon of this worthy Prelate were happily united the univerſal *Scholar*, the fine *Gentleman*, and the compleat *Biſhop* ‡.

As to the *firſt* of theſe Qualifications, his Talents were ſo great in every diſtinct Part of Knowledge, that the Maſters of each Faculty have thought their Profeſſion to be the Biſhop's peculiar Study. The *Lawyer* might ſuppoſe him bred at the *Bar*, and converſant in nothing but *Statutes* and *Reports*. The *Caſuiſt* might think his whole Time ſpent in *Canoniſts* and *Schoolmen*; and the *Divine*, in *Fathers* and *Councils*. The *Antiquary* might tie him down to *Medals* and *Charters*; and the *Linguiſt* fancy him always poring upon *Lexicons* ‖. The *Philoſopher* found no Science out of his Reach; nor the Maſters of polite Literature, any Graces in the *Claſſicks* which had eſcaped his Obſervance.

Yet in all theſe ſeveral Attainments, his ſurprizing Excellency was, that the Variety of Learning did not diſtract his Thoughts, nor the Intenſeneſs of Study ſour the *Facetiouſneſs* of his Humour. He was as *delightful* in his Converſation, and as *entertaining* in his Friendſhips, as he was profound in his Knowledge, and ornamental in his Life.

As a *Gentleman*, his Accompliſhments were ſo great, as not only to excel thoſe of his own Profeſſion, but to be a Match for ſuch as had made Converſation and Ceremony their ſole and ultimate Study.

He knew the Manners of the whole World, and had tranſcribed into his own Practice whatever was really valuable in the moſt polite Courts of *Europe*.

It is obſervable, that much Study makes Men peeviſh and moroſe; that a recluſe Life is an Impediment to Converſation; and that Learning itſelf is imperious and dogmatical: But in the Prelate before us, all theſe Acquiſitions had the quite contrary Effects. His *Study* was to promote *good Manners*; his *Retirement*, to make a more *glorious Appearance*; and his *Learning* to propagate *Affability* and *Condeſcenſion*.

He was far from affecting *Popularity*, or doing any Thing for *Noiſe* and *Oſtentation* in any of his Actions; but his Appearance was ſo venerable, his Converſation ſo endearing, and his Demeanor ſo uncommon, as to render him the moſt *popular* and noted *Prelate* of his Order.

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* From his Volume of *Sermons*, printed in 1730, in Octavo.

† See the Appendix.

‡ This Remark was made on him by his Maſter *Buſby*; "Dr. *Hooper*, ſays he, is the beſt Scholar, the fineſt Gentleman, "and will make the compleateſt Biſhop that ever was educated in *Weſtminſter* School."

‖ The ſeveral *Eaſtern* Languages were as familiar to him as *Latin* and *Greek*.

But in the midſt of theſe Civilities and Accompliſhments, it is ſtill remarkable, that the Gravity of the *Biſhop* kept the Aſcendant of the *Gentleman*; and that his Principles were too ſtiff to bend to any Company, any farther than was befitting a Perſon in his Station. His Zeal and Integrity were inviolable, and Truth was never loſt in a Crowd of Words: His *Sincerity* was no Sufferer by his *Complaiſance*; nor was the *Courtier* too hard for the *Chriſtian*.

The Conduct of his Life, and the Government of his Dioceſe, was managed by wiſe Rules and uncommon Maxims.

He looked upon himſelf as *marry'd* to his Dioceſe; and notwithſtanding his numerous Acquaintance, and extended Friendſhips in other Parts of the Kingdom, he confined his Preferments to his *own Children*, the reſiding Preſbyters of his proper Diſtrict. *Nepotiſm* had no Share in his Favours, and Relations were kept at a Diſtance. The laborious Clergyman would find himſelf ſurprized into a Preferment, while he was ſweating at his Duty, and diſcharging it with Fidelity. The modeſt and humble Man would be *dignify'd* in his Obſcurity, without the Fatigue of Attendance, or the Formality of a Petition. The Care of his Pariſh was the beſt Recommendation of a Paſtor to this vigilant Prelate, and the Continuance in his Duty the moſt obliging Requital that could be made him. Where the Service was great, and the Congregation numerous, ſome Marks of Diſtinction were certainly placed, and the Miniſter was ſeaſonably advanced, to ſecure an higher Reverence to his Perſon, and a kinder Acceptance of his Labours.

His frequent Complaint was, the Want of more Preferments for a numerous, an indigent, and a deſerving Clergy: And, inſtead of ſtocking his *Cathedral* with Relations, and filling the Pulpit with Party and Faction, he broke the Neck of the ſtrongeſt Combinations, and left nothing but ſound Doctrine in his Dioceſe, and the Bleſſing of Peace and Unanimity amongſt his Clergy.

All his Clergy partook of his Goodneſs, his Clemency, his Candor, and paternal Indulgence. Every one had the Favour of a *Son*, the Acceſs of an *Equal*, and the Reception of a *Friend*. No angry Looks did intimidate the Petitioner, no tedious Formalities protract Buſineſs, nor any imperious Officers inſult any that came.

Heu Pietas! Heu priſca Fides!

It were to be wiſhed, that this beautiful Character had been drawn up more at large, and the ſeveral Virtues and Excellencies of this admirable Prelate more diſtinctly ſpecified in particular Inſtances. But we are told by the worthy Writer, that " it is probable ſome " other Perſon, who is under greater Obligations to his Lordſhip than himſelf, and better " acquainted with his private and publick Deſigns, may, in due Time, give a larger Ac" count of him." *Till then let this ſhort Sketch ſerve for a Specimen, ſufficient to give us a Foretaſte of what we may expect hereafter.*

An Hiſtorical CHARACTER *of the Hon.* GEORGE BAILLIE, *Eſq; by* GEORGE CHEYNE, *M. D. and F. R. S.* [*]

THE Honourable *George Baillie*, of *Jerviſewood*, Eſq; deſcended from an antient and virtuous Family in *North Britain*, was a *Gentleman*, who, in this corrupt Age, did *Honour* to humane Nature, and was a *great* Inſtance (according to my beſt Obſervation) of the *Efficacy* of the *Grace*, *Wiſdom* and *Power* of the *Almighty*.

At one and the ſame Time he was a moſt *zealous Patriot*, a very *able Stateſman*, and the moſt *perfect Chriſtian*, that this, or any Age has produced; *Piety*, *Charity*, *Juſtice* and *Truth*, being the *Baſis* of all his private *Reſolves*, and *publick Tranſactions*. He conſidered Mankind as his *Family*, and each Individual as his *Child*, and as the Image of his *Heavenly Father*. He continued ſteadily in his own Church and Principles, when at home, and in his Country; diſcouraging *Indifference* and *Wavering* in the *external*, as well as *internal* Life of Religion, but without *Rigidneſs* and *Narrowneſs of Soul*; believing *Charity* to be one of the *cardinal* Virtues, and a guarded Freedom, eſſential to our unlapſed and recovered Natures.

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[*] From the publick Prints in *September*, 1738.

I had the Honour of an intimate Acquaintance with him for the laſt *thirty Years of his Life*. I have *ſtudied* him in all the various *Scenes* he paſſed through; in Poſts of great *Honour*, in the *Troubles of private Life*, in *Health* and in *Sickneſs*, in *Buſineſs* and *Retirement*; and with great *Truth* I can affirm, that in all theſe ſeveral *Scenes*, I never knew his Superior in *ſolid Virtue* and *juſt Thinking*.

His *Courage* was *undaunted*, and his *Patience immoveable*; his *Piety unfeigned*, and his *Truth* exact to the greateſt *Preciſion*. Having been bred in the *School of Affliction*, his Compaſſion was never denied to thoſe who were in *Diſtreſs*, even by their own *Indiſcretions*. He ſpent the laſt twelve Years of his Life in *conſtant Meditation*, *Contemplation*, and *Prayer*. It was truly *a Life hid with Chriſt in God*. He paſſed through ſeveral States of *Purification* and *ſevere Trial*, unknown to common and unexperienced *Chriſtians*.

His Father (a few Hours before his Life muſt have been ended by the Hardſhips of his Confinement) was, for his Love to his Religion and Country, moſt barbarouſly put to Death by the Severity of the then *Adminiſtration*, and the Madneſs of the Times; whereby his Eſtate was forfeited, and his Son obliged to retire into *Holland*.

Coming into *England* with the Prince of *Orange*, he narrowly eſcaped periſhing at Sea; on which Account, all his Life after, he kept a rigorous *Faſt* once every Week, ſpending the whole Day in *Meditation*, *Prayer*, and *Praiſes* to his *Deliverer*. During all the Times of his great and arduous *Employments*, he never failed Morning and Night to retire a conſiderable Time to his Cloſet, and proſtrate himſelf before his *Maker*. His Faith and Truſt, that the *Children of the Righteous ſhall never want Bread*, was ſo firm, that in all his Difficulties and Misfortunes, he never ſaved any Thing for Fear of *Want* (when the *Expence* was *charitable*, *neceſſary*, or *decent*;) and in his Proſperity he never ſquandered away any Thing *oſtentatiouſly* or *uſeleſly*.

His private *Charities* were as *great* and *extenſive*, as they were *ſecret* and *conſtant*. In ſhort, in his *Rank* and *Order*, under the preſent *Lapſe* of humane Nature, and the *flagrant* Corruption of this *Age* and *Nation*, he was in every Thing a moſt *perfect Example* to his *Family*, to his *Friends*, and to his *Country*.

He died on *Sunday*, *Auguſt* 6, 1738, at *Oxford*, in the 75th Year of his Age.

To Dr. CHEYNE, *on his* Hiſtorical Character *of the Honourable* GEORGE BAILLIE, *Eſq;*

Let venal Pens in trifling Numbers flow,
And undeſerved Praiſe on Peers beſtow;
Thy Panegyricks want no Help of Art,
Spontaneous Off'rings of an honeſt Heart.
O! happy *Baillie*, bleſt with Length of Days,
Well may thy Happineſs our Envy raiſe:
Happy in Life, more happy in thy End,
Moſt happy after Death, in ſuch a Friend,
Thy *Virtues* and thy *Worth* to recommend.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of Mrs.* ELIZABETH ROWE*.

MRS. *Elizabeth Rowe* was born at *Ilcheſter* in *Somerſetſhire*, *September* 11, 1674, being the eldeſt of three Daughters of Mr. *Walter Singer*, a Gentleman of a good Family, and Mrs. *Elizabeth Portnell*, both of them Perſons of very great Worth and Piety.

Thoſe who were acquainted with this extraordinary Perſon in her childiſh Years, obſerved a great many Things not common in that Age of Life, which then promiſed the bright Day that afterwards enſued; and it muſt have been with peculiar Satisfaction that Mr. *Singer*, in whom parental Affection conſpired to heighten the Pleaſure, beheld the early Dawnings of a great and good Mind in this his charming Daughter.

She received the firſt ſerious Impreſſions of Religion, probably, as ſoon as ſhe was capable of it; at once *perceiving* her Obligations to the Author of her *Being*, and, in the ſame Meaſure, as her opening Reaſon diſcover'd theſe to her, *feeling* the Force of them. In one of her pious Addreſſes ſhe herſelf thus ſpeaks to God: *My Infant Hands were early lifted up to thee, and I ſoon learned to know and acknowledge the God of my Fathers* †.

There is ſo great a Similitude between *Painting* and *Poetry*, that it is no way ſurpriſing, one who poſſeſſed the latter of theſe Faculties in ſo high a Degree of Perfection, did very early diſcover an Inclination to the other; which has often the ſame *Followers*, perhaps always the ſame *Admirers*.

Accordingly Mrs. *Rowe* loved the Pencil when ſhe had hardly Strength and Steadineſs of Hand ſufficient to guide it; and in her Infancy (one may almoſt venture to ſay ſo) would ſqueeze out the Juices of Herbs to ſerve her inſtead of Colours. Mr. *Singer* perceiving her Fondneſs of this Art, was at the Expence of a Maſter to inſtruct her in it; and it never ceaſed to be her Amuſement, at Times, till her Death.

She was alſo, what every one acquainted with her Writings will ſuppoſe of ſuch a well tuned Soul, very much delighted with Muſick; chiefly of the ſolemn Kind, as beſt ſuited to the Grandeur of her Sentiments, and the Sublimity of her Devotion.

But her ſtrongeſt Bent was *Poetry* and *Writing*. Poetry indeed was her favourite Employment in Youth, her moſt diſtinguiſhing Excellence. So prevalent was her Genius this Way, that her very Proſe had all the Charms of Verſe without the Fetters, the ſame Fire and Elevation, the ſame bright Images, bold Figures, rich and flowing Diction. She could hardly write a familiar Letter but it bore the Stamp of the Poet. She began to write Verſes at twelve Years old, which was almoſt as ſoon as ſhe could write at all. In the Year 1696, the twenty-ſecond of her Age, a Collection of her Poems on various Occaſions, was publiſhed at the Deſire of her Friends, which we may ſuppoſe did not contain all that ſhe had by her, ſince the ingenious Prefacer gives the Reader to hope that the Author might in a little while be prevail'd with to oblige the World with a ſecond Part, no way inferior to the former.

Her poetical Name, *Philomela*, which from this time ſhe was known by to the World, was moſt probably given her at the Publication of her Poems, before which her Modeſty not conſenting that her own Name ſhould appear, this was ſubſtituted in its Room, as bearing a very eaſy Alluſion to it, and happily expreſſing the Softneſs and Harmony of her Verſes, not leſs ſoothing and melodious than the Strains of the Nightingale.

Though many of theſe Poems are of the religious Kind, and all of them conſiſtent with the ſtricteſt Virtue; yet ſome Things in them gave her no little Uneaſineſs in advanced Life. To a Mind that had ſo entirely ſubdued its Paſſions, or devoted them to the Honour of its Maker, what could not be abſolutely approved, appear'd unpardonable; and, not ſatisfied to have done no Injury to the ſacred Cauſe of Piety, ſhe was diſpleaſed with her having writ any Thing that did not directly promote it.

What firſt introduced her into the Notice of the noble Family at *Longleat*, was a little Copy of Verſes, with which they were ſo highly delighted, as to expreſs a Curioſity to ſee her; and the Friendſhip that commenced at that Time, ſubſiſted ever after; not more to her Honour, who was the Favourite of Perſons ſo much ſuperior to her in the outward Diſtinctions of Life, than to the Praiſe of their Judgment who knew how to prize, and took a Pleaſure in cheriſhing ſo much Worth. Her Paraphraſe of the thirty-eighth Chapter of *Job* was writ at the Requeſt of Biſhop *Kenn*, who was entertained in that Houſe, and gain'd her a great deal of Reputation. She was not then twenty.

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* Extracted from the *Account* of her *Life*, prefixed to her *Miſcellaneous Works* lately printed in two Volumes in Octavo.

† Devout Exerciſes, p. 36.

She had no other Tutor for the *French* and *Italian* Languages, than the Honourable Mr. *Thynne*, Son to the Lord Viſcount *Weymouth*, who willingly took that Taſk upon himſelf, and had the Pleaſure to ſee his fair Scholar improve ſo faſt under his Leſſons, that in a few Months ſhe was able to read *Taſſo*'s *Jeruſalem* with Eaſe.

Her ſhining Merit, with the Charms of her Perſon and Converſation, had procured her a great many Admirers. Among others, 'tis ſaid the famous Mr. *Prior* made his Addreſſes to her. Allowing for the double Licence of *Poet* and *Lover* the concluding Lines in his Anſwer to the Paſtoral on *Love and Friendſhip*, had ſome Foundation in Truth *. She was the nameleſs Lady to whom the next Copy of Verſes in the ſame Author is inſcribed. But Mr. *Thomas Rowe* † was the Perſon reſerved by Heaven, both to be made, and to make happy, who being at *Bath* in the Year 1709, was introduced into Mrs. *Singer*'s Company, by a Gentleman of her Acquaintance. The Idea he conceived of her from Report, and from her Writings, charmed him; but when he had ſeen and converſed with her, he felt another Kind of Impreſſion from the Preſence of ſo much Beauty, Wit, and Virtue; the Eſteem he had conceived of her Accompliſhments was heightened to the Rapture of a Lover. Mrs. *Rowe*'s exalted Merit and amiable Qualities could not fail to inſpire the moſt generous and laſting Paſſion. Mr. *Rowe* knew how to value that ineſtimable Treaſure which Providence had favoured him with, by putting her into his Poſſeſſion; and made it his Study to repay the Felicity with which ſhe crown'd his Life. The Eſteem and Tenderneſs he had for her is inexpreſſible, and Poſſeſſion ſeemed ſcarce to have abated the Fondneſs and Admiration of the Lover. 'Twas ſome conſiderable Time after his Marriage, that he wrote to her a very tender Ode, under the Name of *Delia*, full of the warmeſt Sentiments of connubial Friendſhip and Affection; in which the following Lines may appear remarkable, as it pleaſed Heaven to diſpoſe Events in a manner ſo agreeable to the Wiſhes expreſſed in them.

  So long may thy aſpiring Page
And great Example, bleſs the riſing Age!
Long in thy charming Priſon may'ſt thou ſtay,
Late, very late, aſcend the well known Way,
And add new Glories to the Realms of Day!
At leaſt Heav'n will not, ſure, this Pray'r deny,
  Short be my Life's uncertain Date,
  And earlier far than thine the deſtin'd Hour of Fate!
Whene'er it comes, may'ſt thou be by,
Support my ſinking Frame, and teach me how to die;
  Baniſh deſponding Nature's Gloom,
  Make me to hope a gentle Doom,
  And fix me all on Joys to come!
With ſwimming Eyes I'll gaze upon thy Charms,
And claſp thee dying in my fainting Arms:
  Then gently leaning on thy Breaſt,
Sink in ſoft Slumbers to eternal Reſt.
The ghaſtly Form will have a pleaſing Air,
And all Things ſmile, while Heav'n and thou art there.

As Mr. *Rowe* had not a robuſt natural Conſtitution, ſo an intenſe Application to Study, beyond what the Delicacy of his Frame would bear, might perhaps contribute to that ill State of Health, which allayed the Happineſs of his Marriage Life, during the greater Part of it. In the latter Part of the Year 1714, his Weakneſs increaſed, and he appear'd to labour under all the Symptoms of a Conſumption. This fatal Diſtemper, after it had confined him ſome Months, put a Period to his valuable Life, *May* 13, 1715, when he was but juſt paſt the twenty-eighth Year of his Age.

The exquiſite Grief and Affliction Mrs. *Rowe* felt for his Loſs, is not to be imagined.

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* See *Prior*'s Poems, p. 32. Edit. 12mo.

† A Gentleman of a genteel Deſcent, and Author of *The Supplement to* Plutarch's *Lives*.

She continued to the laſt Moments of her Life to expreſs the higheſt Veneration and Affection for his Memory, and a particular Regard and Eſteem for his Relations.

'Twas only out of Regard to Mr. *Rowe*, that with his Society ſhe was willing to bear *London* during the Winter Seaſon; and as ſoon after his Deceaſe, as her Affairs would permit, ſhe indulged her unconquerable Inclinations to Solitude, by retiring to *Frome* in *Somerſetſhire*, in the Neighbourhood of which Place the greater Part of her Eſtate lay. When ſhe forſook the Town, ſhe determined to return to it no more, but to conceal the Remainder of her Life in an abſolute Retirement; yet, on ſome few Occaſions ſhe thought it her Duty to violate this Reſolution. In compliance with the importunate Requeſt of the honourable Mrs. *Thynne*, ſhe paſſed ſome Months with her at *London*, after the Death of her Daughter the Lady *Brooke*; and on the melancholy Occaſion of the Deceaſe of Mrs. *Thynne* herſelf, ſhe could not diſpute the Commands of the Counteſs of *Hertford*, who earneſtly deſired her to reſide ſome Time with her at *Marlborough*, to ſoften, by her Converſation and Friendſhip, the ſevere Affliction of the Loſs of ſo excellent a Mother: And my Author thinks, once or twice more, the Power this Lady had over Mrs. *Rowe* drew her, by an obliging Kind of Violence, to ſpend a few Months with her at ſome of the Earl of *Hertford*'s Seats in the Country. Yet, even on theſe Occaſions, ſhe never quitted her Retreat without very ſincere Regret, and always returned to it again, as ſoon as ever ſhe could, with Decency, diſengage herſelf from the Importunity of her noble Friends.

'Twas in this Receſs that ſhe compoſed the moſt celebrated of her Works, *Friendſhip in Death*, and the ſeveral Parts of the *Letters Moral and Entertaining*. The Drift of the Letters from the Dead is (as the ingenious Author of the Preface expreſſes it) *to impreſs the Notion of the Soul's Immortality, without which all Virtue and Religion, with their temporal and eternal good Conſequences, muſt fall to the Ground; and to make the Mind familiar with the Thoughts of our future Exiſtence, and contract, as it were, an habitual Perſuaſion of it, by Writings built on that Foundation, and addreſſed to the Affections and Imaginations.* It may alſo be added, that the Deſign both of *theſe*, and the *Letters Moral and Entertaining*, is, by fictitious Examples of the moſt generous Benevolence and heroick Virtue, to allure the Reader to the Practice of every Thing that ennobles human Nature, and benefits the World; and by juſt and lively Images of the ſharp Remorſe and real Miſery that attend the falſe and unworthy Satisfactions of Vice, to warn the Young and Unthinking from being ſeduced by the enchanting Name of Pleaſure to inevitable Ruin; the Piety of which Deſign is the more worthy of the higheſt Panegyrick, as it is ſo uncommon. The greater Part of the Poets of our Country have apparently employed all their Wit and Art to diſguiſe the native Deformity of Vice, and ſtrew Flowers on the Paths to Perdition. But this excellent Lady (as was obſerved of an eminent Genius of the laſt Age *) poſſeſſed ſo much Strength and Firmneſs of Mind, and ſuch a perfect natural Goodneſs, as could not be perverted by the Largeneſs of her Wit, and was Proof againſt the Art of Poetry itſelf. The elegant Letters, which gave Occaſion to remark this Diſtinction in Mrs. *Rowe*'s CHARACTER, as a polite Writer, are not only chaſte and innocent, but greatly ſubſervient to the Intereſt of Heaven, and evidently deſigned, by repreſenting Virtue in all her genuine Beauty, to recommend her to the Choice and Admiration of Mankind.

In the Year 1736, the Importunity of ſome of Mrs. *Rowe*'s Acquaintance, who had ſeen the *Hiſtory of Joſeph* in Manuſcript, prevailed on her (though not without real Reluctance) to ſuffer it to be made publick. She wrote this Piece in her younger Years, and when firſt printed had carried it on no farther than the Marriage of the Hero of the Poem; but at the Requeſt of her Friends (particularly of an illuſtrious Lady † to whom ſhe could ſcarce refuſe any Thing) that the Relation might include *Joſeph*'s Diſcovery of himſelf to his Brethren, ſhe added two other Books, the compoſing of which, I am inform'd, was no more than the Labour of three or four Days. This additional Part, which was her laſt Work, was publiſhed but a few Weeks before her Death.

This grand Event, to prepare for which ſhe had made ſo much the Buſineſs of her Life, beſel her, according to her Wiſh, in her beloved Receſs. She was favoured with an uncommon Strength of Conſtitution, and had paſſed a long Series of Years with ſcarce any Indiſpoſition ſevere enough to confine her to her Bed. But about half a Year before her Deceaſe ſhe was attack'd with a Diſtemper, which ſeemed to herſelf, as well as others, attended with Danger. Though this Diſorder (as ſhe expreſſed herſelf to one of her moſt intimate Friends) found her Mind not quite ſo ſerene and prepared to meet Death as uſual; yet when, by devout Contemplation on the Atonement and Mediation of our bleſſed Redeemer, ſhe had fortified herſelf againſt that Fear and Diffidence, from which the moſt exalted Piety does not always ſecure in ſuch an awful Hour, ſhe experienced ſuch divine Satisfaction and Tranſport, that ſhe ſaid with Tears of Joy, ſhe knew not that ſhe had ever felt the like in all her Life; and ſhe repeated, on this Occaſion, Mr. *Pope's* Verſes entitled, *The dying Chriſtian to his Soul*, with an Air of ſuch intenſe Pleaſure, as evidenced that ſhe really felt all the elevated Sentiments of pious Extaſy and Triumph, which breathe in that exquiſite Piece of ſacred Poetry. After this threatning Illneſs, Mrs. *Rowe* recovered her uſual good State of Health; and though at the Time of her Deceaſe ſhe was pretty far advanced in Age, yet her exact Temperance, and the Calmneſs of her Mind, undiſturbed with uneaſy Cares and Paſſions, encouraged her Friends to flatter themſelves with a much longer Enjoyment of ſo valuable a Life than it pleaſed Heaven to allow them. On the Day in which ſhe was ſeized with that Diſtemper, which in a few Hours proved mortal, ſhe ſeemed to thoſe about her to be in perfect Health and Vigour: In the Evening of it, at about eight of the Clock, ſhe converſed with a Friend with all her wonted Vivacity, and not without Laughter; after which ſhe retired to her Chamber. At about ten her Servant hearing ſome Noiſe in her Miſtreſs's Room, ran inſtantly into it, and found her fallen off the Chair on the Floor, ſpeechleſs, and in the Agonies of Death. She had the immediate Aſſiſtance of a Phyſician and Surgeon, but all the Means uſed were without Succeſs; and after having given one Groan, ſhe expired a few Minutes before two of the Clock on *Sunday* Morning, *February* 20, 1736-7. Her Diſeaſe was judged to be an Apoplexy. A pious Book was found lying open by her, as alſo ſome looſe Papers, on which ſhe had wrote the following unconnected Sentences.

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* Mr. *Cowley*.

† The Counteſs of *Hertford*.

O guide, and counſel, and protect my Soul from Sin!
O ſpeak, and let me know thy heavenly Will.
Speak evidently to my liſt'ning Soul!
O fill my Soul with Love, and Light, and Peace,
And whiſper heavenly Comfort to my Soul!
O ſpeak, celeſtial Spirit, in the Strain
Of Love, and heav'nly Pleaſure to my Soul!

Thus it appeared, that in reading pious Meditations, or forming devout Ejaculations for the divine Favour and Aſſiſtance, Mrs. *Rowe* made the laſt Uſe of the Powers of Reaſon below the Skies.

As ſhe was greatly apprehenſive that the Violence of Pain, or Langour of a Sick-bed, might occaſion ſome Depreſſion of Spirits and melancholy Fears, unſuitable to the Character and Expectation of a Chriſtian, her manuſcript Book of Devotions contains frequent Petitions to Heaven, that ſhe might not, in this Manner, diſhonour her Profeſſion; and to her Friends ſhe often expreſſed herſelf deſirous of a ſudden Removal to the Skies, as it muſt neceſſarily prevent any ſuch indecent Behaviour in her laſt Moments; ſo that the Suddenneſs of her Death may be interpreted as a Reward of her ſingular Piety, and a Mark of the divine Favour in Anſwer to her Prayers.

Mrs. *Rowe* ſeemed, by the Gaiety and Chearfulneſs of her Temper, to be peculiarly fitted to enjoy Life, and all its innocent Satisfactions; yet, inſtead of any exceſſive Fondneſs of Things preſent and viſible, her Contempt of, what ſhe uſed to term, a low State of Exiſtence, and a dull Round of inſipid Pleaſures, and the Ardour with which ſhe breathed after the divine Enjoyments of a future World were inconceivably great.

She was not a regular Beauty, yet ſhe poſſeſſed a large Meaſure of the Charms of her Sex: She was of a moderate Stature, her Hair of a fine Colour, and her Eyes of a darkiſh Grey, inclining to Blue, and full of Fire. Her Complexion was very fair, and a natural roſy Bluſh glowed in her Cheeks. She ſpoke gracefully, and her Voice was exceeding ſweet and harmonious, perfectly ſuited to that gentle Language which always flowed from her Lips. But the Softneſs and Benevolence of her Aſpect was beyond all Deſcription; it inſpired irreſiſtible Love, yet not without ſome Mixture of that Awe and Veneration, which diſtinguiſhed Senſe and Virtue, apparent in the Countenance, are wont to create.

Her Acquaintance with the Great had taught her all the Accompliſhments of good Breeding, and Complacency of Behaviour; and, without Formality and Affectation, ſhe practiſed, in a diſtant Solitude, all the Addreſs and Politeneſs of a Court; but ſhe learned no more than the real Elegancies of Grandeur. She ſeemed to have perfectly ſubdued the Love of the vain Shew of Life. She juſtly deſpiſed the Arts of Dreſs and Ornament,

ment, and endeavoured to infuſe the ſame Contempt of them into all her Acquaintance; yet without falling into the other Extreme of indecent Negligence.------

She had the happieſt Command over her Paſſions, and maintained a conſtant Calmneſs of Temper, and Sweetneſs of Diſpoſition, that could not be ruffled with adverſe Accidents. It has been queſtioned whether ſhe was ever angry, eſpecially with regard to thoſe little Misfortunes, and diſpleaſing Incidents, that commonly occur in Life, and which, tho' really of a trivial Nature, frequently prove too ſtrong Temptations to Indecencies of Paſſion: She was only wont to turn theſe into Subjects of Mirth, and agreeable Raillery.

What is ſaid of Mr. *Cowley*, *That no one had Reaſon to wiſh his Wit leſs*, was equally true of Mrs. *Rowe*. For, with the moſt manly Genius, ſhe poſſeſſed all that Gentleneſs and Softneſs of Diſpoſition, which give her Sex ſuch irreſiſtable Charms, and was entirely free from that Severity of Temper which has made the Character of a Wit unamiable if not infamous *. Next to lewd and profane Writings, ſhe expreſs'd the ſtrongeſt Averſion to *Satire*, as it is uſually ſo replete with perſonal Malice and Invective. No Strokes of this Kind can be found in her Works. She was as unacquainted with *Envy*, as if it had been impoſſible for ſo baſe a Paſſion to enter into the humane Mind, but exceedingly loved to praiſe, and never failed to obſerve and applaud every Appearance of Merit in her Acquaintance, overlooking their Frailties with more than even the uſual Partiality of Friendſhip.

She had few Equals in her excellent Turn for Converſation. Her Wit was inexhauſtible, and ſhe expreſs'd her Thoughts in the moſt beautiful and flowing Eloquence; and as theſe uncommon Advantages were accompany'd with an eaſy Goodneſs, and unaffected Openneſs of Behaviour, ſhe infinitely charmed all who knew her. Under the ſtrongeſt Temptations to Pride, ſhe retained all the Humility of the meaneſt and moſt obſcure Perſon of the humane Race---She was exquiſitely ſenſible of her own Defects---She aſſumed no indecent Share in Converſation, and was frequently ſilent on Subjects ſhe well underſtood, and on which ſhe could have diſplayed her Wit to great Advantage---She never dictated to others, nor arrogated any Reſpect or Deference to her own Sentiments; but in converſing with Perſons of Parts and Abilities, far beneath her own, ſtudied to make the Superiority of her Genius eaſy to them, by the moſt obliging Goodneſs and Condeſcenſion of Behaviour---She infinitely loved and reverenced true Goodneſs, and paid a peculiar Reſpect to ſincere Piety, when great Degrees of Ignorance, and extremely mean Circumſtances, might have quite obſcured it to leſs humble and generous Minds.

She was untainted with that Love of Pleaſure which has ſo univerſally corrupted the preſent Age, and is juſtly thought to have the moſt unfriendly Influence on the nobleſt Kinds of Virtue---Her Taſte was too refined and delicate to reliſh thoſe inſipid Trifles, called *Novels* and *Romances*. She would have eſteemed the Diverſions of the *Engliſh* Theatre (eſpecially thoſe of the tragick Kind) capable of affording the moſt noble and rational Pleaſure, if ſhe could have believed them innocent; but ſo few of them appeared to her inoffenſive to Virtue, that ſhe thought fit to abſtain from thoſe Entertainments. The native Grandeur of her Soul preſerved her from a Fondneſs for any kind of Luxury; judging it much beneath the Dignity of a Being poſſeſs'd of Reaſon, and born for Immortality. She was pleaſed with whatever ſhe found on her Table, and neither the Nature of her Food, nor the Manner of dreſſing it, gave her any Uneaſineſs. She mixed in no Parties of Pleaſure, and deſpiſed the trivial and uninſtructive Converſation of formal Viſits, as much as Decency would allow.

She had a Contempt of Riches that has been rarely equalled, and which may be regarded as the certain Mark of a truly great Mind---The Love of Money ſhe thought the moſt ſordid and ignoble of Paſſions.---She could ſcarce bear the mention of Injuſtice, without trembling; and the Tenderneſs and Delicacy of her Conſcience, with regard to this Sin, was ſo great, that ſhe hardly thought ſhe could keep far enough from it.

Her Indifference to Fame was no leſs remarkable; as ſhe ſeemed to ſhun it by concealing herſelf, during almoſt the Whole of her Life, in an obſcure Solitude, ſo ſhe practiſed no Arts to promote her Reputation, ſhe wrote no Preface to prepoſſeſs the Publick in favour of her Works †, nor ſuffered them to be accompanied with the Panegyricks of her Friends.

As ſhe was exemplary for every relative Duty, ſo filial Piety was a remarkable Part of her CHARACTER. She loved the beſt of Fathers as ſhe ought, and repaid his uncommon Care and Tenderneſs by all juſt Returns of Duty and Affection. She has been heard to ſay, *That ſhe could die rather than diſpleaſe him*; and the Anguiſh ſhe felt at ſeeing him in Pain in his laſt Sickneſs was ſo great, that it occaſioned ſome Kind of Convulſion, a Diſorder from which ſhe was wholly free in every other Part of his Life.

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* *As much deteſted as a Wit.* Dr. Young.

† *Dr.* Young *wrote the* Preface *to* Friendſhip in Death.

The higheſt Eſteem and moſt tender Affection appeared in all her Conduct to Mr. *Rowe*; and by the moſt gentle and obliging Manners, and the Exerciſe of every ſocial and good-natured Virtue, ſhe confirmed the Empire ſhe had gained over his Heart. She made it her Study to ſoften the Anxieties, and heighten all the Satisfactions of his Life---Her Tenderneſs of him, during the long Illneſs that preceded his Death, was hardly to be imagined. She partook his ſleepleſs Nights, and never quitted his Bed, unleſs to ſerve or to watch by him. And as ſhe could ſcarce be perſuaded to forſake even his breathleſs Clay, ſo ſhe conſecrated her future Years to his Memory, by honouring his Aſhes with a Reſolution of perpetual Widowhood, which ſhe inviolably maintained. She mourned over the Death of her Huſband and Father, with all that Tenderneſs and Senſibility which ought to touch every humane and generous Heart, at the Loſs of the deareſt Perſons on Earth; yet her Submiſſion to the Will of Heaven was without the leaſt Murmur.

She was a gentle and kind Miſtreſs; a warm and generous Friend; juſt, if not partial, to the Merit of thoſe whom ſhe loved, and moſt gentle and candid to their Errors. She had a moſt God-like Diſpoſition. The Exerciſe of Charity was half the Pleaſure, I may add, the Buſineſs of her Life. Nor was this only the peculiar Softneſs of her Sex, or a natural Felicity of Temper, but the moſt virtuous Deſire to diffuſe Happineſs. Her Zeal to do generous Actions is inexpreſſible; it broke out on all poſſible Occaſions.

Her Charities were ſo great (if we conſider the Mediocrity of her Fortune) that they can ſcarce be parallel'd. She devoted by a ſolemn Vow *(which is left in her Manuſcript)* the half of her yearly Income to charitable Uſes. Purſuant to this Engagement, which (as ſhe expreſſes herſelf) *was not made in an Hour of Fear and Diſtreſs, but in the Joy and Gratitude of her Soul*, ſhe not only avoided all ſuperfluous Expences in Dreſs and Luxury, but to enlarge her Abilities of doing good, denied herſelf what might, in ſome Senſe, be called the real Neceſſities of Life.

Miſery and Indigence were a ſufficient Recommendation to her compaſſionate Regard. The firſt time ſhe accepted of a Gratification from her Bookſeller, ſhe beſtowed the whole Sum on a Family in Diſtreſs, and there is reaſon to believe all the Money ſhe ever received on ſuch Account in the ſame Manner. Once when ſhe had not enough to ſupply the Neceſſities of another Family, ſhe readily ſold a Piece of Plate. She uſed, on going Abroad, to furniſh herſelf with different Pieces of Money, to relieve Objects of Compaſſion. Covetouſneſs was a Vice ſhe abhorred ſo much, that ſcarce any groſſer Kind of Immorality could more effectually exclude from her Friendſhip. Beſides Sums of Money, and Diſtribution of Practical Books, ſhe employed her own Hands in Labours of Charity to cloath the Neceſſitous. She ſhew'd a ſtrong Senſe of Humanity by often weeping over the Miſfortunes of the Unhappy, and was ſo touched with the Miſeries of the Poor, as not only to ſend her Servant to examine what they wanted when Sick, but often viſited them in Perſon, even when ill of malignant Diſtempers. One Kind of Munificence, in which ſhe greatly delighted, was cauſing Children to be taught to Read and Work, ſupplying them with Clothes, and good Books. She condeſcended herſelf to inſtruct them in the plain and neceſſary Principles and Duties of Religion, and her Grief when any of them did not anſwer her Hopes, was equal to her Satisfaction when it appeared that her Care and Bounty had been well placed. Nor was her Beneficence limited only to the ſtrictly Poor: She uſ'd to ſay, *'twas one of the greateſt Benefits that could be done to Mankind, to free them from the Cares and Anxieties that attend a narrow Fortune.* Accordingly, ſhe has been often known to make large Preſents to Perſons not extremely indigent. She heightened every Favour by her Manner of conferring it. She ſtudied to ſpare their Bluſhes while ſhe ſoftened their Adverſity; to a Perſon in ſome Diſtreſs ſhe contrived to loſe at Play a Sum ſufficient to ſupply the Neceſſity of the Caſe, perhaps, the only time ſhe ever touched a Card. To the Poor ſhe was a miniſtring Angel; her Goodneſs prevented their Requeſts; and Smiles, gentle Language, and the warmeſt Expreſſions of Good-will, always accompanied her Actions of Mercy. The Diſtreſſed were encouraged to diſcloſe their Wants by the kindeſt Aſſurances of Relief, and ſhe treated them with the Sweetneſs and eaſy Goodneſs of a Friend, rather than the Superiority of a Benefactor; nor was ſhe inclined to take Offence at the Appearance of Ingratitude in her Dependants. When ſhe chanced to overhear ſome unthankful Poor, entertained at her Servant's Table, murmur at their Food, though ſhe had fed on the ſame herſelf, ſhe only put this gentle Conſtruction on their Behaviour, *That they expected ſomething better than* *ordinary from her Table.* And ſhe was ſo far from reſenting this indecent Delicacy of Appetite, that ſhe did not, even at that time, omit the Alms ſhe uſually gave when any indigent Perſons were entertained at her Houſe.

Her Writings gave a faithful Picture of her Soul. Her profound Humility and ſupreme Affection to God; her Faith in his Promiſes, and Dependance on his Providence; her Zeal for his Glory, and Love to his Laws appear in the ſtrongeſt Height in her Works, particularly her *Devotions*. She devoted herſelf to the Service of Heaven in a ſolemn Covenant, which at ſome Periods ſhe renewed and ſtrengthened. She practiſed ſecret Prayer thrice a Day, and had Veneration and Love to the Lord's Day, which (excepting Offices of Goodneſs and Compaſſion) ſhe wholly conſecrated to Piety and Devotion. She had an inexpreſſible Love and Veneration for the Holy Scriptures, and was aſſiduous in the Reading of them, particularly the *New Teſtament*, the *Pſalms*, and thoſe Parts of the Prophetical Writings which relate to our Bleſſed Saviour.---The Fervour of her Zeal in the Cauſe of Religion was beyond the Rate of common Examples. As ſhe could not command her Tears of Tranſport when ſhe was witneſs to any eminent Inſtance of Piety; ſo, on the other hand, the fatal Advances of Infidelity in this Nation rent her very Soul. She ſpoke with the higheſt Eſteem and Gratitude of thoſe excellent Perſons, who, in the preſent Age, have defended Chriſtianity by their learned Writings, and truly venerated them as publick Benefactors to Mankind.

She ſeemed born for the Practice of ſublime and aſcetick Piety; 'twas the ſupreme Pleaſure of her Life; yet ſhe did not ſet too high a Value on ſtrong Emotions of the Paſſions, and religious Fervours; nor was tempted by the Love of Devotion to prefer it to ſocial Virtue. She poſſeſſed a large Meaſure of that Serenity and Chearfulneſs of Temper, which ſeems naturally to flow from conſcious Goodneſs, and the Hopes of the Divine Favour.

Her Love of Piety was not confined to thoſe of her own Party in Religion; and it ought to be related as an exemplary Inſtance of Chriſtian Moderation, that ſhe continued all the latter Part of her Life in conſtant Communion with ſome who differed from her in Articles which ſhe thought of great Importance.

Her Friendſhips were founded on Virtue, but not a perfect Agreement in thoſe leſſer Matters which divide us as *Chriſtians* and *Engliſhmen*, in which ſhe ſhewed a generous Mind elevated above the mean Principles of Party and Bigottry. She was favoured with the Eſteem and Acquaintance of the Counteſs of *Winchelſea*, the Viſcounteſs *Weymouth*, the Viſcounteſs *Scudamore*, the Lady *Carteret*, the Lady *Brooke*, the honourable Mrs. *Thynne*, the Earl of *Orrery*, Dr. *Kenn*, Lord Biſhop of *Bath* and *Wells*, Sir *Richard Blackmore*, Dr. *Watts*, Mr. *Prior*, Mr. *Grove*, &c. But above all, ſhe poſſeſſed the higheſt Degree of Friendſhip with another illuſtrious Ornament of the Age, which, as it began as ſoon as ever her Ladyſhip was capable of this generous Paſſion, ſo it continued, without the leaſt Interruption, to the laſt Moments of Mrs. *Rowe*'s Life. And there cannot be a more advantageous Concluſion of the CHARACTER of this excellent Perſon, than letting the World know, *That her Life was honoured with the Friendſhip, and her Death lamented with the Tears of the Counteſs of* HERTFORD.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Reverend Mr.* JOHN SAGE, *Profeſſor of Divinity in* Scotland *.

HAVING had the Happineſs of a great Share in the Friendſhip of the very Reverend Mr. *Sage*, and received inexpreſſible Satisfaction and Advantage, both from his Converſation and Writings, I think myſelf obliged, by the Laws of Friendſhip and Gratitude, to give the World ſome Account of this excellent Perſon, and to do, what I am able, to preſerve the Memory of ſo great a Man from Oblivion.

I wiſh it were in my Power to write a compleat Hiſtory of his Life, and thereby to draw ſuch an exact Picture of him, that the Reader might have no more to do, but only carefully to imitate ſo fair an Example: But ſince I could not get ſuch Information, as is neceſſary to enable me to publiſh a full Account of his Life, I ſhall go as far as I can with what I had Occaſion to know myſelf, and what I have learned from Perſons of the greateſt Candour and Integrity, who were his moſt intimate and early Acquaintance.

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* From the Account of his Life and Writings, written by a Friend, and publiſhed at *London* in 1714, in Octavo.

Mr. *John Sage* was born in the Year of our Lord 1652, his Progenitors, for ſeven Generations, at leaſt, lived in the Pariſh of *Creich*, in the north-eaſt Corner of *Fiſe*, in very good Eſteem, and with much Reputation. His Father was a Captain in the Lord *Duffus*'s Regiment about the Time the Town of *Dundee* was ſtormed and taken, in the Year 1651. His Parents were honeſt and virtuous; and though they enjoyed no great Riches, yet they were careful to have him well educated at the Schools; and afterwards he was ſent to the Univerſity of *St. Andrews*, where after he had fulfilled the Number of Years, and performed the Exerciſes required by the Statutes, he was made Maſter of Arts. His noble Genius began very early to appear, which he moſt carefully cultivated, by reading diligently the *Greek* and *Roman* Authors. He was well inſtructed in Logick, Metaphyſicks, and the other Parts of Philoſophy, which then obtained in the Schools, and which I have often heard him ſay, he had found to be of excellent Uſe for underſtanding the Poets, Hiſtorians, Orators, and even the Fathers of the Church, who have been addicted to the Hypotheſis's and Principles of ſome one or other of the Philoſophical Sects, and do frequently reaſon from their Notions, and often uſe their Terms and Phraſes.

His narrow Fortune not allowing him to be long out of Buſineſs, he was ſoon made Schoolmaſter of *Bingry* in *Fifeſhire*, a mean and inconſiderable Place; and a little after he came to be Schoolmaſter at *Tippermoor* in *Perthſhire*, where he had little or no Opportunity of bettering his Circumſtances. And ſo, by cloſe Application to Buſineſs, and the faithful Diſcharge of his Office, together with the Want of the Neceſſaries, or at leaſt the Conveniencies of Life, he contracted the Seeds of ſeveral Diſeaſes, which, though by the Strength of his Body, and the Vigour of Youth, he ſeemed to overcome then, yet they ſtuck to him, and broke out afterward to the Ruin of his Health, the impairing of his Strength, and the ſhortening of his Days. All theſe Diſadvantages notwithſtanding, he purſued his Studies with great Diligence, and to very good Purpoſe, even contrary to that ordinary Maxim, *in Paupertate & Anguſtiis non datur locus ſtudiis.*

Mr. *James Drummond* of *Cultmalundie*, a good and wiſe Gentleman, and an excellent Judge of Merit and Worth, relieved him in ſome Meaſure from theſe Hardſhips and Pinches, by inviting him into his Family, where he ſtaid ſome Time, until his Sons were ready for the School, and then he was ſent with them, as their Tutor, to the publick School at *Perth*, he remained there ſeveral Years, inſtructing his Pupils with all Care, and improving himſelf in the uſeful Parts of Learning.

In that City he had the Happineſs to be known to the Right Reverend Father in God, Dr. *Alexander Roſe*, afterward Biſhop of *Edinburgh*, and then Parſon of *Perth*, whoſe Friendſhip was of great Uſe to him, and highly valued by him all the Days of his Life. As ſoon as his Pupils were fit for the Univerſity he accompanied them to *St. Andrews*; and there his excellent Parts, that had hitherto been concealed, except from a very few, began to ſhine more brightly: His piercing Wit, ſolid Judgment, and pleaſant Temper, very ſoon endeared him to all the Members of that learned Univerſity; they were not a little ſurpriſed to find a Man bred in Obſcurity and Retirement, of ſo great Senſe and Learning, of ſo nice and delicate a Converſation, and who underſtood Men and Manners ſo exactly well. His Company was courted by all the Profeſſors and Maſters, and himſelf honoured and eſteemed by all, that knew how to value true Merit. He adored the Divine Providence which had bleſſed him with the Comfort and Advantage of ſo deſireable and learned a Society, and the Opportunity of peruſing the beſt and choiceſt Books, by which he mightily improved himſelf in that ſincere and unaffected Piety and true and uſeful Knowledge, which enabled him afterward to do ſo great Service to the Church, and his Country.

Mr. *Sage*, after his Pupils had finiſhed the Courſe of their Studies at the Univerſity, left them in 1684; and being now at Liberty from Buſineſs, thought himſelf obliged to viſit his beſt Friend and Patron, Dr. *Roſe*, then Profeſſor of Divinity in the Univerſity of *Glaſgow*.

By the Doctor, who knew his great Learning and Piety, as well as any Man, he was recommended to his Uncle the moſt Reverend Father in God, the then Lord Archbiſhop of *Glaſgow*, afterwards Archbiſhop of *St. Andrews*, and Primate of all *Scotland*, who put him into Prieſts Orders, and perſuaded him to exerciſe his holy Function as one of the Miniſters of the City of *Glaſgow*, He was then about thirty-four Years of Age, and ſo did not run too ſoon or inconſiderately, as too many do, into an Office, which requires ſo many and great Qualifications. His Judgment was mature and improved by more than ordinary Experience: He had read the Holy Scriptures, with the beſt Criticks and Commentators: He was no Stranger to eccleſiaſtical Hiſtory, and the Writings of the antient Fathers, and particularly underſtood the Apologies for the Chriſtian Religion. No Man was better acquainted with the School-Divinity; and yet this did not hinder, but that he reaſoned not only cloſely and accurately, but alſo plainly and perſpicuouſly. He had nicely examined the the modern Controverſies, eſpecially thoſe betwixt *us*, and the Church of *Rome*, and thoſe betwixt the *Calviniſts* and *Remonſtrants*. He continued in *Glaſgow* ſome Years, where his exemplary Life and Converſation, his wiſe and prudent Conduct, and the faithful Diſcharge of all the Parts of his miniſterial Function, made him to be honoured and beloved by all good Men, as one of the greateſt Lights of the Church, and eſteem'd and reverenced even by the Diſſenters themſelves.

For about the End of the Year 1688, when the barbarous Rabbling of the epiſcopal Miniſters was ſet on foot in the Weſt Country, though he did not eſcape the common Fate, yet he was more civilly treated by thoſe impious Deſpiſers of all human and divine Laws than ſome of his Brethren. He had ſtill been ſenſible of the great Danger, with which both Church and State was threatened from the rebellious and ſchiſmatical Principles of an ignorant and giddy Sort of Men; and therefore had made it his Buſineſs, by the ſtrongeſt Arguments, and moſt pathetical Exhortations, frequently and boldly to recommend and preſs the Duty of Obedience and Loyalty to the King; and was at no leſs Pains, in his Diſcourſes, from the Pulpit, to explain the Unity of the Catholick Church, and to ſhew the Neceſſity of communicating with the Epiſcopal Church.

But though he preached with that Courage and Boldneſs, Plainneſs and Ingenuity, that became a faithful Paſtor, yet at the ſame Time he did it with the Spirit of Chriſtian Charity, and a zealous Concern for the Souls of his People; which ſeldom fail to gain, if not Love and Obedience, yet at leaſt Eſteem and Reverence, even from thoſe who are admoniſhed and reproved; and to this, perhaps, it may in ſome Meaſure be imputed, that he eſcaped thoſe outrageous Inſults and Cruelties, which the Rabblers acted againſt others of his Brethren.

Much about this Time he was recommended by his Grace the Lord Primate, to be Profeſſor of Divinity, or ſecond Maſter in the New College of *St. Andrews:* But before the Copy of Preſentation, which was ſent up to Court with the Lord *Balcaſkie* could be put into the King's Hands, his Majeſty had retired, and all Things were gone into Confuſion.

Happy had it been for this Church, if the forming of the Minds and Principles of thoſe, who deſigned to dedicate themſelves to the Altar, had been committed to him, and continued under his Influence and Direction, together with that great Ornament of the Univerſity, Dr. *James Lorimer*, Principal of the New College, whoſe uncommon Genius, Eloquence, quick Wit, profound Judgment, and vaſt Learning, accompanied with Modeſty and Humility, Prudence and Piety, rendered moſt worthy of that great Truſt and Dignity.

Mr. *Sage*, being forced to leave *Glaſgow*, retired to *Edinburgh*, where he was far from indulging himſelf in Eaſe and Idleneſs; he there wrote two of the four Letters (the ſecond and third) concerning the Perſecution of the Clergy in *Scotland*, which were printed at *London* the ſame Year.

This excellent Perſon, though forced from his own Flock, yet courted all Opportunities of doing good to the Souls of Men; and therefore ſo long as one or two Churches continued in the Poſſeſſion of the Epiſcopal Miniſters at *Edinburgh*, he preached ſometimes there: And afterward was invited to perform Divine Service, and to preach in one of the principal Meeting-Houſes, which was thronged with People of the beſt Quality and Senſe: For his Sermons were moſt correct, eloquent, and edifying; and what the Earl of *Roſcommon* ſaid of a famous *Engliſh* Preacher, may be truly applied to him:

Extenſive Senſe ſtill into Compaſs drew,
Said what was juſt, and always ſomething new.

He continued ſerving God, and edifying his Church in this Station, until 169-, when he, and ſome of his Brethren, who preached in the Meeting-Houſes, were ſummoned before the Privy-Council, and commanded to take the Oath of Allegiance and Aſſurance; and they, frankly and ingenuouſly owning their Scruples, were not only forbidden to exerciſe any Part of their Miniſterial Function within the City and Suburbs, but were alſo baniſhed thence by an Act of the Council.

He retired after this to *Kinroſs*, where he was entertained with great Kindneſs and Reſpect by his excellent Friend Sir *William Bruce*, Hereditary Sheriff of that Shire, a Gentleman of great Honour and Virtue, who had given early and ſignal Proofs of his Loyalty, and did not part with his Integrity as long as he lived, which was to a good old Age. But ſometimes he lived with the Reverend and Learned Mr. *Chriſtie*, Miniſter of *Kinroſs*, who, tho' deprived of his Benefice, ſtill dwelt within his own Pariſh. In the Society of thoſe, his intimate and dear Friends, he comforted himſelf under his bad Circumſtances, and croſs Accidents of Life, which did not near ſo much afflict him, as did the Publick Calamities of the Church, and his Country.

During his Retirement at *Kinroſs*, he wrote the *Fundamental Charter of Preſbytery*, and occaſionally many other Tracts, relating to the ſame Subject, and in Defence of the ſame Cauſe, that of the Epiſcopal Church of *Scotland*, and particularly his *Principles of the Cyprianick Age*, and the Vindication of it.

In theſe Writings the Author has left behind him Monuments, to all who ſhall read them, of his great Learning and Judgment, and Abilities to defend, what he had undertaken, the Cauſe of the Church, and her Government by Biſhops, as it was notoriouſly adminiſtred in St. *Cyprian*'s Time, and made evident by him from his Works, and thoſe of his Cotemporaries.

Though all Care was taken to conceal the Author of the Books written by Mr. *Sage*, yet he was ſoon diſcovered by his Enemies, who induſtriouſly ſought his Ruin; however, by frequent Removals, he wonderfully eſcaped their Reſentments, and Providence preſerved him from their Fury.

Some time afterward he was earneſtly invited to go into the Family of the Right Honourable the Counteſs of *Calendar*, a moſt virtuous and excellent Lady, worthy of that loyal and noble Family of *Montroſs*, of which ſhe was lineally deſcended.

Having no Eſtate or Money of his own, and being unwilling to be troubleſome to his Friends, when he could be uſeful to others, he accepted the Lady's Invitation, and officiated as Chaplain in the Family, and Tutor to her Son, the Earl of *Linlithgow* and *Calendar*, whom he carefully educated in true Religion and Virtue, and inſtructed in thoſe Languages and Sciences, that became a Scholar and a Gentleman. The Earl retained the good Inſtructions, he then got from his excellent and worthy Maſter; and his Lordſhip's good Senſe, Judgment, ſweet and obliging Carriage, and his other Improvements and Accompliſhments, ſuitable to his antient Race and high Quality, plainly ſhew'd, he was Educated by no leſs a Tutor, than Mr. *Sage*, for which his Lordſhip always made great Acknowledgments to him, when living, and continued a profound Reſpect for his Memory, when dead.

One would have thought, that daily Reading of Prayers, Preaching on Holidays, and the other Paſtoral Duties, with the laborious Trouble of inſtructing Pupils, would have been too much Work for one Man, and eſpecially a Perſon, whoſe Strength and Health had been mightily impaired by former Study and Sufferings; and yet at the ſame time he did not neglect to ſupport the Intereſt of the afflicted Church, by his learned and eloquent Pen.

The Earl of *Linlithgow* being well advanced in his Studies, and preparing to go Abroad upon his Travels, Mr. *Sage* thought, he could not any longer be ſo uſeful to that honourable Family, and therefore readily complied with the Invitation he got from the much honoured *John Stewart* of *Garntully*, a Gentleman well affected to the antient Monarchy, and Apoſtolical Government of the Church. For ſeveral Years he performed faithfully the Office of a Paſtor in that Gentleman's Houſe; his extraordinary Endowments, and eſpecially his exemplary Life and Converſation, and his conſummate Wiſdom and Prudence, made him dear to all the numerous and excellent Relations and Friends of that great Family, and his Influence and Care reached over all that Country: For as he was highly admired and eſteemed by all Ranks of Men, ſo he was moſt careful to employ the rare Talents God had given him, for the Benefit and Advantage of all.

About the End of *November*, 1706, he went to viſit his dear Friend, the Reverend Mr. *Chriſtie* at *Kinroſs*, where he was ſeized with a Numbneſs in his Legs, and an Atrophy over his whole Body: By this he was confined to his Bed during three Quarters of a Year, ſo that his Phyſicians and Friends deſpaired of his Recovery: Yet it pleaſed God, beyond all Hope, to reſtore him to ſome better Health, and more Strength, though he continued ſtill weak and ſickly, even to his Death.

Being adviſed by his Phyſicians to go to the *Bath* for his Health, he went thither in

1709: He ſtayed there, and at *London*, about the Space of a Year; and though he ſtudied by all Means to be unknown, yet his Fame and Reputation being ſpread over all *England*, by reaſon of his learned and elaborate Writings, he was very ſoon known, and his Company and Converſation very much courted. He then became acquainted with the moſt learned and eminent Men of that Nation, of whoſe Civility and Kindneſs he ſtill retained a moſt thankful Senſe, and expreſſed the ſame on all Occaſions.

For many Years he kept a Correſpondence, by Letters, with the incomparably Learned Mr. *Dodwell*; and though he admired the primitive Piety, and profound Knowledge of that excellent Man, yet he moſt paſſionately regretted the extravagant and unwary Poſitions advanced by that great Author in moſt of his later Pieces: He was pleaſed to ſhew me a Letter, which he ſent to Mr. *Dodwell*, wherein he friendly, but withal very freely and boldly, gave him his Thoughts concerning his Book of the *Natural Mortality of the Soul*; and he has left behind him in Manuſcript ſeveral Sheets againſt him on another Subject.

He was mightily importuned by his Friends, in *London*, to ſtay amongſt them, and to try the *Bath* another Seaſon; but finding the Uſe of the *Bath* Waters unſucceſsful towards his Recovery, and being more ſenſible than others of the gradual Decay of Nature in himſelf, he deſired to be excuſed, and told them, he had a great longing to ſee his own Country, and die there.

His Diſtemper was lingring, and came ſlowly and gradually on; but tho' his Body grew weaker, yet he ſtill kept his good Humour, and his Converſation was pleaſant and entertaining. The Night before he died, when one of his Friends was condoling his afflicted Condition, he made this Reply to him; "You need not be troubled about me, I am as "free of all Uneaſineſs as yourſelf is: I thank God, I have neither Pain of Body, nor "Trouble of Mind; though at the ſame time I am very ſenſible, that I am poſting "to Eternity; but not after the ordinary Manner of Poſters, who ride faſt the firſt "Day, and ſlower before they come to the End of their Journey; but I poſt twice as "ſwiftly this Day as I did the former." And with the ſame Indolency of Body, and Tranquility of Mind, his Senſes remaining entire to the very laſt Minute of his Life, he died at *Edinburgh* the 7th of *June*, 1711, (the ſame Day the famous and learned Mr. *Dodwell* departed this Life) in the Fear of God, in the Unity of the Church, and in Peace with all the World, to the great Grief of all good and learned Men, and the infinite Loſs of this Church and Nation. His conſtant Friend, the Right Reverend Father in God, the Lord Biſhop of *Edinburgh*, performed the laſt Duties to him, and he was honourably interred in the *Grey-Friers* Churchyard in that City.

Mr. *SAGE*'s CHARACTER.

HE was a Man of excellent natural Parts and Endowments, which he cultivated by cloſe Application and Study, notwithſtanding all the Diſadvantages and bad Circumſtances, he lay under for the moſt Part of his Life. He underſtood exactly the *Belles Lettres*, and could have written in the *Latin* Language better than moſt of his Cotemporaries, if the Occaſions of the Church had not obliged him to write in the Vulgar Tongue, for inſtructing and confirming thoſe of his own Communion, and oppoſing and convincing Gainſayers. He was well verſed in Pure and Primitive Antiquity, and had read with great Exactneſs the Hiſtories of his own and other Countries, and ſpoke and reaſoned handſomely about them, as Occaſion offered. His excellent and elaborate Writings are a ſufficient, and will be an eternal Monument of his vaſt Genius, ſharp Wit, and ſolid Judgment. His Piety was ſincere and unaffected, without the leaſt Mixture either of Melancholy, Peeviſhneſs, Enthuſiaſm or Superſtition. The whole Conduct of his Life was truly Chriſtian and Prudent; and his Converſation was juſt, inſtructive and pleaſant: His greateſt Diverſion was to diſcourſe with ſenſible People, of whoſe Converſation he was very deſirous: None was more communicative of his Knowledge: He ſuited his Diſcourſes to the meaneſt Capacities; and, in Reaſoning with his Friends, he gave their Objections againſt him their utmoſt Weight, if they had not expreſſed themſelves ſo correctly as they ought: He defended the Church ſtrenuouſly and learnedly with his Pen in its low Condition, and was fit to have governed it in its higheſt Poſt, if it had pleaſed God to reſtore it to Peace and Tranquility. In a Word, he was one of the moſt religious, moſt learned, and wiſeſt Men of his Time, worthy to be remember'd, honoured, and imitated by all good Men.

Semper honoratum (ſic Dii voluiſtis) habebo.

The CHARACTER *of* FRANCIS WILLUGHBY*, *Eſq; by* JOHN RAY, *Fellow of the Royal Society.*

THIS excellent Perſon was the only Son of Sir *Francis Willughby*, Knight, deſcended of two very antient Families, both *Willughbies*, the one Honourable, *viz.* that of *Ereſby* in *Lincolnſhire*, by the Father's Side; the other Worſhipful, *viz.* that of *Willughby* on the *Woulds* in *Nottinghamſhire*, by the Mother's. His Mother was the Lady *Caſſandra*, Daughter to the Right Honourable the Earl of *London-Derry*. He was moreover endowed with excellent Gifts and Abilities both of Body and Mind, and bleſſed with a fair Eſtate. Howbeit, as he did duly prize theſe Advantages of Birth, Eſtate and Parts, ſo he did not content himſelf therewith, or value himſelf thereby, but laboured after what might render him more truly honourable, and more truly to be called his own, as being obtained by the Concurrence at leaſt of his Endeavours.

Firſt then, as God had given him a quick Apprehenſion, piercing Wit, and ſound Judgment, ſo by his great Induſtry and conſtant Uſe of theſe Gifts, he did highly improve and advance them. He was from his Childhood addicted to Study, and ever ſince he came to the Uſe of his Reaſon ſo great a Huſband of his Time, as not willingly to loſe or let ſlip unoccupied the leaſt Fragment of it, deteſting no Vice more than Idleneſs, which he looked upon as the Parent and Nurſe of almoſt all others. Nay, ſo exceſſive was he in the Proſecution of his Studies, and other Employments, without any Intermiſſion or Diverſion, that moſt of his Friends were of Opinion he did much weaken his Body, and impair his Health, by his inceſſant Labours, and perpetual Intention of Mind upon Buſineſs. However that be, hence it came to paſs that he attained very good Skill in all Parts of Learning, and particularly got a deep Inſight into thoſe Sciences which are moſt abſtruſe and impervious to vulgar Capacities, I mean the moſt ſubtil Parts of the Mathematicks. Of his Skill in Natural Philoſophy, chiefly the Hiſtory of Animals, [*Birds, Beaſts, Fiſhes and Inſects*] I ſhall ſay no more at preſent, but that it hath not been my hap to meet with any Man either in *England*, or beyond Seas, of ſo general and comprehenſive Knowledge therein.

But, ſecondly, what rendered him moſt commendable, was his eminent Virtue and Goodneſs. I cannot ſay, that I ever obſerved ſuch a Confluence of excellent Qualities in one Perſon. For, 1. Notwithſtanding the forementioned Advantages, which are wont to puff up Mens Minds with Pride, he was ſo truly humble, that I have not known any Man of the meaneſt Fortune or Birth exceed him in that Virtue. He deſpiſed no Man for his Poverty or mean Parentage; honoured all Men, was affable to the meaneſt, not preferring himſelf before others, but condeſcending to them of low Degree. 2. He was ſo reſolutely ſober and temperate, that neither the Importunity of Company, or Pleaſure of Senſe, could ever tempt him to Exceſs. 3. Of that exemplary Chaſtity and Purity, that his Life condemns the Diſſoluteneſs and corrupt Practices of the preſent Age, and demonſtrates the Poſſibility of reſtraining and regulating thoſe Motions and Deſires, which of all others are wont to be moſt violent and inordinate. 4. So ſcrupulouſly juſt and righteous, that he had rather a great deal ſuffer Wrong than do any. 5. So true to his Word and Promiſe, that a Man might ſafely venture his Eſtate and Life too upon it: His Word being, as an honeſt Man's is ſaid to be, as good as his Bond. 6. So faithful and conſtant to his Friend in all Conditions, as well adverſe as proſperous, that one might be ſecure of him, and confident of his Help and Aſſiſtance, whatever Diſtreſs or Calamity might befal one: He never deſerting any Man only becauſe Fortune frowned upon him, as the common Sort of Friends are wont to do. 7. He was ſo diffuſe and comprehenſive in his Charity, that he could heartily affect and embrace good Men of all Perſuaſions; good Men, I ſay, to exclude ſuch Opinions as are deſtructive of, or inconſiſtent with true Goodneſs.

To theſe I might add his Patience and Submiſſion to the Divine Will, which did eminently appear in the Time of his Sickneſs, when he profeſſed himſelf contented to leave the World, if it pleaſed God to have it ſo, though then in the Heighth of his Strength and Parts, and in the hot Purſuit of uſeful Studies and Deſigns, and in ſuch Circumſtances, as to his private Affairs and Concerns in the World, as rendred ſome Continuance of Life very deſirable to him, and would have tempted a Man of ordinary Virtue to expreſs ſome Anger and Diſcontent at the Sentence and Expectation of Death. And, laſtly, his due Fear and Reverence of the Deity, deep Senſe of his Goodneſs, and Thankfulneſs for the ſame, ſincere Piety in all his Carriage towards him, and great Abhorrency of whatever tended to his Diſhonour.

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* From Mr. *Ray*'s *Preface* to Mr. *Willughby*'s Ornithology, in *Engliſh*, printed at *London*, in 1670, in Folio.

Thus much I thought fit to obſerve concerning his Virtues, partly to do him Right, by procuring him the Honour due to his Memory: And partly to provoke young Gentlemen of this Nation, by the Propoſal of ſo illuſtrious an Example of their own Rank, to proſecute the Study of ingenuous Literature, and aſpire to true Honour by the conſtant Exerciſe of Virtue.

The CHARACTER *of Mrs.* CREED[*], *by* HENRY LEE, *D. D. Rector of* Tichmarſh *in* Northamptonſhire[†].

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[*] Of *Oundle* in *Northamptonſhire*.

[†] From the Sermon preach'd at *Tichmarſh*, on St. *James* i. 27, in *May*, 1728; and printed in the ſame Year, at *London*, in Octavo; with the following Dedication, *viz.*

To Mrs. *STUART*, Executrix, and ſole ſurviving Daughter of Mrs. *CREED*.

MADAM,

DEDICATIONS, like Funeral Sermons, are grown to be, and paſs in common Eſtimation for Things ſo much of Courſe, that both are within the apparent Danger of being meanly thought of, and conſequently of not being over much regarded, unleſs upon Views and Motives of Curioſity; the one being ſuppoſed to contain nothing beyond a Compliment to the Living, the other to the Dead: But there is certainly ſome Fault ſomewhere in this Matter, either in the Opinion itſelf, or the Grounds of it; perhaps partly in both. If ſome have been too profuſe, incurious, unexact, undiſtinguiſhing in their Characters, which I fear is true of many, and have laid on falſe or fallacious Colours, a moſt vile Abuſe at once of Virtue, and of Mankind, others may have been too naturally provoked into the other Extream of believing nothing to be true of others, which either ſtirs their Envy, or ſhames and reproves their own Lives: Theſe Faults, I conceive, are as eaſily amendable, as they are apt and very fit to be ſeverely cenſured, more, perhaps, than ſome others, that make more Noiſe, and do leſs Miſchief.

For theſe Reaſons, however, ſtanding in their preſent full Force, I intend you no fine Speeches in this ſhort Addreſs, were I capable of them: Were I ever ſo much ſo, I would no more corrupt Truth with Flattery, than with Falſhood, their Features and Complexion are ſo alike; nor could I ſooner do it in the Porch, *than in the* Temple. *Upon a juſt Occaſion, I would keep up as near as I could to the Exactneſs, and Punctuality, and Fulneſs of Truth, without treſpaſſing by Falſhood or Indecency, by Pomp or Adulation. Where the Occaſion is either not preſent, or not natural, or not ſeaſonable, I ſhould chuſe to be Silent, and content myſelf with the plain Profeſſion of being, what I am to you,*

MADAM,

With equal Truth and Reſpect,

A very ſincere and moſt obedient humble Servant,

H. LEE.

NO Body, I think, will wonder that I have, or condemn me in having declined the beaten, common Track, of popular Diſcourſes upon this extraordinary Occaſion; for ſince the Concluſion of this muſt contain ſomething in it, either very uncommon, or, which in all Events it is ſure howſoever to do, fall far ſhort of the Demands of Juſtice to the pious Memory of this *excellent Lady*, now no longer the amiable and very affecting Object of our Sight, but a very noble and comprehenſive Subject of our Thought, I believed myſelf clearly abſolved from the ordinary Topicks, and Rules of Funeral Oratory, and was determined in the Choice of my Subject, partly by its general Uſefulneſs, and partly by its peculiar Aptneſs to raiſe in your Minds great, that is, juſt Ideas of Religion, and thereby of one, whoſe proper CHARACTER will be a full and ample Exemplification of it.

That pure and perfect Religion I have been endeavouring to deſcribe and recommend to you, and which coſt me ſome Pains to delineate, even in this rude and imperfect Draught, will coſt me none to ſhew that it was hers. What you have heard with Ears in fainter Lines expreſs'd, that you have ſeen, that you have felt, thoroughly illuſtrated, largely and advantageouſly diſplayed in the moſt lively, ſtrong, attractive Colours in her Life. When the Pictures of eminent Perſons are drawn after the Life, no one cares to diſcover ſo ill a Taſte, as to aſk whoſe Picture that is, nor needs the Painter underwrite; but if I have offered you a falſe deluſive Repreſentation of Religion, which, your Candor will interpret, I did not intend, if, as I am very ſenſible, 'tis a ſhort and defective one, which is my Infirmity, not Fault; you have before you the Original, whereby to mend the Copy, and correct the Errors of the Tranſcript. I pretend to have given you but the verbal Abſtract of Charity and Purity, the Eſſentials of Religion, you muſt conſult the larger Volume of her Life and Works, if you would know what more I might have ſaid, what more I ought to have ſpoken upon ſo copious a Subject. I have endeavoured to recommend it in Words, naturally apt to vaniſh as the Morning Dew, or Clouds; ſhe hath done it Juſtice, ſhe hath adorned it by the more ſolid Arguments, the more laſting Monuments of Actions. Words are but the Image of the Mind, Actions are the Subſtance of that Image, theſe may be deceitful, thoſe are capable of no Impoſture, thoſe may periſh, while theſe remain.

I could moſt willingly come out of theſe Generals, which are naturally attended with ſome Obſcurity, were it not for the greater Danger in being loſt in Particulars, I mean the particular Inſtances of the many Accompliſhments, Graces and Virtues wherewith ſhe honoured her Sex, and beautified the Chriſtian Name and Profeſſion: 'tis poſſible ſhe might excel in this, or the other of thoſe Virtues, who was exemplary in all. Thoſe which were moſt conſpicuous in her, were her extenſive Charity, and profound Humility, the one knowing no Bounds, the other no Exceſs: Of the firſt Thouſands have been Partakers, of the other none could be ignorant; both conſpiring to render the Poſſeſſor of them the juſt Object of the higheſt Reverence, and moſt univerſal Eſteem.

For her Charity, it were inſufficient, and below the Truth, barely to commemorate the Diffuſiveneſs of it, which yet is the moſt noble Property of Charity, unleſs it be added, that it was employ'd and apply'd in the moſt difficult and weariſome Inſtances and Offices of it, that is, in a perſonal, aſſiduous, and oft-times to herſelf, unſeaſonable Attendance on the Sick, the Infirm, and Diſeaſed, and ſometimes, no doubt, the loathſome Carcaſſes of indigent Sufferers, wherein as her known Succeſs are Evidences of her ſingular Judgment and practical Skill, ſo were the very Attempts and Undertakings in that kind Demonſtrations of her good Will and Beneficence to the afflicted Sons of Men. Without doubt, ſhe was a Perſon of the moſt humble, and withal the moſt elevated Soul, of great Tenderneſs of Spirit, with a Diligence in Application, not to be wearied in well doing.

It may ſeem a very low Strain of Panegyrick, but that I think it ſufficiently glorious to moſt others, that in a Series of more than fourſcore Years, I cannot find that common Fame brands her happy Name with the leaſt Stain; and Silence in this Age of Satire and Detraction is Commendation enough, and to acknowledge one innocent, is loudly to proclaim them virtuous; for as to be Man, and ſubject to no Frailties or Imperfections, is one confeſſed Impoſſibility, ſo for this cenſorious ill-natured World, not to pry into, and invidiouſly divulge them, is another, and, I think, almoſt as great. This might look like a Diminution of her ſuperior Worth and high Merits, were even this negative Attainment as common, as the contrary is almoſt univerſal. This may, in a very great meaſure, be aſcribed to her pious and virtuous Education in her Youth, until her confirmed Age, and mature Underſtanding, accompanied with the Divine Grace, made that her

Choice, and thereby her Virtue, which before was her Happineſs, but ſuch a Happineſs as being founded on religious Principles, might be the true Parent of all thoſe noble Endowments, and thoſe ſublime and Chriſtian Perſections, which in after Times ſhone through all her Conduct and Behaviour, which crown'd her Age, and ſweetned her Death, which will embalm and preſerve her Memory more effectually, than the richeſt Spices of *Egypt* could her corruptible Body; and which is infinitely more, and beyond all this, will prepare a Place, a bright Station for her departed Soul, amongſt the heavenly Hoſt, the bleſſed Choir of Saints and Angels.

To ſpeak of her Piety and Devotion to God, were in a manner to queſtion her moſt obliging and flowing Humanity and good Will to Men; this cannot be diſputed, nor that therefore doubted, without an Atheiſtical Perverſeneſs; and an Attempt to prove it, were both ſuperfluous and injurious. Nevertheleſs, I ſhall take Liberty to add, that as by her graceful Mien and Demeanor, the Comelineſs whereof was remarkable, ſhe appear'd to have about her a full Senſe of, and juſt Value for, her high Birth and Extraction, being next to that of the Nobility, and nearly allied to many illuſtrious Branches of it, ſo the fine bred Gentlewoman, and the accompliſh'd Chriſtian, were always in waiting upon one another. Her natural Birth ſhe did well remember, but more the ſpiritual; whilſt ſhe did well preſerve the Dignity of the firſt, ſhe did by any means teſtify and maintain her Title to the laſt, as her principal Glory and Crown of Rejoycing.

None I believe have ever reſorted to, or left her Company at any Time, without being the wiſer or the better for it, at leaſt they might have been ſo; ſo great, ſo perfect a Pattern of a true Chriſtian in all its Parts were to be found in her: ſuch a conſtant Evenneſs of Mind and Temper, ſuch uniform conſiſtent Conduct and Behaviour in every Part and Scene of Life, ſuch unaffected Calm, and yet unaffected Piety towards God, ſuch ſtedfaſt, unſhaken Faith in Chriſt, ſuch Truſt in his all-ſufficient Merits, ſuch diſintereſted, unexhauſted and fervent Charity to all Mankind, ſuch profound Humility, Modeſty, and unſpotted Purity, ſuch a beautiful Conjunction of Chearfulneſs and Gravity, ſuch an eaſy Art of pleaſing and profiting all ſhe converſed with, ſuch an univerſal Inoffenſiveneſs, ſuch an exact and full Diſcharge of all relative Duties; and in one Word, ſuch a perfect Indifference to, and ſober Contempt of, the Things below, ſuch an undivided Affection for, and well-grounded Hope and Expectation of, thoſe Things that are above, yet all under the Direction of the moſt humble Confidence in the Mercies of her Saviour, as are rarely, very rarely, to be met with even in the moſt conſummate Chriſtians.

An ACCOUNT *of the* LIFE, WRITINGS *and* CHARACTER, *of the Reverend Dr.* DANIEL WATERLAND, *late Vicar of* Twickenham *in* Middleſex, *&c. by* JEREMIAH SEED, *M. A. Miniſter of* Twickenham *Chapel, and Fellow of* Queen's *College in* Oxford*.

I Shall begin with the CHARACTER of this very *faithful Servant*, the late worthy Miniſter of this Pariſh, and Archdeacon of this County, as a *Writer*. No Body was more capable of ſhining as an original Writer, and ſtriking out new and unbeaten Tracks of Thought. For he had Mr. *Locke*'s Clearneſs of Reaſoning, as well as the extenſive Reading of Biſhop *Stillingfleet*. He had puſhed his Enquiries ſo far into Matters of a very high and elevated Nature, that, where his Views ſtopped ſhort, there was not merely the Boundary of *his* Underſtanding; it was the Boundary of *human* Underſtanding; the Point where Knowledge ceaſes, and Ignorance commences. An elaborate Attempt had been made to demonſtrate the Exiſtence of God *à priori*, and that he is the *Subſtratum* of Space. And when the ſtrong Man well-armed with Learning and Abilities kept his new-erected metaphyſical

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* From a Sermon, entitled, *The Happineſs of the Good in a Future State ſet forth*, on *Matth.* xxv. 21. occaſioned by the Death of Dr. *Waterland*, and preached in *Twickenham* Chapel, *Jan.* 4. 1740 41. being the *Sunday* after his Interment at *Windſor*. Printed for *R. Manby*, on *Ludgate-Hill*, in Quarto. Price 6 *d.*

Building, his intellectual Goods were at Peace juſt ſo long----till a ſtronger than he aroſe, and ſtripped him of the Armour, in which he truſted [*].

He had thoroughly ſtudied the Doctrine of the Trinity long before he entered into the Controverſy. He ſat down to the Subject without any preconceived darling Hypotheſis of his own, advanced in Print, about the Nature and Attributes of God, which might tempt him to adjuſt the Scripture Doctrine of the Trinity, as well as he could, to it, by far-fetched Criticiſms, and elaborate Comments: He viewed it, without any Biaſs, in the ſeveral Lights of Scripture, Reaſon, and Antiquity: He read, he weighed in the Balance, whatever had been ſaid againſt it, as well as for it: He converſed upon that Subject with the ableſt Advocate that *Arianiſm* ever boaſted, and correſponded with another very conſiderable Writer on that Side of the Queſtion. His Determination was not owing to any ſudden Heat of Fancy: It was the mature Reſult of a thorough, honeſt and unwearied Examination; during which, through too cloſe an Application, he greatly impaired his Health, and laid the Foundation of that ill Habit of Body, which at laſt occaſioned his Death. How he was, in a manner, forced into the Controverſy, by a Perſon's committing his Queries to the Preſs without his Conſent, or even Knowledge; he has given the World an Account in the Preface to the firſt of thoſe excellent Tracts, as the late Earl of *Nottingham* [†] juſtly ſtyles them, which he wrote on that Subject. Whereas his Adverſaries had laid the main Streſs of their Cauſe upon philoſophical Subtleties and Objections; particularly, that there was no Medium for the *Catholicks* between *Sabellianiſm* and *Tritheiſm*; he diſarmed them of their metaphyſical Artillery, turned it upon them, and made them ſeem willing to put the Iſſue of their Cauſe ſolely upon the Foot of Scripture. And let me obſerve, with what an ill Grace meer Smatterers in Knowledge charge the Doctrine of the Trinity with Abſurdities from the abſtract Nature and Reaſon of the Thing; when three Perſons of diſtinguiſhed Abilities (for with three he was at once engaged) were unable, though they did not want an hearty Inclination, to make good a Charge of that Nature.

Arguments, under his happy Direction and Management, were *Arrows* (of which his *Quiver* was *full) in the Hands of a mighty Man.* They carried greater Force with them, and made deeper Impreſſions, than when they came from a Perſon of the *common* Size: And therefore he was *not aſhamed when* he *ſpake* with his ableſt Adverſary in ſet Conferences [‡]. His Head was an immenſe Library, where the Treaſures of Learning were ranged in ſuch exact Order, that, whatever himſelf or his Friends wanted, he could have immediate Recourſe to, without any Embaraſſment. A prodigious Expence of Reading, without a Confuſion of Ideas, is almoſt the peculiar Characteriſtick of his Writings. His Works, particularly thoſe upon our Saviour's *Divinity*, and the *Importance of the Doctrine*, and the *Euchariſt*, into which he has digeſted the Learning of all preceding Ages, will, we may venture to ſay, be tranſmitted to, and ſtand the Examination of, all ſucceeding ones. He has ſo thoroughly exhauſted every Subject that he wrote a ſet Treatiſe upon; that it is impoſſible to hit upon any Thing which is not in his Writings, or to expreſs that more juſtly and clearly, which is there.

Yet, whatever Expence of Time and Thought he might be at in laying in Materials, it did not coſt him much Pains to commit them to Writing. The largeſt Volume [‖], which he has publiſhed, wrote with great Accuracy, he, in two Months, finiſhed, and ſent to the Preſs. Some Writers, who have made no inconſiderable Figure in the learned World, have been greatly indebted for it to the valuable Notices and Obſervations, with which he furniſhed them. But he was ſo diſintereſted, that, provided the World was inſtructed, he was very indifferent, who had the Honour of doing it. He had ſo ample a Fund of Knowledge, that he could impart it liberally, without any Danger of impoveriſhing himſelf.

Nor was Controverſy his only Talent. His Sermons, adapted to the Level of common Capacities, yet inſtructive to the higheſt, were compoſed with that Plainneſs and Simplicity, that Perſons of a ſlender Share of Senſe might be vain enough to think themſelves capable of Writing as well: But Men of Judgment know, that nothing is more

[*] The Subſtance of what he wrote upon that Subject in ſome Letters to a Gentleman, has been communicated to the Publick by the ingenious Mr. Law of *Chriſt's College* in *Cambridge*, partly in his excellent Notes on *Archbiſhop* King*'s Origin of Evil*, and partly in his *Enquiry into the Ideas of Space*, &c. To which is added a *Diſſertation on the Argument* à priori, *by a learned Hand*, viz. Dr. Waterland.

[†] See his Anſwer to Mr. *Whiſton*, p. 19. where he calls upon him, or any Man elſe, to give a juſt Anſwer to the excellent Tracts writ by Dr. *Waterland*, in Vindication of *Chriſt*'s Divinity.

[‡] Some Conferences were propoſed and held between him and his learned Antagoniſt before a very great and illuſtrious Perſon: But thoſe Conferences were dropped, after the Doctor declared his full Conviction of the Truth and Importance of the Doctrine of the Trinity, and his Reſolution to maintain it.

[‖] The ſecond Defence of his Queries.

difficult to write, than ſuch eaſy Writing, as his was. Free from that obſcure Diligence, which ſometimes embaraſſes the Writings of great Scholars, he ſtates each Point of Duty judiciouſly and accurately, explains it happily, and always goes to the Bottom of his Subject.

This CHARACTER may be given of his WRITINGS in general, that, whatever Beauties of Style ſome few of his lateſt Compoſitions may want; they have all of them, That to recommend them, which is more valuable than all Languages beſides, the Language of the Heart. In his learned Writings he aſſerted nothing, but what he firmly believed; and in his plain familiar Diſcourſes taught nothing but what he practiſed. He ſpoke and wrote with that undiſſembled Freedom and Openneſs, which ever accompanies an undeſigning Honeſty, and a thorough Conviction of the Truth.

Which brings me 2*dly*, to give ſome ACCOUNT of his LIFE and CONVERSATION.

His Head and Heart were conſtantly at work upon Points worthy of him. And yet, if any Company came in, he would be immediately free and diſengaged, forget the hard Student in the eaſy Companion, liſten to any innocent Converſation, without any ſeeming Abſence of Thought, and join in it with Life and Vivacity. I mention it, as an amazing Inſtance of the Liberty and Extent of his Mind; that a Perſon generally intent (too intent with regard to his Health) upon great Things, could at once, with a quick and ſudden Tranſition of Thought, enter into the minute Affairs and ordinary Occurrences of Life. But though he would bear a Part in any innocent Diſcourſe, he had an Averſion to the reigning Vices of Converſation: He was very tender of Men's Characters: He guided his Words, as well as regulated his Actions, with Diſcretion; and at the ſame Time, that his Sagacity enabled him to diſcover, his Charity prompted him to *cover* and conceal, *a Multitude of Faults*.

The Converſation in which he chiefly delighted, was with learned Men, who came to conſult him. In which, inſtead of fetching a wide Compaſs round about a Meaning, he entered at once into the Heart of a Queſtion, with that Quickneſs of Apprehenſion and Perſpicuity of Expreſſion, which were confeſſed Parts of his CHARACTER: He ſaw, at one Glance, where the main Streſs of it lay, omitted no material Difficulties, and dwelt upon none but what were ſuch; would not divert into By-points, but pared off all Excreſcences, and never loſt Sight of the main Point, till he diſmiſſed you thoroughly ſatisfied about the Queſtion, and, what was indeed unqueſtionable, his own great Abilities: He ſtruck Light into perplexed and uncommon Subjects; and placed even common ones in a clearer and more advantageous Point of View.

He had an excellent Turn for Buſineſs. For his Clearneſs of Reaſoning was not confined to learned Subjects; it extended almoſt to all. He would talk and write upon Things quite foreign to the common Track of his Studies, with ſuch Penetration, that one would imagine the main Bent of them had been applied that way. Some of his Acquaintance are living Witneſſes of this, who have conſulted him, and received Satisfaction from him upon very intricate Affairs, which had no Connection with, or Relation to, Divinity.

Yet his great Abilities were ſo endear'd by his Humanity, Affability, and Condeſcenſion, that none, I believe, ever wiſhed them leſs, but Thoſe who were embarked in a way of thinking eſſentially oppoſite to his. His Knowledge entirely filled, and therefore did not ſwell or puff up his Mind. The Brightneſs of ſome People is, like that of Lightening, an inſufferable Brightneſs: His ſhone upon you with *Healing in its Wings*, a gentle, ſerene, and unoffending Luſtre. For, though at a Diſtance you might admire and reverence the *Great* Man; yet, upon a more intimate Acquaintance, you could not help loving, what you plainly ſaw, the *Good* Man; the Man of cool Wiſdom and ſteady Piety; fixed in his Principles, but candid in his Spirit. It is the Intereſt of meer Pretenders to Knowledge and Greatneſs to affect a myſterious Gravity, and to keep their Inferiours at a Diſtance. The Idol is not to be ſeen unveil'd, or in a full and open Light by its Votaries, leſt they ſhould diſcover its Deformity. Dr. *Waterland* was always eaſy of Acceſs, his Carriage free and familiar; his Heart, and his Countenance, the Index of his Heart, open to you, without a ſhy and reſerved Manner, without Statelineſs and Solemnity; cautious, but not artful; honeſt, but not unguarded; glad to communicate, though not ambitious to diſplay his great Knowledge.

He was ſubſtantially Good, without ſtuding Appearances. He hated all Party as ſuch, and would never have gone the Lengths of any. He never made a Sacrifice of *true* Greatneſs, through an eager Purſuit of what the World *calls* ſuch. The Preferments, which he had, were beſtowed upon him, without any Application from himſelf directly or indirectly. They were not the Reſult of his Sollicitations, much leſs of baſe and unworthy Compliances: They were the voluntary Tribute of great and good Men for his Services to Chriſtianity in general, and the Church of *England* in particular. Nor muſt it be forgotten, that he might have been advanced much higher by the Recommendation and Intereſt of that very excellent Prelate, who, in the Opinion of every true Friend to the Church, deſervedly fills the higheſt Station in it.

He weighed a Thing long, and conſidered it on every ſide, before he formed a Reſolution: But when he had once form'd it, he was ever afterwards determined and unmoveable. He ſaw Things truly, becauſe he ſaw them coolly and diſpaſſionately. He was not one of thoſe narrow ſpirited Men, who confine all Merit within their own Pale: He thought candidly, and ſpoke advantageouſly of many who thought very differently from him. When any virulent Pamphlet was wrote (as ſcarce any Perſon had more wrote) againſt him, it did not diſconcert or ruffle his Temper. He did not deteſt the Author, as a malicious Enemy; he pitied him, as an unhappy Man. He had nothing violent in his Nature; he abhorred all Thoughts of Perſecution: Cool and prudential Meaſures entirely ſuited his Frame of Mind. Thoſe, who entertain a different Opinion of him, were Strangers to him. Controverſy had not at all embittered, or ſet an Edge upon his Spirits. The meek and candid Chriſtian was not loſt in *the Diſputer of this World.* I never ſaw him in a different Humour, no, not even in his laſt Illneſs. The ſame unaffected Chearfulneſs, the ſame Evenneſs and Sedateneſs, which was his diſtinguiſhing CHARACTER, appeared from the firſt Commencement of our Acquaintance to the laſt. Whatever painful Operations were thought neceſſary; he ſubmitted to them without Reluctance, and underwent them with Patience and Reſignation. He was very amiable in a domeſtick Light. Though he felt great Uneaſineſs he gave none, but what aroſe from a Fellow-feeling of his Sufferings. Even then, humane and benevolent to all about him, but eſpecially to her, with whom he had lived in an uninterrupted Harmony for twenty-one Years, bringing forth valuable Things out of the good Treaſures of his Head and Heart, communicative of any Thing that was good, he would have engroſſed nothing to himſelf---but his Sufferings---which yet he could not engroſs. For every good-natured Perſon, that ſaw him, could not but ſuffer *with* a Man, *by* and *from* whom they were ſure to ſuffer nothing. The ſame ſound Principles from which he never ſwerved, and of which he never expreſſed the leaſt Diffidence, which he had unanſwerably defended in his Health, ſupported and invigorated his Spirits during his Sickneſs: And he died a little before his Entrance on his fifty-eighth Year, with the ſame Compoſure, with which he lived; and is now gone to offer up to GOD a whole Life laid out, or rather worn out, in his Service. For he was like a Light in the Sanctuary, that waſtes and conſumes itſelf in *ſhining* out *before Men, that they may glorify their Father which is in Heaven.* Never *weary with well-doing*, he knew not what it was to be idle: The Time never lay upon his Hands; and therefore he was a Stranger to the Spleen, Melancholy, and imaginary Uneaſineſſes, which are often as vexatious, as real ones: He was a remarkable Inſtance, that hard Study does not always ſour a Man's Temper, though Idleneſs moſt certainly does, the Parent of Fretfulneſs, Peeviſhneſs, and an Acrimony of Spirit. In Health he was always eaſy, becauſe never idle; always employed in, but never encumbered with Buſineſs. He reſolved Caſes of Conſcience, he removed Doubts and Scruples: His Aſſiſtance was often aſked, and never, I believe, refuſed, when any uſeful Work of Learning was on Foot.

What chiefly endeared him was, not that he had gained a compleat Victory over *Arians* and *Socinians:* It was, that he had gained (a much nobler Conqueſt) a Conqueſt over Himſelf. For his Reaſon ſeemed to have got the better as much over his Paſſions in Matters of Practice, as it had over his Imagination in Matters of Belief.

I have now paid the Debt of Gratitude which I owed to a great and good Man of the cleareſt Head I ever converſed with, and, what is ſtill more valuable, of an honeſt Heart; who never, through Weakneſs, miſtook, nor, through Fear, deſerted, nor, through Intereſt, betrayed the Cauſe of Religion. I ſhall always reckon it my greateſt Honour, that I am, in a particular Manner, obliged to him; to whom the Chriſtian World in general is obliged for his excellent Works; whom I reverenced as a Father, to whom I had Recourſe, as my Guide, and who received me always with that genuine Flow of Good-nature, and Openneſs of Soul, which diſtinguiſhes the Friend.

It is a melancholy Reflexion, that whoever dares vigorouſly aſſert, and ſtedfaſtly adhere to the Doctrines of the Church of *England*, muſt expect to be branded with opprobrious Terms, and decried as a Bigot. It will be of little Avail to him, that his Abilities are uncommon; his Notions muſt be ſo too, to recommend them to the Vogue of the Age. As if ſome Men were not as liable to a fond Attachment, or, (what is the ſame Thing) Bigotry to their own ſingular Notions, ſometimes the Reſult of Pride and Vanity;

nity; as others are to the received fundamental Notions of a *Proteſtant* Church, which have ſtood the Teſt of Ages, ever attacked, and ever triumphant. Our own particular darling Tenets, by which we ſtand diſtinguiſhed from the Bulk of *Chriſtians*, we look upon, as our private Encloſures, our private Walks, in which we have a Property excluſive of others, and which we take care to cultivate, beautify, and fence in againſt all Invaders: The received Notions, however important, we are more indifferent to, as the common Field, or publick Walks, which lie open to every Body.

At ſuch a Juncture it cannot be improper, however unfaſhionable it may be, to bear my Teſtimony to the Merit of a Man, who dared to think deeply and thoroughly for himſelf; though he did not think by himſelf. And give me leave to conclude his CHARACTER by obſerving: That a Man muſt have had an exceeding good, or an exceeding bad Head and Heart, who could converſe oft and long with him, without becoming wiſer as to the former, and better as to the latter [†].

He is now far above, as indeed he was in his Life, the Reach of the inveterate Malice of little Writers; and he needs not our Praiſes: He has received that Praiſe which is infinitely more valuable than the united Commendations of all created Beings, the invaluable Praiſe of his great Creator: *viz. Well done, thou good and faithful Servant: Enter thou into the Joy of thy Lord.* It is not in our Power to defend Chriſtianity, as he did, by unanſwerable Writings: But it is in our Power, and ſhould be our Inclination, to adorn it, as he did likewiſe, by our Lives and Converſation.

[†] Having ſo often mentioned his Clearneſs of Reaſoning, it may be not be improper to give the following Inſtance of it. In the Year 1714, at the Commencement, he kept a Divinity Act for his Batchelor of Divinity's Degrees. His firſt Queſtion was, *Whether Arian Subſcription was lawful*; a Queſtion worthy of him, who had the *Integrity* to abhor, with a generous Scorn, all Prevarication; and the *Capacity* to ſee through and deteſt thoſe evaſive Arts, by which ſome would palliate their Diſingenuity. When Dr. *James*, the Profeſſor, had endeavoured to anſwer his *Theſis*, and embarraſs the Queſtion, with the Dexterity of a Perſon long practiſed in all the Arts of a ſubtile Diſputant: He immediately replied in an extempore Diſcourſe of above half an Hour long with ſuch an eaſy Flow of proper and ſignificant Words, and ſuch an undiſturbed Preſence of Mind, as if he had been reading, what he has ſince printed, *The Caſe of the Arian Subſcription conſidered*, and *the Supplement to it*: He unravelled the Profeſſor's Fallacies, reinforced his own Reaſonings, and ſhewed himſelf ſo perfect a Maſter of the Language, the Subject, and Himſelf; that all agreed, No one ever appeared to greater Advantage. There were ſeveral Members of the Univerſity of *Oxford* there, who remember the great Applauſes he received, and the uncommon Satisfaction which he gave. He was happy in a firſt Opponent, one of the brighteſt Ornaments of the Church, and fineſt Writers of the Age, who gave full Play to his Abilities, and called forth all that Strength of Reaſon, of which he was Maſter.

The CHARACTER *of Sir* JOHN KING, *of the* Inner Temple, *Knt.*[*]

SIR *John King*, deſcended by the Father's Side from Monſieur *du Roy*, alias *King*, the *French* Reſident in *England*, about the Beginning of the Reign of King *James* I. and by his Mother from the antient Family of the *Roberts* at *Wilſden* in *Middleſex*; from whom he derived the Principles of Ingenuity and Goodneſs.

He was admitted into *Queen*'s College in *Cambridge*, in the Year 1655. where Mr. *Samuel Jacomb* was his Tutor; Dr. *Zachary Cradock*, Dr. *Simon Patrick*, (two eminent Divines) and Dr. *Walter Needham* (a learned Phyſician) were his moſt intimate Acquaintance; by whoſe Converſation, and indefatigable Induſtry in ſearching the Depths of antient and modern Learning, he improved his admirable Parts and rare Endowments of Nature into a Prodigy of Learning.

When he commenced Batchelor of Arts, his Parents obliged him to ſtudy the Law, though his Inclination was for Divinity; yet, like a dutiful Son, he followed the Advice of his Parents, and was admitted in *November*, 1660, into the *Inner Temple*, where he ſpent ſeven Years in the Study of the Common Law; and within ſhort Time after was called to the Bar: He became a great Practitioner there, was made Sollicitor-General to the Duke of *York*, conſtituted Council in Ordinary to King *Charles* II. who knighted him *December* 10, 1674; and delighted (as he was wont to ſay) to hear Sir *John King* plead at the Council-Board; which King was eſteemed by all that knew him, to be a great Judge of *Engliſh* Wit and Senſe.

As to the Conduct and Care of his Clients, the great Lord Chancellor *Finch* declared, he had hardly ever known his Equal: And the Lord Chancellor *Shaftſbury*, deſigning a Regulation of the Chancery, choſe him out of a ſelect Number of Learned Men in the Law for that Purpoſe; who met at his Houſe, and made a great Progreſs therein, though Time allowed them not the Liberty to effect the ſame.

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[*] From Sir *Henry Chauncey*'s Hiſtory of *Hertfordſhire*.

He continued his Learned and Eloquent Pleadings (which were the inſtructive Entertainment, as well as Admiration, of all that heard him) 'till a Fever ſeized on him at the Chancery Bar; when he ordered his Clerks to return all his Breviats and Fees to his Clients, and retired to his Houſe in *Saliſbury* Court, where he took his Bed, and in full Strength of Mind made his laſt Will, and declared that he died in the Communion of the Church of *England*, profeſſing the Chriſtian Faith, as it is ſet forth in her Articles and Homilies: After this he reſigned his Soul to his Maker with all Quietneſs and Patience, on the 29th of *June*, 1677, whilſt he was in the Arms of his near Kinſman, and dear Friend, Mr. *Robert Wolley*, a Merchant in *London*, who married his only Siſter of the whole Blood, and who had the Honour of a great and intimate Acquaintance with him.

He lived 38 Years, 4 Months, and 24 Days; and his Body was interred on the 4th of *July*, in the *Temple* Church; where the Right Honourable *Heneage Finch*, Lord *Daventry*, Lord High Chancellor of *England*, Sir *Harbottle Grimſtone*, Bart. Maſter of the Rolls, the Judges and Barons of the King's Courts at *Weſtminſter*, the Serjeants at Law, the Benchers, Barriſters, and Students of the *Inner Temple*, attended his Corps to the Vault. Dr. *Cradock* was deſired to make his Funeral Oration, which he declined at the firſt, in Regard of his extraordinary Reſpect and Friendſhip with him; however, he accepted the Office afterwards, and demonſtrated to his Auditory, That as he neither could nor would be guilty of Flattery in the Praiſe of his Friend, ſo Sir *John King* deſerved the Tongue of an Angel to deſcribe his true and real Worth.

St. *Alban*'s had the Honour of his Birth; *Eton* laid the Foundation of his School-Learning; *Queen*'s College advanced him in the Univerſity Studies; and the *Inner Temple* compleated him in thoſe of the Law: The *Temple* Church is the Repoſitory of what is left of him that is Mortal, and is graced with an Epitaph *, which though much to his Honour, yet comes far ſhort of his Merit.

His Soul was great, which ſeemed, as it were, miſmatched with too ſlender a Conſtitution of Body; his ſublime Faculties were too briſk and operative to be long confined within ſo brittle a Tenement; therefore we may think they made earlier Preparations for a Flight to more laſting Habitations. His Memory was wonderful; alſo his Reading (beſides that of his Profeſſion) in Hiſtory, Philoſophy, Poetry, and the Languages, antient and modern; but eſpecially in the ſacred Writings, and, among theſe, the Goſpels and Epiſtles of St. *John*; inſomuch that ſome judicious Perſons believed, that if he had lived, the Followers of *Socinus* might have expected the ſevereſt Confutation from his Pen. In a Word, as to his Intellectuals, he was a Maſter of all uſeful and polite Learning: As to his Morals, he was aſſiduous in his Devotions to his Maker, and in a more eminent Manner obedient to his Parents; for which we may preſume, That GOD conferred upon him the Bleſſing, promiſed unto thoſe, who obſerved the Fifth Commandment: For though he ſeemed to die Young, yet as his Learned Orator obſerved by a pertinent Application to that Text in *Wiſdom*: *Honourable Age is not that which ſtandeth in Length of Time, nor that is meaſured by Number of Years, but Wiſdom is the grey Hair unto Men, and an unſpotted Life is Old Age.*

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* See the *Appendix*.

The Character *of Mrs.* BRIDGET BULL*, *by* Robert Nelson, *Eſq;* †

MRS. *Bull* proved in all reſpects a fit Conſort for a Clergyman, as being in her own Nature ſufficiently Provident, and yet well diſpoſed to all manner of good Works, out of a true Principle of Love to God and Goodneſs. Her Attire was very plain and grave: Her chief Diverſion was the Care of her Family, and her main Ambition was to pleaſe her Huſband, to whom ſhe was always a complying and obedient Wife. Yet her Piety was not confined to her own Home, but extended itſelf to the whole Pariſh where-ever ſhe lived; for by the Help of her Cloſet, and Skill in Surgery, ſhe made herſelf extreamly Uſeful and Neceſſary upon all Occaſions, and was very much beloved, eſpecially by thoſe of the meaner Sort. Theſe Advantages ſhe improved to the beſt Purpoſes; for by theſe means ſhe was highly Inſtrumental with the People of *Avening*, a Living which Mr. *Bull* was afterwards preferred to, eſpecially thoſe of her own Sex, to lay aſide their Prejudices againſt the *Common-Prayer*, to bring their Children to Church to receive Publick Baptiſm, which they had not been uſed to do for many Years before, and to return Thanks to God after Childbirth, which had been diſcontinued for ſome Time in that Pariſh.

Such was her Charity, that ſhe not only diſtributed her own Alms with great Liberality and Diſcretion, but would frequently put the Overſeers of the Poor in mind of their Duty; that the Sick and Aged might not want ſuch Supplies as they were obliged to furniſh, and the Neceſſity of the Indigent required. And ſuch was her Concern for the Souls of her Neighbours, that when her Huſband's Infirmities made him, upon Occaſions, unable to viſit the Sick, and that the Curate was accidentally from Home, ſhe would procure this Aſſiſtance, when to be had, from others; and her worthy Son-in-Law, Mr. Archdeacon *Stephens*, well knows, that he ſeldom went to pay his Duty at her Houſe, but ſhe would engage him to go along with her to viſit the Sick, and to pray and diſcourſe with them. They were Man and Wife above fifty Years; and the People of *Brecknock* were ſo kind as to ſend a Meſſage to her on purpoſe, after the Biſhop's Death, to ſignify their earneſt Deſire and Requeſt, that ſhe would come and ſpend the Remainder of her Days among them; and though ſollicited by ſome of her Relations to live with them, yet ſhe complied with this obliging Propoſal, not ſo much from an Inclination to live at *Brecknock*, as to die there, being determined to be buried near her deceaſed Huſband, who was there interred; where ſhe now repoſes with that pious Prelate, in that ſilent Retirement ſhe had provided for herſelf, till the laſt Trump ſhall ſummon them both to Judgment.

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* Wife of Biſhop *Bull*. See ſome further Account of her, *p.* 653.

† From Mr. *Nelſon*'s Life of Biſhop *Bull*.

The Character *of the Reverend Mr.* GEORGE BULL*, *by* Robert Nelson, *Eſq;* †

HE was a Perſon truly ſober and religious, as well as learned and underſtanding in his own Profeſſion. He had ſpent ſeventeen Years at *Chriſt-Church* in *Oxford*, and was eſteemed one of the Ornaments of that Society, where all polite and ſolid Learning hath been uſed to flouriſh in Perfection. In this Place, he was not only formed himſelf to Piety and Learning, but as a Tutor, he had formed others to the ſame valuable Qualifications; and with Diligence and Succeſs, had

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* Eldeſt Son of Biſhop *Bull*.

† From Mr. *Nelſon*'s Life of Biſhop *Bull*.

cultivated the Minds of ſeveral Gentlemen, and had regulated their Manners. The Senſe of this Obligation made ſo ſtrong an Impreſſion upon one of his Pupils, the worthy Sir *Bourchier Wrey*, Baronet, that he became Mr. *Bull*'s Patron, and preferred him to the Rectory of *Tawſtock* in *Devonſhire*, after he had laboured ſome Years in doing Good by his preaching in the Neighbourhood of *Oxford*; and not long after, upon the Promotion of his Father[*], by the Grace and Favour of the Queen, he was in his room made Archdeacon of *Landaff*. But, alas! the reaſonable Expectation his Lordſhip had from this his excellent Son, quickly vaniſhed, for in two Years time, being in *London* with his Father, he was attacked by the Small Pox, which he received as a Diſpenſation from the Hand of God, with a compoſed Mind, entirely reſigned to his holy Will; and having fortified himſelf with his Viaticum, the holy Euchariſt, and having commended himſelf into the Hands of the Bleſſed Jeſus, with a firm Hope of immortal Life, promiſed by him, and purchaſed by his Merits, he did with great Quietneſs of Mind expect the Approach of Death; which put an End to his Days the *11th* of *May*, 1707, in the *37th* Year of his Age, to the great Grief of his tender Parents, and dear Friends, and of all good and learned Men who were happy in his Acquaintance. And though his natural Judgment was ſtrong, and his Apprehenſion quick, and his Learning worthy of that Society where he was educated, yet he chiefly excelled in Piety and Holineſs of Life, which was crowned and compleated with ſingular Modeſty and chriſtian Humility, which in the Sight of God is of great Price.

A Specimen of this his great Modeſty and Humility I am able to give the Reader, in the beginning of a Letter which he writ to me, ten Years before his Death, the Occaſion whereof was this. Having been obliged to apply to him for his Aſſiſtance, in a Concern which I had at the Univerſity of *Oxford*; I took notice of the Pleaſure and Satisfaction I received from his good CHARACTER, which had been confirmed to me by ſeveral of his Acquaintance; to which he was pleaſed to make the following Reply.

Oxon. Ch. Ch. July 27, 1697.

SIR,

YOU were pleaſed to favour me with an unexpected Letter; and therein to ſignify to me, the good CHARACTER *thoſe of this Place you have met with, give of me. I find common Fame, how uncharitable ſoever it is to others, has been too kind to me, in aſcribing to me, what I muſt confeſs to you, I do not deſerve. Which convinces me, that a very little Thing is ſufficient to bring a Man into the good, as well as the ill Opinion of others. But every Man that can think impartially is his own beſt Judge in this Caſe. And therefore I hope I may ſay, that I know myſelf ſo well, as to ſee the Opinion others have of me, to be a Thing that tells me, not what I am, but what I ought to be. Indeed I acknowledge to you, (and I think myſelf obliged ſo to do) that I am a Servant of the great* God, *though but a weak and imperfect one. As for other Things, I muſt tell you, (and I am not aſhamed to own it) that my Improvements here in the Univerſity have been as mean, as my Education was before I came hither: Pardon me, Sir, for thus taking notice of the beginning of your Letter; for I could not refrain myſelf from it; becauſe you are not the firſt by many, that intimated to me how well others ſpeak of me. And I look upon it as a ſpecial Providence of* God *in bringing theſe Things to my hearing, to mortify me for what I really am, and to ſtir me up to endeavour to be what I am not. But enough of this, Sir, and I tell it only to you, knowing to whom I write. For perhaps to ſome, ſuch a Letter might render me ridiculous.*

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[*] Biſhop *Bull*, by Queen *Anne*.

The Character *of the Reverend Dr.* JOHN ERNEST GRABE, *by* Robert Nelson, *Eſq*; *

BUT who can mention Dr. *Grabe* without a deep and particular Concern for the Loſs of ſo great a Man, in the very prime of his Age, when we expected to reap the Fruit of his indefatigable Studies, which were chiefly converſant about Chriſtian Antiquities; and who by an eminent Author is very aptly compared " † to a great and mighty Prince, who dying, leaves behind him " many Plans of noble and curious Buildings: Foundations of others; others erected " above-Ground; ſome half, others almoſt, and others perfectly finiſhed. Such are the " Remains left us by this great Maſter-Builder, as may appear by the Catalogue of his " Manuſcripts.'

All the Learned, who could beſt judge of his great Talents, readily offer him that Incenſe of Praiſe, which is juſtly due to his profound Erudition; whereby he was qualified to enlighten the dark and obſcure Parts of Eccleſiaſtical Hiſtory, to trace the original Frame and State of the Chriſtian Church, and to reſtore the ſacred Volumes, the Pillars of our Faith, to their primitive Perfection.

He had ſo great a Zeal for promoting the ancient Government and Diſcipline of the Church, among all thoſe who had ſeparated themſelves from the Corruptions and Superſtitions of the Church of *Rome*, that he formed a Plan, and made ſome Advances in it, for reſtoring the Epiſcopal Order and Office, in the Territories of the King of *Pruſſia*, his Sovereign; and propoſed, moreover, to introduce a Liturgy, much after the Model of the *Engliſh* Service, into that King's Dominions; and recommended likewiſe the Uſe of the *Engliſh* Liturgy itſelf, by the means of ſome of his Friends, to a certain neighbouring Court. By which means he would have united the two main Bodies of Proteſtants, in a more perfect and Apoſtolical Reformation, than that upon which either of them did yet ſtand, and would therefore have fortified the common Cauſe of their *Proteſtation* againſt the Errors of Popery. But yet his learned Studies did not ſo engroſs his Mind, as to prevent his daily attending the Hours of publick Prayer, to which purpoſe he always choſe his Lodgings near a Church: Neither did the Applauſe he received from the greateſt Men of the Age ſo exalt him, but that he readily condeſcended to converſe with thoſe of the loweſt Underſtanding, when he could be any Ways ſerviceable to them in their ſpiritual Concerns.

He was juſtly eſteemed one of the greateſt Divines of the Age, yet the great Modeſty of his Temper, and the profound Humility of his Mind, made him prefer others before himſelf. He laid the chiefeſt Streſs upon the conſtant Practice of the Virtues of the Chriſtian Life, and was alſo a ſtrict Obſerver of all the Rules of the Apoſtolical Times, and of the Catholick Uſages of the firſt Chriſtians. He bore his laſt Sickneſs, which deprived the World of ſo great a Treaſure, with moſt exemplary Patience, and Submiſſion to the Will of God; and exerciſed all thoſe Acts of Devotion, which the beſt of Men are zealouſly intent upon in their laſt Labours for Immortality. He was very ſevere upon himſelf, even for thoſe common human Frailties, which are apt to cleave to thoſe of the greateſt Eminence for their Sanctity, and, with true Compunction, bewailed the Neglects and Omiſſions of his Duty, which from the unſeaſonable Reſort of Company he ſometimes was forced to. And yet he thanked God from the bottom of his Heart, that through the Aſſiſtance of his Grace, he had ſo far overcome thoſe Temptations which he had met with in Life, that he never proſtituted his Conſcience for the Sake of Gain, or defiled his Body, which he always had kept pure from the mortal Sin of Uncleanneſs. He had conſtantly every Day, and frequently ſeveral times in the Day, the Office of the *Viſitation of the Sick*, with ſome proper Collects of his own chuſing, uſed by his Bed-ſide, and he commonly deſired the Impoſition of the Prieſt's Hand, when the Abſolution or Bleſſing was pronounced over him. He received the Communion of our Lord's Body and Blood with great Devotion, ſeveral times during his ſevere Viſitation, to fortify him in his Paſſage to Eternity; and was at laſt ſet at Liberty from the Bondage of his mortal Body, upon the 3d of *November*, 1711, in the 46th of his Age. The Occaſion of this his Death was a Bruiſe which he got in his Side, at the Place of his Liver, when he made his laſt Journey to *Oxford* in the Stage-Coach, in proſecuting the noble Work he had in hand; which Accident being neglected at firſt, upon his Return to *London* it became thus fatal.

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* From Mr. *Nelſon*'s Life of Biſhop *Bull*; written upon Occaſion of Dr. *Grabe*'s adorning and publiſhing a new Edition of Biſhop *Bull*'s Latin Works, with his own many learned Annotations, and introducing it into the World with an admirable Preface, which did great Juſtice to that excellent Author, as well as to his learned and judicious Writings.

* Dr. *Hickes*'s Diſcourſe concerning Dr. *Grabe*, and his Manuſcripts, premiſed to *Some Inſtances of the Defects and Omiſſions of Mr.* Whiſton's *Collections*; by Dr. *Grabe*. Printed by *H. Clements*, 1712.

There is one Circumſtance which related to this excellent Man, which muſt not be omitted, becauſe it tended ſo much to alleviate the Burthen of his laſt Sickneſs; and for which he was very thankful to GOD, and his generous Benefactor. The preſent Lord High Treaſurer, Earl of *Oxford* and *Mortimer* *, that great Patron of Learning and learned Men, was in a particular Manner a *Mæcenas* to Dr. *Grabe*, and, during his Life-time, encouraged his great Work, of publiſhing the *Alexandrian* Copy of the *Septuagint*, not only by generouſly contributing to it himſelf, but by procuring for the Doctor a large Proportion of the Royal Bounty; and when the Doctor in his Sickneſs applied to his Lordſhip, for that part of his annual Penſion which was due to him, and had been conſtantly paid him, his Lordſhip not only gratified him in what he deſired, but, to ſhew his great Value and Eſteem of the Doctor, and for fear ſo great a Man ſhould want any neceſſary Comfort from the Things of this World in ſuch a gloomy Seaſon, my Lord ſent him a Supply of Fifty Pounds from his own Bounty. An Action for which his Lordſhip had the repeated Prayers of a dying Saint, and for which all learned and good Men muſt praiſe him, and which will be a comfortable part of that ſtrict Account which he muſt give at the great Tribunal. And I have farther Reaſon to believe, that his Lordſhip deſigns to have a CENOTAPHIUM erected in St. *Paul*'s, or St. *Peter*'s at *Weſtminſter* †, to perpetuate the Memory of ſo much Piety, and ſo much Learning, which ſeldom meet together in ſuch great Perfection as they did in Dr. *Grabe*.

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* In 1713.

† Which has been ſince erected there.

The following VERSES *on Mr.* NELSON, *having occurred to us ſince the ſhort* ACCOUNT *we gave of him, in Page* 743, *we preſume will not be unacceptable to the Reader; as they ſerve further to illuſtrate the* CHARACTER *of* One, *who has ſo worthily tranſmitted the* Memories *of* Others *to Poſterity.*

On Mr. NELSON.*

SUCH were the Lines;----ſuch Majeſty and Grace
Choſe to erect their Throne in *NELSON*'s Face:
Where-e'er that pleaſing Form did once appear,
The World confeſs'd,---the Chriſtian Hero's here.
Shall then ſo bright a Name forgotten lie!
Tomb'd with his *Duſt* ſhall his *Remembrance* die?
His Kindred Saints, with juſt and pious Care,
To After-ages here recorded Fair;
Let *NELSON* now himſelf adorn the *Calendar*.

Once in an Age Heav'n ſuch a Pattern lends,
Its Foes to ſilence, and ſupport its Friends.
What Virtues did his ſhining Worth compleat?
Gen'rous, not Proud; without Ambition Great:
To others mild, as to himſelf ſevere;
Poliſh'd, though Learn'd; Obliging, yet Sincere;
Juſtly with Admiration ſeen and read;
For all muſt own the Chriſtian was well bred.
His Goodneſs ſuch, as if no native Taint
Had reach'd his Soul, as he were born a Saint;

---

* Prefixed to the *Practice of True Devotion*, by *Robert Nelſon*, Eſq;

Diffuſing round an unaffected Smile,
Calm as his Speech, and even as his Stile:
His Stile, as Logick cloſe, and ſweet as Song;
Tho' ſhort, yet full; tho' plain and eaſy, ſtrong.
The Writer moſt, but all the Man eſteem:
For few could write, and fewer live like him.
Unſtain'd his Youth by criminal Deſire,
Nor glow'd his Breaſt with ought but heav'nly Fire,
What manly Strength, with flowing Sweetneſs join'd,
Adorn'd at once his Works, and Face, and Mind;
How wide did his Beneficence extend?
Above the Meanneſs of a private End:
The faireſt Judge, and the beſt natur'd Friend.
What Candor, *NELSON*, did thy Life adorn?
How large thy Soul!---Thou for the World wert born:
Old *Albion*'s Cliffs, with rugged *Cambria*'s Wild,
And fierce *Ierne* heard thy Name, and ſmil'd:
Thy Name, the tawny *Malabar* has known,
Beyond the wide *Atlantick* Gulf 'tis flown.
Nor ought ſo mean as Gold thy Cares employ'd,
No ſordid Pelf, deſtructive while enjoy'd;
But that for which thy LORD a Ranſom gave,
Which coſt the precious Blood of GOD to ſave:
Exalted Worth, like thine, Applauſe commands,
From warring Factions, and contending Lands.
The *Romiſh* Schiſm and ours in this agree,
And wonder at each other's Charity.
No narrow Party *NELSON*'s Love confin'd,
But, like the Sun, he ſhone on all Mankind:
The Cottage, and the Palace, bleſs'd his Rays,
Ador'd the Maker, and the Work did praiſe.

In Words that match'd his Senſe, ſublime and neat,
He taught the Noble to be truly Great:
To emulate alone in Virtue's Strife,
And ſcorn the Trappings, and the Gauds of Life;
To know 'tis more, far more of true Renown,
Ourſelves to conquer, than to ſtorm a Town.
The Men of Letters might from *NELSON* learn,
What always not the greateſt Clerks diſcern:
Truth, and fair Manners too, (at once) retain,
Nor ſtrive unlawfully, nor ſtrive in vain.
His *well weigh'd Judgment* could avoid Extreams
Of formal Seemings, and enthuſiaſt Dreams.
Who made the compound Man, demands him whole,
Not thoughtleſs Matter, or unbody'd Soul:
His Inſtitutions are for both deſign'd,
To rule the Body, and to raiſe the Mind;
For both did *NELSON*'s Pen and Life contend,
Nor careleſs of the Way, nor mindleſs of the End.
His Stations fix'd, as the returning Year;
Yet nought to ſee of haughty, or ſevere:
No *Phariſaic* Gloom did e'er diſgrace
GOD's Image, well expreſs'd in *NELSON*'s Face.
The four *Judean* Youths did thus appear,
Who homely Pulſe preferr'd to Regal Fare.
Thus *Moſes*, when for forty Days he trod
The Heights of *Sinai*, and convers'd with GOD;
What Glories then, too powerful to be borne,
What doubl'd Splendor did his heav'nly Face adorn?
---But milder Luſtre we in *NELSON* ſee,
Rebated by his Veil of Modeſty;

Yet ſtill renew'd:---As ſoon the Sun to ſet,
As he his Lauds and Veſpers could forget.
* He oft, when Night with *holy Hymns* was worn,
Prevented Prime, and wak'd the riſing Morn.
Nor needed the *Carthuſians* Mattin Bell,
Which drags the drowſy *Hermit* from his Cell.
Unforc'd by Vows, his pure Devotions riſe,
And voluntary flow, like Streams in Paradiſe.
With *Praiſe* he made the *Sabbath* yet more bleſs'd,
The Means and Emblem of eternal Reſt.
Taught how to take the myſtick *Bread* and *Wine*,
T'adore the Subſtance, nor neglect the Sign;
Nor thoſe deſpiſe, to whom Commiſſion's giv'n,
Thro' all the World, to deal the *Dole* of Heav'n.
Tho' ſome their Paſtors Lives with Rigour ſcan,
And prize the Office as they like the Man:
What ſhining Virtues in the *Prieſt* appear,
Their gracious Condeſcenſion may revere:
But if a *Judas* heav'nly Tidings tells,
Their Hate of Sin preſerves them Infidels.
NELSON more wiſe, their empty Scoffs diſdain'd,
Since Weakneſs makes not the *Commiſſion* feign'd,
A juſt Reſpect could for the Office find,
(Yet deep his *Learning*, yet enlarg'd his Mind)
Nor paid *implicit* Faith, nor ſhew'd Obedience blind.

He ſhew'd that *Warmth* and *Strength* might well agree,
In ſober, ſtrong, affecting Piety.
Nor e'er ſhould Reaſon and Devotion part,
The cooleſt Head ſuits beſt the warmeſt Heart.
Yet, Champion for the Faith, he wiſely knew
How ſmall a Proſpect terminates our View:
That Infinite no Finite comprehends,
That here our Faith begins, and Reaſon ends.
He ſtrove for Truth, nor ſought, yet gain'd Applauſe;
His Candor, Praiſe, if not Conviction, draws,
Far as a Mortal can, deſerving of his Cauſe.
For Zeal and Moderation well agree,
And conſtant Firmneſs hurts not Charity.
He oft the Way has to thoſe Wand'rers ſhown,
Who Reaſon idolize;---but 'tis their own:
Who meaſure Faith by mathematick Line;
By Humane Wiſdom would correct Divine:
At all their empty Vauntings undiſmay'd,
Their Schemes he in the *Sacred Ballance* weigh'd:
The *Scale* flew up, their *Proofs* than *Air* more light,
Faith Triumph'd, *Error* fled to *endleſs Night*.
With *pious* Zeal the *frozen* World he warm'd;
And thus againſt each ſly Seducer arm'd:
" Shall Truth for long Poſſeſſion leſs be priz'd,
" Becauſe 'tis Venerable, be deſpis'd?
" What is Eternal, never can decay,
" 'Tis ſtill in Bloom, while Ages roll away?
" *Falſhood*, like *Vice*, is wither'd while 'tis new,
" Not all its Paint can hide its odious Hue.
" Beware the *Hag*, beware that *Syren* Face!
" Death's in her *Smiles*, and Hell in her *Embrace*.

Nor was his Soul of ſo confin'd a View,
As what was *Good* to ſlight, becauſe 'twas new.

---

* *This I perſonally knew to be true, he ſung Biſhop* Kenn's *Hymns.*

Nothing was e'er of Publick Uſe propos'd,
But with the Project *NELSON*, warmly cloſ'd;
Turn'd, and improv'd, and brought at laſt to bear,
Supported by his Bounty and his Care.
He ne'er unaided could his SAVIOUR ſee
By Sickneſs preſs'd, or Chains, or Penury.
All Shapes of Woe his gen'rous Pity mov'd,
His Maker's Face he ſaw, and ſeeing lov'd.
Yet farther Love his Piety has ſhown,
Not to the Body's Wants confin'd alone;
Inſtructing all to place their Hopes on High,
Reſign'd to live, and innocent to die.
'Tis kind to heal the Wounds th'afflicted feels,
'Tis kinder ſtill preventing future Ills.
On Infants Heads behold his Bounty flows,
Preſerv'd from Guilt, and ſure attending Woes;
Their Manners form'd aright with early Care,
E're blaſted yet their Bloom with tainted Air.
'Tis *This* muſt ſtop th'Infection of our Crimes,
And firm Foundations lay for brighter Times:
For *This*, to GOD, are ſolemn Praiſes giv'n,
And *Crouds* of *Orphans* ſend their *Songs* to Heav'n.
O glorious Alms! O Goodneſs beſt deſign'd!
To feed the Body, and to ſave the Mind.
Our SAVIOUR, gracious, gave his Hearers Bread;
His Sermons teaching, whom his Wonders fed.

How far diffus'd is Charity diſcreet!
How vaſt th'Advantage to be Good and Great!
How *Godlike* may the Rich their *Bleſſings* ſhow'r,
Whene'er their Will is equal to their Pow'r!
How wide their Pow'r to benefit Mankind!
Who Mercy ſhew, only ſhall Mercy find.
What various *Good* the *Theme* of *NELSON's* Thought,
Who living practis'd what he dying taught?
What Heat divine his lateſt Counſel breaths!
He leaves his Art, as he his Soul bequeaths.
Let this, ye *Mighty*, your Ambition be,
T'improve his friendly, noble Legacy;
The Benefactor-Saint is now no more:
Be griev'd, ye Virtuous, and lament, ye Poor;
Since, not till we another *NELSON* find,
His Loſs will be repair'd to all Mankind.

Let Friendſhip's ſacred Name at leaſt excuſe
This laſt Effort of a retiring Muſe.
For *NELSON* oft ſhe ſtrung her humble Lyre,
And on his Tomb may decently expire.

S. W.

The CHARACTER *of Sir* RICHARD HOARE, *Knight, and Alderman of* London*.

THIS Gentleman for many Years made a very conſiderable Figure in the City of *London*; and his Death gave juſt Occaſion of Grief to all wiſe and good Men. For thoſe who had any Regard to real Worth, could not be eaſily unconcerned under the Loſs of a Gentleman, who not only governed his private Life by the ſtricteſt Rules of Virtue, but alſo in many publick Stations, in the beſt Manner, under the ſeveral CHARACTERS of Alderman, Sheriff †, Lord Mayor of *London* ‖, Member of Parliament, and Preſident of *Chriſt-Church* Hoſpital, and of the City Workhouſe, he did ever diſcharge his Duty with the utmoſt Integrity and Fidelity: And it well deſerves to be mentioned, that his actual Preparation for Death, added to a good Life (the neceſſary habitual Preparation for it) were truly exemplary and exact.

About a Twelvemonth before he died, he was ſeized by an Indiſpoſition, but was ſpeedily reſtored to a competent State of Health: However, from that Time, though he could very well go Abroad, and was very capable of either the Buſineſs or the Amuſements of the World, he choſe a ſtrict Retirement, that he might, without Interruption, apply all his Thoughts and Hours to Reading, Meditation and Prayer.

He left a good Eſtate behind him; and as he had from Time to Time been liberal in good Works, upon all proper Occaſions, he at his Death crowned his former Acts of Beneficence with ſundry Charities, which by his Laſt Will and Teſtament he left to the Care of Mr. *Henry Hoare* ‡, his Son, Partner and Executor, (ſince deceaſed) who was well known to excel in the Spirit, and in the Works of Charity.

He died at his Houſe at *Hendon* in *Middleſex*, on *Monday*, *Jan.* 5, 1718, in the 70th Year of his Age; and was buried on *Tueſday*, *Jan.* 13, in St. *Dunſtan*'s Church in *Fleetſtreet* **; his Iſſue now living, are *Benjamin*, who is the worthy Treaſurer to the Charity-Schools; and a Daughter, married to Sir *Edward Littleton*, of *Pilleton-Hall*, *Staffordſhire*, Bart.

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* Communicated in Manuſcript. † In 1710. ‖ In 1713.

‡ See the following Character; and it may not be amiſs here to take Notice, that Mr. *Nelſon* (ſo often mentioned) had ſo great an Eſteem for Mr. *Hoare*, that he appointed him one of the Executors of his Laſt Will and Teſtament.

** See the Epitaph on Sir *Richard*'s Monument in the Appendix.

The CHARACTER *of* HENRY HOARE, *Eſq; by the Reverend Dr.* WILLIAM LUPTON, *Lecturer of St.* Dunſtan's *in the* Weſt.

HE hath left a large Eſtate to his Family, but hath derived a much greater Bleſſing upon it from his own perſonal Excellencies and Endowments. For his Behaviour was ſuch, under the various Circumſtances, Capacities and Relations which he paſſed through, that a *General* Eſteem, Love and Honour, were all along moſt juſtly paid to his CHARACTER, in his Life; and therefore his Death is attended with a *General* Lamentation.

The *Prudence* of his Conduct was, in every Reſpect, remarkable and exact, and in every Reſpect governed and adorned with the *Integrity*, *Simplicity* and *Piety*, which the Goſpel preſcribes and requires: His *Faith*, in all the Fundamental Articles of Chriſtianity, was deliberately fixed; his Compaſſion to thoſe Perſons, who are fallen into Error, was equal to his own inviolable Adherence to the Truth; and the Reality of his *Faith* was ever teſtified by his *Works*.

His **LIFE** was a Demonſtration, that a Man may be deeply engaged in Temporal Affairs, and yet find Time to be punctual in a zealous Diſcharge of all the Duties of Religion, both Publick and Private. And the Conſtancy of his *Devotions*, and *Piety* towards GOD, was crowned with conſtant noble Fruits of *Charity* towards *Men*; for he always abounded in his Beneficence and Liberality to the *Neceſſitous*, and in his Contributions to the Accompliſhment of all the *Means* and *Methods* which were ſet on Foot for the Advancement of GOD's Honour, and the Good of Mankind.

But the Abundance of his *Good Works*, through the whole Courſe of his Life, did not prevent his providing, by his Laſt Will and Teſtament, great Additions to be made to them after his Death; that freſh Effects of his *Goodneſs* may be enjoyed by the Indigent here below, after his own Admiſſion to the unſpeakable Reward of it, amongſt the Bleſſed above.

He died at his Houſe in *Fleetſtreet*, *March* 12, 1724, in the 48th Year of his Age; and was buried at *Stour-Head* in *Wiltſhire*, where his Country Seat was, and where his Widow now reſides: His preſent ſurviving Iſſue are, *Henry*, Member in the laſt Parliament for *Saliſbury*; *Richard*, Alderman and Sheriff of *London*; Mrs. *Corneliſen*, Wife of *Henry Corneliſen*, of *Braxted-Lodge*, in *Eſſex*, Eſq; Mrs. *Foley*, Relict of *Paul Foley*, Eſq; Mrs. *Powell*, Wiſe of *Manſel Powell*, of *Eardeſley* Park, in *Herefordſhire*, Eſq;

Among other Charities and Beneficence contained in the Will of this great and good Man, are theſe which follow:

	l.		
To the Charity Schools or Work-Houſes erected or to be erected at the Diſcretion of his Executors --- --- --- ---	2000	0	0
To buy Bibles, Common-Prayers, and other Religious Books ---	2000	0	0
To the *Goldſmiths* Company, to be put out to Intereſt, and 8 *l.* to be diſtributed yearly to eight poor decayed Tradeſmen, or Widows of ſuch decayed Tradeſmen, Free of that Company; and in Caſe of Neglect, the Principal to the Governors of *Chriſt*'s Hoſpital --- ---	200	0	0
To the Society for promoting Chriſtian Knowledge ---- ---	100	0	0
To the Society for Reformation of Manners ---- ----	100	0	0
To the Corporation of propagating the Goſpel ---- ----	100	0	0
To the two Charity Schools of St. *Dunſtan*'s in the *Weſt*, his own Pariſh, 50 *l.* each ---- ---- --- ----	100	0	0
To the School-Maſter and School-Miſtreſs there, 5 *l.* each ---	10	0	0
To the Hoſpitals of *Chriſt-Church*, St. *Bartholomew*, and *Bridewell* and *Bethlehem*, 100 *l.* each --- --- --- ---	300	0	0
To poor Houſekeepers of St. *Dunſtan*'s ---- ----	30	0	0
To poor Houſekeepers of *Stourton* --- --- ---	30	0	0
To be diſtributed to poor Perſons on the Road --- ----	10	0	0
To purchaſe 5 *l. per Annum*, for the peculiar Uſe and Benefit of the Reſident and officiating Curate of St. *Dunſtan*'s for ever, ſo long as the Sacrament ſhall be continued to be adminiſtred in that Church on the Lord's Days, and other Feſtivals obſerved by the Church of *England*	100	0	0
To the Corporation of Clergymens Sons --- --- ---	100	0	0
To the new Foundation for Incurables at *Bethlehem* ----	100	0	0

The CHARACTER *of the Right Honourable the Lady* ELIZABETH HASTINGS*.

SHE was Daughter to *Theophilus* the ſeventh Earl of *Huntingdon*, by *Elizabeth* Daughter and Coheir of Sir *John Lewis*, Bart. from whom deſcended the ſeveral Manors and Eſtates ſhe poſſeſſed in *Yorkſhire:* Siſter by the whole Blood to *George* late Earl of *Huntingdon*, and Half-ſiſter to *Theophilus* the preſent Earl.

The Splendor ſhe derived from her Birth and Extraction, though truly great, ſtrikes but faintly amongſt the numerous and ſhining Qualities of this moſt excellent Lady: Graceful was her Perſon, genteel her Mien, polite her Manners, agreeable her Converſation, ſtrong and piercing her Judgment and Underſtanding, ſacred her Regard to Friendſhip, and ſtrict to the laſt Degree her Senſe of Honour; yet, could all theſe be painted in the livelieſt Colours, they would make but the loweſt Part of her CHARACTER, and be rather a Shade and Abatement, than add any Luſtre to it. For, what is infinitely above all, *ſhe did Juſtice, loved Mercy, and walk'd humbly with her God.* The whole Chriſtian Religion was early planted in her Heart, which was entirely formed and faſhion'd by it. She learnt it from the ſacred Scriptures, and the faithful Depoſitory of everlaſting Truths, the Church of *England*, whoſe genuine Daughter ſhe was; and bore towards our deareſt Mother as inviolable Devotions, as even thoſe whoſe Names ſhine amongſt the Martyrs.

Her Life had chiefly for its Directions two great Objects, how ſhe might exalt the Glory of God, and how demonſtrate her own Good-will towards Men. The firſt ſhe ſought by employing all her Power and Capacities for his Honour and Service; and whatever related to it was ever in Motion, and never diſcontinued, but ſo far as the Weakneſs of human Nature made it neceſſary. Her Supplication and Prayers, Interceſſions and giving of Thanks, as they were directed towards Heaven, ſo being diſcharged of every Weight and Incumbrance, and cleanſed from every Impurity and Alloy, they eaſily aſcended thither, and the holy Flame was rarely ſuffer'd to languiſh, never to go out. Her Benevolence to her Fellow-Creatures was ſuch as the good Angels are bleſſed with, warm and cheriſhing, wide and unbounded: Thouſands and ten Thouſands has ſhe comforted and relieved, many has ſhe enriched and advanced, and the collective Maſs of Mankind daily had her Bleſſings and her Prayers.

Such was the late Lady *Elizabeth Haſtings*; not after the Gaiety of Youth was over, and the Gratifications of it became deaden'd by much uſing, but in its early Beginnings, through all the Stages of Life, down to its moſt glorious Concluſion. And well may it be call'd ſo; for make what Demand you will of every Virtue in its full Height and Stature that can be thought of, or wiſhed for, to crown a Life in every thing excellent, and the ſame might have been ſeen exemplified in her laſt long and tedious Sickneſs. Her Patience under God's Viſitation, and her abſolute Reſignation to his Will; the continual Labour and Travail of her Soul for the Enlargement of his Kingdom, and the Encreaſe of his Glory; her Heavineſs and Mourning for the Sins of other Men; her unwearied Study and Endeavours for their Recovery and eternal Welfare; her generous and charitable Appointments; her tender and affectionate Expreſſions to her Relations, her Friends and Servants, and her grateful Acknowledgments to her Phyſicians, and to thoſe who more immediately attended upon her, would require Pages to ſet them in a proper Light. In ſhort, it may be affirmed, without Exceſs, that ſcarce any Age or Country of later Times has preſented to the World a Perſon that was a greater Bleſſing to many, and a more illuſtrious Pattern to all.

She died at her Seat at *Ledſtone* in the County of *York*, on *December* the 22d, 1739; and was there interr'd on the 7th of *January* following, in the Family Vault, near her Grandfather, Sir *John Lewis*, Knt. and Bart.

She was attended to her Grave by the Charity Children and old People of her Alms-Houſes, and above an hundred Tenants on Horſeback, two and two; ten Clergymen, two and two; the Hearſe drawn by ſix Horſes; there were eight mourning Coaches, drawn by ſix Horſes each; in the firſt Coach, Honourable Mr. *Haſtings*, and Lady *Anne*; Reverend Mr. *Wheeler*, and Lady *Frances*; in the ſecond Coach, Mr. *Haſtings*, and Lady *Catherine*; Reverend Mr. *Baines*, and Lady *Margaret*; in the third Coach, Mr. *Granville*, and Miſs *Wheeler*; Reverend Mr. *Weatherherd*, Mrs. *Weatherherd*, and Mrs. *Hole*; in the fourth Coach, Mrs. *Dove*, Mrs. *Harding*, Mrs. *Perkins*, Mrs. *Howard*; in the fifth Coach, *viz.* Pall-Bearers, Lady *Ramſden*, Lady *Winne*; in the ſixth Coach, Lady *Lowther*, Miſs *Ramſden*; in the ſeventh Coach, Miſs *Ramſden*, Miſs *Bright*; in the eight Coach, Mrs. *Crowle*, and Mrs. *Swinney*.

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* From the publick Prints.

About ſix Hours before her Death, ſhe order'd all her Servants to be call'd into her Chamber, and in the moſt affecting Manner gave a Charge to each of them for the future Conduct of their Life.----An *Example* as rare, as worthy of Imitation. Her CHARACTER is very conciſely drawn up in the following INSCRIPTION on her Lead Coffin.

The Right Honourable the Lady ELIZABETH HASTINGS,
Daughter of THEOPHILUS, Earl of *Huntingdon*,
by ELIZABETH his firſt Wife,
Daughter and Coheir of Sir *John Lewis*, Knt. and Bart.
From whom deſcended to her the Manors of *Ledſtone*,
Ledſham, *Thorparch*, *Collingham*, *Wheldale*,
Wyke, and *Shadwell*.
In the four firſt ſhe erected Charity Schools,
and for the Support of them and other Charities,
She gave, in her Life-time, *Collingham*, *Shadwell*, and
her Eſtate in *Burton-Salmon*.
Born the 19th of *April*, 1682.
Died the 22d of *December*, 1739.
A Pattern to ſucceeding Ages of all that's Good, and
all that's Great.

Before we cloſe this ſhort *Account* of this *excellent* LADY, we can't well omit taking Notice of a very conſiderable Act of her Piety and Benefaction to the Town of *Leeds*, in Conjunction with divers other worthy Perſons of that Town, and of the neighbouring Gentry; as we find it related by Mr. *Thoreſby*, in his *Vicaria Leodienſis*, in the Concluſion, which is in Subſtance as follows, *viz.*

"That a Gentleman of the Neighbourhood having promiſed the Town 1000 *l.* towards "erecting a new Church (the two former not being ſufficient to contain the Inhabitants) "and afterwards declining to make good his Promiſe, this pious Lady ſtept in his Room, "and engag'd being at a third Part of the Expence, if it did not exceed the Sum of 3000 *l.* "and with this Contribution of her Ladyſhip, aſſiſted by others, a very neat Building was "raiſed, and the Church likewiſe endowed with eighty Pounds *per Ann.* and upwards, by "the Reverend Mr. *Henry Robinſon*, whoſe Great-Uncle, *John Harriſon*, Eſq; was the "Founder before him of *St. John*'s Church in that Place. But, as the Author adds, "the incomparably pious, and ingenious Lady, beforementioned, (whoſe greateſt De"light was in doing Good) conſidering, that this might be ſome Damage to the Mother"Church, was pleaſed to make this farther Propoſition, that her Ladyſhip would ſettle "a Farm not far diſtant from the Pariſh, of the yearly Value of 23 *l.* and capable of "Improvement, upon the ſucceſſive Vicars of the Church of *Leeds*, provided the Town "would do the like, which the Magiſtrates no ſooner heard of, but they immediately ſet "apart two Parcels of Land, not far diſtant, of the Value of 24 *l. per Ann.* for the ſame "Purpoſe, to anſwer to her Ladyſhip's Kindneſs. Only, when this latter Benefaction "ſhould come to be enjoyed, the Vicar, or ſome other Miniſter for him, muſt preach a "monthly Lecture-Sermon upon ſome Feſtival, at the latter End, or Beginning of each "Month, (ſo that it be before the firſt Lord's Day) that it may ſerve alſo as a preparatory "Sermon for the bleſſed Sacrament. So diſcreetly pious, and unwearied was her Ladyſhip "in doing Good." Mr. *Ecton* aſcribes to this Lady the Augmentation of ſeveral Livings, and probably ſhe increaſed the Number before ſhe died.

FINIS.

ADDENDA.

The following ACCOUNT *of the late Reverend Dr.* MAYNARD *(as drawn up by the preſent Lord Biſhop of* Litchfield *and* Coventry*) being communicated to us ſince the foregoing Sheet was wrought off: We could not (in Juſtice to the Memory of ſo worthy a Perſon; and as an Acknowledgment of the Honour done us) omit this Opportunity of obliging the World with ſo excellent a* CHARACTER, *as is therein contain'd; eſpecially as it ſtands* confirm'd *by the concurring* Teſtimonies *of* two ſuch Eminent PRELATES *of our Church, now living.*

Some ACCOUNT *of the Rev^{d} Dr.* EDWARD MAYNARD, *late Rector of* Boddington *in* Northamptonſhire.

THE following CHARACTER of the late Reverend Dr. *EDWARD MAYNARD*, was drawn by a moſt Worthy Prelate, now living; who is ſo much diſtinguiſhed by his antient Friendſhip with the Doctor, and by the peculiarly happy Turn of his Compoſitions, as well as by a very long Life with which the Divine Providence has viſibly rewarded his Publick Services and Private Benefactions and Charities, that it is ſuperfluous to name him. And therefore it is ſufficient to inform the World, that when Dr. *MAYNARD*'s *Epitaph*, as compoſed by Himſelf, and found after his Death among his Papers under his own Hand, was ſubmitted to his Lordſhip's View, the Biſhop returned this Anſwer to the Doctor's Executor that conſulted him about his *Epitaph*: namely, “ Dr. *Maynard*, in the incloſed Paper [the Dr.'s *Epitaph* here ſubjoined] has properly and elegantly given a brief Account of the ſeveral Stages of his Life, and the Preferments he enjoyed: And it appears evidently to be his Intention that the Memory of them ſhould be preſerved in his own Words. If you think his Merit and perſonal Endowments ought to be ſpoken of more explicitly than his Modeſty would admit of, you may ſafely tell the World, that his Learning, Prudence, and exemplary Life, carried him through every Station of it with uncommon Reputation to Himſelf, and to the Edification of all who heard and converſed with Him. I could expatiate; but will only ſay, that after an intimate Friendſhip and uninterrupted Correſpondence of *Seventy Years*, I never knew a better Man. ” I think it not improper to add what the ſame good Biſhop wrote in another Letter to the fore-mentioned Perſon, with Relation to the Dr.'s CHARACTER: *viz.* “ That He was a * learned Man, a ſincere * Chriſtian, unblameable in the whole Courſe of his Life, lived inoffenſively, and died quietly. ” Surely ſuch a CHARACTER, in its native Simplicity, given by ſuch a Perſon, will have its juſt Weight in the preſent Age, and will recommend the Dr.'s Memory to Poſterity in a more advantageous Manner, than the moſt artful Panegyrick or moſt pompous Monument.

However, as an additional Proof of the Doctor's generous Piety, and in Order to excite others to an Imitation of ſo good an Example, I ſhall here tranſcribe an Account of the Benefactions and Charities left by his Laſt Will, as it has been communicated to me by his Executor Mr. *King*, viz.

To *Magdalen-College*, *Oxford*, the Place of the Dr.'s Education, his Study of Books, and 500*l.* in Money.

To the Society for the Propagation of the Goſpel in Foreign Parts 200*l.*

To the Corporation of *Daventry* 300*l.* towards a School; and 200*l.* for augmenting the Living of *Daventry*, in Concurrence with 200*l.* to be obtained from the Governors of Queen *Anne*'s Bounty.

To the Pariſh of *Boddington* 100*l.* towards a School for teaching poor Children.

RIC' LICH' & COV'.

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* * See this Part of the CHARACTER demonſtrated in Dr. *Maynard*'s excellent Sermons, in Two Volumes, in 8*vo*, Publiſh'd by Himſelf, in 1724.

Dr. *Maynard*'s Epitaph on his Monument, in the Pariſh-Church of *Boddington* in *Northamptonſhire*.

Hic conditum eſt quod potuit mori
EDVARDI MAYNARD S. T. P.
Qui Daventriæ natus,
Oxoniæ apud Magdalenenſes educatus,
Apud Londinenſes octo circiter annos
Hoſpitij Lincolnienſis Concionator,
Poſteà in Eccleſia Cathedrali Lichfeld.
XL *annos Canonicus Reſid. & Præcentor,*
*Hoſpitij S*ti *Johannis ibidem Magiſter,*
Ac hujus Parochiæ XLIV *Rector,*
Tot Officiorum muneribus, non quâ voluit,
Sed quâ potuit, Diligentia defunctus
Tandem hic requieſcit
In Spe fælicis Reſurrectionis.
Obijt anno Ætatis LXXXVI
Die Paſchatis Ann. Sal. MDCCXL.
In eodem tumulo juxta ſita eſt dilecta Conjux
ELIZABETHA GULIELMI HASTINGS
De Hinton Armigeri Filia,
Obijt XXVIII°. *die Octobris Ann. Dom.*
MDCCXXXVI,
Suæ Ætatis LXXI.

In Engliſh *thus.*

Here lies Buried all that was Mortal of *Edward Maynard*, Doctor in Divinity; who was Born at *Daventry*, was Educated at *Magdalen-College* in *Oxford*, was Preacher to the *Society of Lincoln*'s-*Inn* for about eight Years, was afterwards Canon-Reſidentiary and Chantor in the Cathedral-Church of *Lichfield* for forty Years, was Maſter of St. *John*'s-*Hoſpital* in the ſame Place, and was Rector of this Pariſh for forty-four Years; He, having diſcharged the Duties of ſo many Stations with all the Diligence he was capable of, though not equal to his Wiſhes, at laſt Reſts here in hope of an happy Reſurrection. He died in his eighty-ſixth Year, on *Eaſter-Day*, in the Year of our Lord 1740.

In the ſame Grave, juſt by, is placed his beloved Wife *Elizabeth*, Daughter of *William Haſtings* of *Hinton* Eſq; who died the 28th of *October*, in the Year of our Lord 1736, and of her Age 71.

Some MEMORIALS *of the* LIFE *and* CHARACTER *of the Rev*d *Mr.* JOHN RAY, *A. M. and Fellow of the* Royal-Society. *

THIS excellent Perſon was born at *Black-Notley* in *Eſſex*, *Nov.* 29, 1628, being the Son of Mr. *Roger Ray*, a *Blackſmith*, by *Elizabeth* his Wife. He received the firſt Rudiments of Learning at the Grammar-School at *Braintree*, in the ſaid County; and on the 28th of *June* 1644, was admitted into *Catherine-Hall* in *Cambridge*, where he continued a little Time, and then removed to *Trinity-College* in the ſame Univerſity. In 1648, he took the Degree of Bachelor, and in 1651, that of Maſter of Arts. His intenſe Application to his Studies having injur'd his Health, he was oblig'd, at his leiſure Hours, to exerciſe himſelf by riding or walking in the Fields, which led him to the Study of Plants; in ſearch of which, and other natural Curioſities, he made divers Journies (accompanied with [a] *Francis Willughby*, Eſq; of *Middleton* in *Warwickſhire*, and others) through ſeveral Parts of *England*, *Scotland*, *Holland*, *Germany*, *Italy*, *France*, &c. *December* the 23d 1660, he was ordain'd Deacon and Prieſt, by Biſhop *Sanderſon*, at his Chapel in *Barbican*, *London*. On the 24th of *Auguſt*, 1662, he quitted his Fellowſhip of *Trinity-College*, which he had enjoyed near thirteen Years, and where he had been Tutor to many of the Gentry and Clergy of *England*. In *November* 1667, he was admitted Fellow of the *Royal-Society*. In *June* 1672, Mr. *Willughby* dying, appointed him one of his Executors and Guardians to his Children, and left him an Annuity of ſixty Pounds *per Annum* for his Life. In *July* 1673, he married *Margaret*, one of the Daughters of *John Oakley*, of the Pariſh of *Launton*, in *Oxfordſhire*, Gent. by whom he had only four Daughters, three of whom ſurvived him. After his Marriage, he continued in *Warwickſhire* till *Michaelmas* 1677, when he return'd to *Eſſex*; and having lived about a Year and three Quarters at *Faulkborn-Hall*, he removed to *Black-Notley*, to a Houſe of his own Building; where, to uſe his own Words, *he intended (God willing) to ſettle for the ſhort Pittance he had yet to live in this World*; *which accordingly happen'd*.

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* Extracted from the *General Dictionary*, Vol. 8. where ſome further Particulars (not ſo material for this Work) and a large Account of the Writings of this very worthy Perſon, may be ſeen.

The latter Part of his Life was attended with much Pain, occaſion'd by certain Ulcers in his Legs, though it did not prevent him from proſecuting his Studies, till about three Months before his Death. As he was not born to any paternal Eſtate, ſo he was not Maſter of any conſiderable one, having often refuſed Preferment; the Legacy of Mr. *Willughby* being much the greateſt Part of what he enjoyed. In his Converſation he was modeſt, affable, and communicative. He was a Man of ſtrict Probity, charitable, ſober, frugal, ſtudious and religious, allotting the greateſt Part of his Time to Devotion and his Studies. He died *January* the 17th 1705-6, and as he never affected Pomp in his Life-Time, ſo at his Death he deſired to be privately buried. And though the Rector of the Pariſh offer'd him a Place of Interment in the Chancel of the Church, yet he modeſtly refuſed it, chooſing rather to be buried in the Church-Yard with his Anceſtors, where a Monument [b] was erected to him. He ſettled all his Eſtate on his Wife and Daughters, except a ſmall Legacy to the Poor of his own Pariſh, and five Pounds to *Trinity-College* in *Cambridge*, to purchaſe Books for the Library there.

Not many Days before his Death, he wrote the following Letter to Sir *Hans Sloane*, Bart. which was his laſt, and bears the Marks of a dying Hand.

" *Dear Sir*,

" The beſt of Friends; theſe are to take a final Leave of you as to this World. I look " upon myſelf as a dying Man. God requite your Kindneſs expreſſed any Ways towards " me an Hundred-fold: Bleſs you with a Confluence of all good Things in this World, " and eternal Life and Happineſs hereafter. Grant us a happy Meeting in Heaven.

Black-Notley, " *I am, Sir, eternally Yours*,
Jan. 1, 1704. " JOHN RAY.

" *P. S.* When you happen to write to my ſingular Friend Dr. *Hotton*, I pray tell him " I receiv'd his moſt obliging and affectionate Letter, for which I return Thanks, and ac- " quaint him, that I am not able to anſwer it, or —— " His Strength failing, as may be perceiv'd by his Writing, which is ſcarce legible in this Poſtſcript, he was forc'd to break off abruptly.

In the *Appendix* to our Author's *Philoſophical Letters* is the following *Paper*, entitled, *Mr.* Ray*'s dying Words and Behaviour before the Reverend Mr.* Pyke, *Rector of* Black-Notley, *and Prebendary of* Norwich. " I am a Prieſt of the Church of *England*, or- " dained by Dr. *Sanderſon*, then Biſhop of *Lincoln*. That I did not follow the particular " Duties of my Function more, is now the greateſt Concern and Trouble to me. I do " here profeſs, that as I have lived, ſo I deſire, and by the Grace of God am reſolved to " die in the Communion of the Catholic Church of Chriſt, and a true though unworthy " Son of the Church by Law eſtabliſh'd in this Kingdom. I do think from the Bottom " of my Heart, that its Doctrine is pure, its Worſhip decent and agreeable to the Word " of God, and in the moſt material Points of both conformable to the Faith and Practice " of the godly Churches of Chriſt in the primitive and purer Times. I am not led to " this Perſuaſion ſo much from Force of Cuſtom and Education, as upon the clear Evi- " dence of Truth and Reaſon. And after a ſerious and impartial Examination of the " Grounds thereof, I am fully perſuaded, that the Scruples Men raiſe againſt joining in " Communion with it, are unreaſonable and groundleſs; and that the Separation, which " is made, may very juſtly be charged upon the Diſſenters themſelves, as the blame-wor- " thy Authors of it."

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[a] See his CHARACTER Page 761, and Epitaph in the APPENDIX.

[b] See the Inſcription in the APPENDIX.

He then deſired the Prayers of the Church, which are appointed to be uſed in the Viſitation of the Sick; and the *Abſolution* in particular to be read. After this he receiv'd the Sacrament of the Lord's-Supper, which as it is Men's Duty often to receive in the Time of Health, ſo *at the Hour of Death* (he ſaid) *it was a neceſſary* Viaticum *he thought for the great Journey he was now a going.*

An ACCOUNT *of the* Benefactions *and* Charities *of Sir* EDMUND TURNOR, *Knt.* † *by Biſhop* KENNET. *

THIS very worthy Promoter of Piety and Virtue, did about the Year 1695, within his Manor of *Milton-Earneſs* in *Bedfordſhire*, at his own proper Coſt and Charges, erect a new Brick-Houſe, containing two Rooms on a Floor, with Cloſets, three Stories high; and Stables and Out-Houſes convenient to the ſame; together with a Court-Yard and Orchard, for the better Accommodation of the Vicar and his Succeſſors; the old Vicarage-Houſe being ſo decayed and near to Ruin, that it was not fit to be inhabited. Which Houſe and all the impropriated Tythes of the ſaid Pariſh, he legally ſettled in the Hands of Truſtees for the Uſe and Benefit of the ſaid Vicar and his Succeſſors for ever. The ſaid impropriate Tythes were then let at 100*l. per Annum*, out of which the Vicar was to pay 20*l. per Annum* to the ſaid Patron for his Life only, and after his Deceaſe to enjoy the whole Rectory free and diſcharged to him and his Succeſſors for ever. And that his Piety to the Church might be the better conſecrated by his Charity to the Poor; he did within the ſaid Pariſh erect and found a decent Hoſpital or Alms-Houſe, containing ſix ſuitable Apartments, each Apartment having two Rooms, for the dwelling of ſix poor Perſons, old Men or Women; and endowed it with Lands to the Value of 20*l. per Annum* for ever, ſettled upon Truſtees for the yearly Relief and Maintenance of the ſaid poor Perſons, to be divided amongſt them in equal Portions.

The ſame great Example of Piety and publick Spirit, has likewiſe founded an Hoſpital at *Stoke*, four Miles from *Grantham*, in the County of *Lincoln*, the Fabrick built of Stone, containing ſix Apartments, two Rooms in each Apartment, for the convenient dwelling of ſix poor Perſons, old Men and Women; and to perpetuate the Charity, he ſettled upon Truſtees for their Relief and Maintenance, and for Repairs of the ſaid Houſe, 21*l.* 10*s. per Annum* for ever. And at *Wragby* a ſmall Market-Town in *Lincolnſhire*, he built and endowed another ſubſtantial Alms-Houſe, conſiſting of twelve Apartments, each Apartment containing two Rooms, for the convenient Reception of twelve poor and diſtreſſed Perſons, ſix to be Miniſters Widows, and ſix to be any other poor old Men or Women. For the continual Relief and Maintenance of the ſaid Miniſters Widows, he has ſettled upon Truſtees for ever 30*l. per Annum* for a yearly Dividend of 5*l.* to each Widow; and 23*l. per Annum* to the other ſix poor Perſons, *viz.* 3*l.* 6*s.* 8*d.* to each of them yearly. And to provide for their Souls as well as their Bodies, he erected a decent Chapel adjoining to his ſaid Hoſpital; wherein he order'd Divine Service to be regularly perform'd twice a Day, Morning and Evening throughout the Year, for the Benefit of the ſaid poor People and other Inhabitants; appointing a Stipend of 10*l. per Annum* to the Miniſter or Schoolmaſter of the ſaid Pariſh, who ſhall perform that Duty, and 2*l. per Annum* for ever to repair the ſame. This Chapel was conſecrated *July* 18, 1697.

The following was engraven upon the Monument of Sir *Edmund Turnor*, Knt. by his own Direction, long before his Death.

When a few Years are come, I ſhall go the Way whence I ſhall not return, and this Grave ſhall be my Houſe.

O that through this Grave and Gate of Death, we may paſs to our joyful Reſurrection!

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† Of *Stoke* in *Lincolnſhire*. See his CHARACTER, Page 81.

* In his Caſe of Impropriations, *&c.*

Some

Some ACCOUNT, *together with the* CHARACTER, *of* HERMAN BOERHAAVE, *M. D. Profeſſor of Phyſick at* Leyden.[*]

THIS great Man was a Native of the Province of *Holland*, of mean Parentage, and ow'd Part of his Education to the Generoſity of a learned Friend; he ſtudied under the great *Pitcarn*, whom he ſucceeded, and uſed to call his Maſter, and upon whoſe admirable Principles it is evident he built his Superſtructure. It was late before he ſhone out with that Luſtre, which for theſe few Years paſt have render'd him the Admiration of *Europe*. To his amazing Skill in the ſeveral Branches of Phyſick, Botany, Anatomy, and Chymiſtry, he added the Charms of Virtue and Humility. Dr. *Boerhaave* was a religious and modeſt Man, and ſo far from giving into the ſilly Affectation of *Free-thinking*, which *Pitcarn* and ſome *Engliſh* Phyſicians valued themſelves on, that he never made mention of the SUPREME BEING but to admire and exalt him in his Works, and his written Advices were always accompanied with a ſhort Prayer for the Divine Bleſſing on his Endeavours.

If we were to follow him through the ſeveral Stages of his Life, it would require a Volume of itſelf; we ſhall therefore proceed (as more material to our preſent Purpoſe, and as far as the Limits of this *Work* will admit) with acquainting the Reader, That about the Middle of the Year 1737, he felt the firſt Approaches of that fatal Diſtemper that brought him to his Grave; which cannot better be deſcribed, than in the ACCOUNT of it written by Himſelf to a Friend at *London*,[a] and which deſerves not only to be preſerved as an Hiſtorical Relation of the Diſeaſe which deprived us of ſo great a Man, but as a Proof of his Piety and Reſignation to the Divine Will.

In this laſt Illneſs, which was to the laſt Degree lingering, painful and afflictive, his Conſtancy and Firmneſs did not forſake him. He neither intermitted the neceſſary Cares of Life, nor forgot the proper Preparations for Death. Tho' Dejection and Lowneſs of Spirit was, as he himſelf tells us, Part of his Diſtemper, yet even this, in ſome Meaſure, gave Way to that Vigour which the Soul receives from a Conſciouſneſs of Innocence.

About three Weeks before his Death, he received a Viſit at his Country-Houſe, from the Reverend Mr. *Scultens*, his intimate Friend, who found him ſitting without Door, with his Wife, Siſter, and Daughter: After the Compliments of Form, the Ladies withdrew, and left them to private Converſation; when *Boerhaave* took Occaſion to tell him what had been, during his Illneſs, the chief Subject of his Thoughts. He had never doubted of the ſpiritual and immaterial Nature of the Soul, but declared that he had lately had a kind of experimental Certainty of the Diſtinction between Corporeal and Thinking Subſtances, which mere Reaſon and Philoſophy can afford, and Opportunities of contemplating the wonderful and inexplicable Union of Soul and Body, which nothing but long Sickneſs can give. This he illuſtrated by a Deſcription of the Effects which the Infirmities of his Body had upon his Faculties, which yet they did not ſo oppreſs or vanquiſh, but his Soul was always Maſter of itſelf, and always reſigned to the Pleaſure of its Maker.

He related, with great Concern, that once his Patience ſo far gave way to Extremity of Pain, that, after having lain fifteen Hours in exquiſite Tortures, he prayed to God that he might be ſet free by Death.

Mr. *Scultens*, by way of Conſolation, anſwered, That he thought ſuch Wiſhes, when forced by continued and exceſſive Torments, unavoidable in the preſent State of human Nature; that the beſt Men, even *Job* himſelf, were not able to refrain from ſuch Starts of

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[*] Extracted from the *Gentleman*'s *Magazine* of *September* 1738, and *April* 1739; where a further ACCOUNT of this excellent Perſon may be ſeen.

[a] Ætas, labor, corporiſque opima pinguetudo, effecerant, ante annum, ut inertibus refertum, grave, hebes, plenitudine turgens corpus, anhelum ad motus minimos, cum ſenſu ſuffocationis, pulſu mirifice anomalo, ineptum evaderet ad ullum motum. Urgebat præcipue ſubſiſtens prorſus & intercepta reſpiratio ad prima ſomni initia: Unde ſomnus prohibebatur, cum formidabili ſtrangulationis moleſtia. Hinc Hydrops pedum, crurum, femorum, ſcroti, præputii, & abdominis. Quæ tamen omnia ſublata. Sed dolor manet in abdomine, cum anxietate ſumma, anhelitu ſuffocante, & debilitate incredibili: Somno pauco, eoque vago, per ſomnia turbatiſſimo: Animus vero rebus agendis impar. Cum his luctor feſſus nec emergo: Patienter expectans Dei juſſa, quibus reſigno data, quæ ſola amo, & honoro unice.

Impatience. This he did not deny, but ſaid, " He that loves God, ought to think nothing deſirable but what is moſt pleaſing to the ſupreme Goodneſs."

Such were his Sentiments, and ſuch his Conduct in this State of Weakneſs and Pain: As Death approached nearer, he was ſo far from Terror or Confuſion, that he ſeemed even leſs ſenſible of Pain, and more chearful under his Torments, which continued till the 23d Day of *September* 1738, on which he died, between Four and Five in the Morning, in the 70th Year of his Age.

Thus died *Boerhaave*, a Man formed by Nature for great Deſigns, and guided by Religion in the Exertion of his Abilities. He was of a robuſt and athletic Conſtitution of Body, ſo harden'd by early Severities, and wholeſome Fatigue, that he was inſenſible of any Sharpneſs of Air, or Inclemency of Weather. He was tall, and remarkable for extraordinary Strength. There was in his Air and Motion ſomething rough and artleſs, but ſo majeſtick and great at the ſame time, that no Man ever looked upon him without Veneration, and a kind of tacit Submiſſion to the Superiority of his Genius.

The Vigour and Activity of his Mind ſparkled viſibly in his Eyes, nor was it ever obſerved, that any Change of his Fortune, or Alteration in his Affairs, whether happy or unfortunate, affected his Countenance.

He was always chearful, and deſirous of promoting Mirth by a facetious and humorous Converſation; he was never ſoured by Calumny and Detraction, nor ever thought it neceſſary to confute them; for *they are Sparks*, ſaid he, *which, if you do not blow them, will go out of themſelves.*

Yet he took Care never to provoke Enemies by Severity of Cenſure, for he never dwelt on the Faults or Defects of others, and was ſo far from inflaming the Envy of his Rivals by dwelling on his own Excellencies, that he rarely mentioned himſelf or his Writings.

He was not to be over-aw'd or depreſs'd by the Preſence, Frowns, or Inſolence of great Men, but perſiſted on all Occaſions in the Right, with a Reſolution always preſent and always calm. He was modeſt, but not timorous, and firm without Rudeneſs.

He could, with uncommon Readineſs and Certainty, make a Conjecture of Mens Inclinations and Capacity by their Aſpect.

His Method of Life was, to ſtudy in the Morning and Evening, and to allot the middle of the Day to his publick Buſineſs. His uſual Exerciſe was Riding, till, in his latter Years, his Diſtempers made it more proper for him to walk; when he was weary, he amuſed himſelf with playing on the Violin.

His greateſt Pleaſure was to retire to his Houſe in the Country, where he had a Garden ſtored with all the Herbs and Trees which the Climate would bear; here he uſed to enjoy his Hours unmoleſted, and proſecute his Studies without Interruption.

The Diligence with which he purſued his Studies, is ſufficiently evident from his Succeſs. Stateſmen and Generals may grow great by unexpected Accidents, and a fortunate Concurrence of Circumſtances, neither procured, nor foreſeen by themſelves: But Reputation in the Learned World muſt be the effect of Induſtry and Capacity. *Boerhaave* loſt none of his Hours, but when he had attained one Science, attempted another: He added Phyſic to Divinity, Chymiſtry to the Mathematicks, and Anatomy to Botany. He examined Syſtems by Experiments, and formed Experiments into Syſtems. He neither neglected the Obſervations of others, nor blindly ſubmitted to celebrated Names. He neither thought ſo highly of himſelf as to imagine he could receive no Light from Books, nor ſo meanly as to believe he could diſcover nothing but what was to be learned from them. He examined the Obſervations of other Men, but truſted only to his own.

Nor was he unacquainted with the Art of recommending Truth by Elegance, and embelliſhing the Philoſopher with polite Literature; he knew that but a ſmall Part of Mankind will ſacrifice their Pleaſure to their Improvement, and thoſe Authors, who would find many Readers, muſt endeavour to pleaſe while they inſtruct.

He knew the Importance of his own Writings to Mankind, and leſt he might by a Roughneſs and Barbarity of Stile, too frequent among Men of great Learning, diſappoint his own Intentions, and make his Labours leſs uſeful, he did not neglect the politer Arts of Eloquence and Poetry. Thus was his Learning at once various and exact, profound and agreeable.

But his Knowledge, however uncommon, holds, in his CHARACTER, but the ſecond Place; his Virtue was yet much more uncommon than his Learning. He was an admirable Example of Temperance, Fortitude, Humility and Devotion. His Piety, and a religious Senſe of his Dependance on God, was the Baſis of all his Virtues, and the Principle of his whole Conduct. He was too ſenſible of his Weakneſs to aſcribe any thing to himſelf, or to conceive that he could ſubdue Paſſion, or withſtand Temptation by his own natural Power; he attributed every good Thought, and every laudable Action to the Father of Goodneſs. Being once aſked by a Friend, who had often admired his Patience under great Provocations, whether he knew what it was to be angry, and by what means he had ſo entirely ſuppreſſed that impetuous and ungovernable Paſſion? He anſwer'd, with the utmoſt Frankneſs and Sincerity, that he was naturally quick of Reſentment, but that he had, by daily Prayer and Meditation, at length attained to this Maſtery over himſelf.

As ſoon as he roſe in the Morning, it was throughout his whole Life, his daily Practice to retire for an Hour to private Prayer and Meditation; this, he often told his Friends, gave him Spirit and Vigour in the Buſineſs of the Day, and this he therefore commended as the beſt Rule of Life; for nothing, he knew, could ſupport the Soul in all Diſtreſſes but a Confidence in the Supreme Being, nor can a ſteady and rational Magnanimity flow from any other Source than a Conſciouſneſs of the divine Power.

He aſſerted on all Occaſions the divine Authority, and ſacred Efficacy of the Holy Scriptures, and maintained that they alone taught the Way of Salvation, and that they only could give Peace of Mind. The Excellency of the Chriſtian Religion was the frequent Subject of his Converſation. A ſtrict Obedience to the Doctrine, and a diligent Imitation of the Example of our bleſſed Saviour he often declared to be the Foundation of true Tranquility. He recommended to his Friends a careful Obſervation of the Precept of *Moſes* concerning the Love of God and Man. He worſhipped God as he is in himſelf, without attempting to enquire into his Nature. He deſired only to think of God, what God knows of himſelf. There he ſtopped, leſt by indulging his own Ideas, he ſhould form a Deity from his own Imagination, and ſin by falling down before him. To the Will of God he paid all abſolute Submiſſion, without endeavouring to diſcover the Reaſon of his Determinations; and this he accounted the firſt and moſt inviolable Duty of a Chriſtian. When he heard of a Criminal condemned to die, he uſed to think, Who can tell whether this Man is not better than I? Or, if I am better, it is not to be aſcribed to myſelf but to the Goodneſs of God.

Such were the Sentiments of *Boerhaave*, whoſe Words we have added in the *Note*.[b] So far was this Man from being made impious by Philoſophy, or vain by Knowledge, or by Virtue, that he aſcribed all his Abilities to the Bounty, and all his Goodneſs to the Grace of God. May his Example extend its Influence to his Admirers and Followers! May thoſe who ſtudy his Writings imitate his Life, and thoſe who endeavour after his Knowledge aſpire likewiſe to his Piety!

He married, *September* 17, 1710, *Mary Drovenleaux*, the only Daughter of a Burgomaſter of *Leyden*, by whom he had *Joanna Maria*, who ſurvives her Father, and three other Children who died in their Infancy.

The Works of this great Writer are ſo generally known, and ſo highly eſteemed, that, though it may not be improper to enumerate them in the Order of Time in which they were publiſhed, it is wholly unneceſſary to give any other Account of them.

He publiſhed in 1707 *Inſtitutiones Medicæ*, to which he added in 1708 *Aphoriſmi de cognoſcendis & curandis morbis*. 1710, *Index Stirpium in Horto Academico*.

1719, *De Materia Medica, & Remediorum formulis Liber*; and in 1727 a ſecond Edition. 1720, *Alter Index Stirpium*, &c. adorned with Plates, and containing twice the Number of Plants as the former.

1722, *Epiſtola ad Cl. Ruiſchium, qua ſententiam Malpighianam de glandulis defendit*.

1724, *Atrocis nec prius deſcripti Morbi Hiſtoria Illuſtriſſimi Baronis Waſſenariæ*.

1725, *Opera Anatomica & Chirurgica Andreæ Veſalii*, with the Life of *Veſalius*.

1728, *Altera atrocis rariſſimique Morbi Marchionis de Sancto Albano Hiſtoria*. *Auctores de lue Aphrodiſiaca, cum tractatu præfixo*. 1731, *Aretæi Cappadocis nova Editio*.

1732, *Elementa Chemiæ*. 1734, *Obſervata de Argento vivo, ad Reg. Soc. & Acad. Scient.*

Theſe are the Writings of the great *Boerhaave*, which have made all Encomiums uſeleſs and vain, ſince no Man can attentively peruſe them without admiring the Abilities, and reverencing the Virtue of the Author.

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[b] Doctrinam ſacris Literis Hebraice & Græce traditam, ſolam animæ ſalutarem & agnovit & ſenſit. Omni opportunitate profitebatur diſciplinam, quam Jeſus Chriſtus ore & vita expreſſit, unice tranquillitatem dare menti. Semperque dixit Amicis, pacis animi haud reperiundam niſi in magno Moſis præcepto de ſincero Amore Dei & hominis bene obſervato. Neque extra Sacra monumenta uſpiam inveniri, quod mentem ſerenet. Deum pius adoravit, qui eſt. Intelligere de Deo unice volebat id, quod Deus de ſe intelligit. Eo contentus ultra nihil requiſivit, ne Idololatria erraret. In voluntate Dei ſic requieſcebat, ut illius nullam omnino rationem indagandam putaret. Hanc unice ſupremam omnium legem eſſe contendebat, deliberata conſtantia perfectiſſime colendam. De aliis & ſeipſo ſentiebat: Ut quoties criminis reos ad pœnas letales damnatos audiret, ſemper cogitaret, ſæpe diceret; " Quis dixerit an non me ſint meliores? Utique, ſi ipſe melior, id non mihi auctori tribuendum eſſe palam ajo, confiteor; ſed ita largienti Deo."

The CHARACTER *of the Celebrated Monſieur* PASCAL, *written by Mr.* BAYLE. *

AN *Hundred Volumes* of *Sermons* are not *worth* ſo much as this *ſingle* Life, and are far leſs capable of diſarming Men of Impiety. The extraordinary *Humility* and *Devotion* of Monſieur PASCAL, gives a more ſenſible Mortification to the Libertines of the Age, than if one was to let loſe upon them a dozen of Miſſionaries. They can now *no longer* attack us with their *favourite* and *darling* Objection, that there are *none* but *little* and *narrow* Spirits, who *profeſs themſelves* the *Votaries* of *Piety* and *Religion*. For we can now tell them, and boldly tell them, that both the *Maxims* and *Practice* thereof have been puſh'd on to the *ſtrongeſt Degree*, and carried to the *greateſt Height*, by *One* of the *profoundeſt Geometricians*, by *One* of the moſt *ſubtile Metaphyſicians*, and by *One* of the *moſt ſolid* and *penetrating Genii*, that ever yet exiſted on this Earth. The Piety of ſuch a Philoſopher might very well excite one to ſay to the modiſh Profeſſors of Indevotion, and the faſhionable Encouragers of Libertiniſm; what once upon a Time was utter'd by a certain Perſon, named *Diocles*, when he diſcover'd *Epicurus* in a Temple. " O what a Feaſt to my Eyes, cry'd he, is this? What a ſight it is for me to behold " *Epicurus* in a Temple? All my Suſpicions are fled and baniſhed, all my Doubts and " Jealouſies vaniſh away in Air from this Minute. Piety re-aſſumes its Station, and in all " my Days I never beheld the Grandeur of *Jupiter* in a more conſpicuous Point of Light, " than while I was gazing at *Epicurus* offering up his Devotion to that ſupreme Deity on " his bended Knees. " This was aſſuredly a fine Sight, a glorious Spectacle; but undoubtedly no leſs Glorious, and no leſs Fine is the Proſpect, when we are given to behold Monſieur PASCAL *regulating* his *Life* by this *Maxim*, That *one ought to Ab-renounce all Pleaſure, and that Sickneſs and Infirmity being the natural State of Chriſtians; one ought to count one's ſelf happy in being ſickly and infirm, becauſe one finds one's ſelf by Neceſſity placed in that State in which one is bound to place one's ſelf by Obligation.* Well! and wiſely is it done to publiſh the *Example* of ſuch *eminent* and *extraordinary* Virtue. We ſtand *mightily* in Need of it, to annul the *Preſcriptions* and the *Laws*, which the *Spirit* of the *World* would impoſe upon us in direct *Oppoſition* to the *Spirit* of the *Goſpel*. There are indeed *People enough* to be ſeen, who *ſay*, that *we ought* to *mortify* ourſelves, but we *meet* with *few* or *none*, who *Practice* what they *ſay:* And there is ſcarce one living Mortal to be found, who is under any mighty Apprehenſions of being made a Cure of, when it is his Lot to be a Patient in any Diſtemper whatſoever; and yet this is what Monſieur PASCAL dreaded the conſequences of. Nay, I believe verily, there are ſome Countries in Chriſtendom where there is not perhaps a ſingle Man, that has ſo much as heard one Syllable mentioned concerning the Maxims of this *Chriſtian Philoſopher*.

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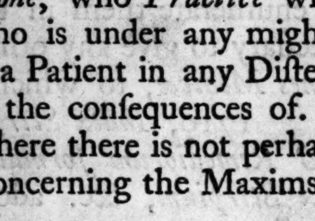
* Extracted out of the *News* from the *Republick of Letters*, for the Month of *December*, 1684.

N. B. If the foregoing ſmall ACCOUNT of Monſieur PASCAL be any ways acceptable to our Readers, we may hereafter be induced to oblige them with his LIFE at large, as it was written by Madam *Perier* his Siſter; together with *thoſe* of *John Picus*, Prince of *Mirandula*, the Prince and Princeſs of *Conti*; and many other Illuſtrious *Foreigners*, who have been unexceptionably *eminent* in their Generations for *Piety* and *Virtue*.



APPEN-

AN
APPENDIX
OF
MONUMENTAL INSCRIPTIONS.

On the Reverend Mr. Richard Hooker; in the Church of *Biſhopſbourne*, in *Kent*.

Richardus Hooker Exonienſis, ſcholaris ſociuſq; collegii Corp. Chriſti Oxon. Deinde Londoniis templi interioris in ſacris magiſter, rectorq; hujus eccleſiæ. Scripſit VIII. *libros politiæ eccleſiaſticæ Anglicanæ, quorum tres deſiderantur. Obiit Anno Dom.* MDC. *ætatis ſuæ* L.

Poſuit hoc piiſſimo viro monumentum Ann. Dom. MDCXXXIII. *Gulielmus Cowper armiger, in Chriſto, quem genuit per evangelium,* 1 Cor. 4. 15.

The ſame in *Engliſh*.

Richard Hooker, a Native of *Exeter*, Scholar and Fellow of *Corpus Chriſti* College in *Oxford*; then Maſter of the *Inner Temple*, and Rector of this Church. He wrote eight Books of Eccleſiaſtical Policy, of which three are wanting. He died *A. D.* 1600, in the fiftieth Year of his Age.

Sir *William Cowper* erected this Monument to the Memory of this moſt pious Man, in the Year of our Lord 1633, by whoſe Miniſtry he was *begotten in Chriſt through the Goſpel*, 1 Cor. iv. 15.

Though nothing can be ſpoke worthy his Fame,
Or the Remembrance of that precious Name,
Judicious *Hooker*; tho' this Coſt be ſpent
On him that hath a laſting Monument
In his own Books; yet ought we to expreſs,
If not his Worth, yet our Reſpectfulneſs.
Church-Ceremonies he maintain'd; then why
Without all Ceremony ſhould he die?
Was it becauſe his Life and Death ſhou'd be
Both equal Patterns of Humility?
Or that perhaps, this only glorious one
Was above all to aſk, *Why had he none?*
Yet he that lay ſo long obſcurely low,
Doth now, preferr'd, to greater Honours go.
Ambitious Men learn hence to be more wiſe;
Humility is the true Way to riſe:
And God in me this Leſſon did inſpire,
To bid this humble Man, *Friend, ſit up higher.*

See his Life and Character, *Page* 610.

On Thomas Sutton, Eſq; in the *Charter-Houſe* Chapel, *London.*

SACRED to the Glory of God, in grateful Memory of *Thomas Sutton*, Eſq; late of *Caſtle-Camps*, in the County of *Cambridge*, at whoſe only Coſt and Charges this Hoſpital was founded, and endowed with large Poſſeſſions, for the Relief of poor Men and Children: He was born at *Knaith* in the County of *Lincoln*, of worthy and honourable Parents; he lived to the Age of ſeventy-nine Years, and deceaſed *Dec.* 12. 1611. *See his Life and Character, Page* 617.

On the Reverend Mr. John Down, in the Church of *Inſtow* in *Devon*, on a very fair Marble Stone, are theſe Words:

IN Memory of *John Down*, Rector of this Church of *Inſtow*, and *Rebecca* his Wife. He died in the Month of 1631. She was buried *Octob.* the 6th, 1614.

In the South Wall of the ſame, is erected a neat Monument, in Memory of the ſaid Mr. John Down, with theſe Words:

AN Epitaph conſecrated to the Memory of Mr. *John Down*, B. D. the late learned and reverend Paſtor of this Church.

Here lie the Aſhes of that Lamp divine,
Which here with Zeal did burn, with Knowledge ſhine.
Such Beams his Life, and Learning, did diſplay,
As chang'd our Twilight to a perfect Day.
For which great Light, this Orb too low by far,
He's plac'd in Heav'n, and there ſhines as a Star.

See his Character, Page 295.

On Sir Edward Giles and his Lady, in the Church of *Dean-Prior*, in *Devon.*

NO Truſt to Metals nor to Marbles, when
These have their Fate, and wear away as Men;
Times, Titles, Trophies, may be loſt and ſpent;
But Virtue rears th' eternal Monument.
What more than theſe can Tombs and Tombſtones pay?
But here's the Sun-ſet of a tedious Day;
Theſe two aſleep are, I'll but be undreſt,
And ſo to Bed; pray wiſh us all good Reſt.

See his Character, Page 491.

On Dennis Rolle, Eſq; in the Church of *Bickton*, in *Devon.*

THE Remains of *Dennis Rolle*, Eſq;

His earthly Part within this Tomb doth reſt,
Who kept a Court of Honour in his Breaſt:
Birth, Beauty, Wit, and Wiſdom ſate as Peers,
Till Death miſtook his Virtues for his Years.
Or elſe Heav'n envied Earth ſo rich a Treaſure,
Wherein too fine the Ware, too ſcant the Meaſure.
His mournful Wife her Love to ſhew in Part,
This Tomb built here, a better in her Heart.
Sweet Babe! his hopeful Heir, (Heav'n grant this Boon)
Live but ſo well; but oh! die not ſo ſoon.

See his Character, Page 513.

On the Reverend Mr. Samuel Clutterbuck, in the Pariſh-Church of *Dunton*, in *Bucks.*

DEpoſitum Samuelis Clutterbuck, literarum pondere, judicii gravitate, integritate morum, conſpicui. Eccleſiæ hujus rectoris ſeptem luſtra (& quod excurrit) ab omni parte inſtructi, Ut qui docenti ſibi facem vivendi norma prætulerit. Ætatis anno 66to Aprilis 9no, paſſionis dominicæ nimirum feſto, in eodem domino obdormivit. MDCLVIII.

This *Latin* Epitaph upon the Grave-Stone of Mr. *Samuel Clutterbuck*, who was buried in this Chancel, Time hath worn out, and is therefore placed [In a Table on the Wall] here by the Piety and Duty of his two Sons, *viz. Thomas*, D. D. Archdeacon of *Winton*, and *John* Citizen and Grocer of *London*, to perpetuate the bleſſed Memory of their dear and much honoured Father, and thus *Engliſhed*, *October* 14, 1697.

The Remains of *Samuel Clutterbuck*, for Solidity of Learning, Depth of Judgment, Integrity of Converſation, highly eminent, Rector of this Church almoſt thirty-ſix Years, in every Thing exactly qualified, who by his ſtrict Regularity of Life, taught himſelf to inſtruct others. In the ſixty-ſixth Year of his Age, on the 9th Day of *April*, being then the ſolemn Day of our bleſſed Lord's Paſſion, he ſweetly ſlept in the Lord. MDCLVIII. *See his Character*, *Page* 518.

On the Reverend Dr. BRIAN DUPPA, Lord Biſhop of *Wincheſter*, in the the Abbey-Church of St. *Peter*, *Weſtminſter*.

MOrtalitatis exuvias hic depoſuit, vir immortali memoriæ ſacratus, Brianus Duppa, qui Greenvici natus, Anno Dom. 1588. *exunte nempe die Martii* 10. *ſcholæ regiæ Weſtmonaſterienſis primulum (ubi a Lanceloto Andrewes, tum Decano, Hebraicem didicit) mox Ædis Chriſti apud Oxonienſes alumnus; magiſter artium in collegium omnium animarum cooptatus; deinde ſanctæ theologiæ doctor & capellanus Palatinus factus; ædi Chriſti poſtliminio redditus eſt, cui præfuit decanus per decennium: At virum tantum ſublimiores expectabant curæ, majora deſiderabant munera; admotus auguſtiſſimæ ſpei principi tutor; exinde triplici infula ornatus, totidem ipſe ornavit eccleſias, Leiceſtrienſem, Sariſburienſem, & demum reduce Carolo Wintonienſem, quo nomine, & auratæ periſcelidis antiſtes accedit,* 74 *ætatis annum ingreſſus, Anno Dom.* 1662. *jam ineunte nimirum Martii die* 26. *Richmondiæ, ubi erudiendo principi operam antea navavarat, ubi calamitoſis temporibus bene latuerat, ubi & hoſpitium inſigne ex voto exſtruxerat, inter ipſos pene pupilli regis amplexus, piam animam efflavit.*

The ſame in *Engliſh*.

BRian *Duppa*, votive to immortal Memory, here depoſited his Mortality, who was born at *Greenwich*, towards the End of the Year 1588, on the 10th of *March*. Firſt a Scholar at *Weſtminſter* School, where he was inſtructed in *Hebrew* by then Dean, *Lancelot Andrewes*; next Student of *Chriſt-Church* in *Oxford*, elected *A. M.* in *All-Souls*, created *D. D.* and made Chaplain to the Elector *Palatine*; afterwards reviſiting his College of *Chriſt-Church*, he preſided as Dean there the Space of ten Years; but higher Cares waited for, greater Employment required ſo eminent a Perſon. He attended as Tutor to the Prince of moſt Royal Expectation; from whence being graced with three ſucceſſive Mitres, he became the Ornament of as many Churches, *Chicheſter*, *Saliſbury*, and laſtly, upon King *Charles*'s Reſtoration, of *Wincheſter*; with which Title he was diſtinguiſhed, and that of Prelate of the Garter. In the Beginning of his 74th Year, *A. D.* 1662, on the 26th of *March*, being at *Richmond*, where he lived while the Prince's Tutor, where he lay concealed in the troubleſome Times, and where he founded a remarkable Hoſpital, he, folded in the Arms of his Royal Pupil, breathed forth his pious Soul. *See his Character*, *Page* 471.

On the Lady JANE CHEYNE, in the Pariſh-Church of *Chelſea*, in *Middleſex*.

M. S. *Pientiſſimæ & ſanctiſſimæ heroinæ nec tam avitis imaginibus quam propter virtutes illuſtris, Dominæ Janæ Cheynæ excellentiſſimi domini Gulielmi ducis de Novo Caſtro, filiæ ex tribus natu maximæ, Caroli Cheynæ armigeri, conjugis dilectiſſimæ, deſideratiſſimæ, de qua nihil unquam doluit, niſi de morte; ex qua tres optime ſpei liberos ſuſcepit Elizabetham & Gulielmum, & venuſtam Deo Catharinam, intra paucos a morte matris menſes fato functam. Inter cætera charitatis opera, tectum huic eccleſiæ denſis trabium ordinibus compingendum, (quod jam Dei gratia effectum eſt) paulo ante mortem tanquam ex legato debitum. Vitæ curriculum, qua pietate & patientia tranſegerat, peregit, pridie idus Octobris. Anno ſalutis.* MDCLXIX. *Ætatis* 48. *Et Conjugii* XV. *Toto prope tempore hanc parochiam nobilitavit, beavit. Jacet una cum filiola Catharina, inter cancellos in medio conditorio ſepulta ſub ipſa ſacra menſa.*

Underneath the Figure of the Lady JANE, on a black oval Marble Stone, is this Inſcription.

M. S. *Caroli Cheyne, vicecomtis de Newhaven in regno Scotiæ hujus mannericii de Chelſey Domini qui hoc monumentum in memoriam dominæ janæ uxoris primæ dilectiſſimæ annos abhinc viginti novem extruxerat: ac nunc demum ipſe (heu nimium cito) demortuus & juxta conjugem ſuam (prout teſtamento ſuo deſignaverat) in eodem conditorio ſepultus una cum illa beatam reſurrectionem Præſtolatur. Obiit* 30, *die Junii. Anno domini* 1698. *Ætatis* 74.

At the Foot of the Chancel, being the Entrance into the Vault of this Family, on a black Marble Stone, is thus written.

IN *ſepulturam, lectiſſimæ fæminæ conjugis ſuæ dilectiſſimæ pientiſſimæ heroinæ dominæ Janæ, excellentiſſimi domini Gulielmi ducis de Novo Caſtro, filiæ natu maximæ fato non ita pridem functi. Suumque pariter ipſius & lucrum, (quum mortem oppetierint) ſubterraneum iſthuc cinerum conditorium Carolus Cheyne armiger hujuſce manerii de Chelſey (cui emendo dos ampla conjugis ſubſidium præbuit) dominus extruendum curavit & die tertio kalendarum Novembris. Anni ſalutis,* 1669. *M. L. ſacravit. Faxit, oro, Deus optime, maxime. Ut quiete perfruaretur heic ſepeliendi donec omnis caro reſurgat.* Amen. Amen.

In *Engliſh.*

SACRED to the Memory of the moſt religious and holy Heroine, not ſo famous for her antient Nobility, as for her Virtues, the Lady *Jane Cheyne*, eldeſt of three Daughters, of the moſt excellent Prince *William* Duke of *Newcaſtle*; the moſt dear and beloved Wife of *Charles Cheyne*, Eſq; who was never offenſive to him, but by Death; by whom he had three Children of great Hopes, *Elizabeth* and *William*, and dear to Heaven, *Catharine*, who died ſome few Months after her Mother. Among many Works of Charity, the Ceiling of this Church, with all the Beams, juſt before her Death, ſhe bequeath'd as her laſt Legacy, (which, by the Grace of God, is now finiſhed.) The Courſe of this Life, which with Piety and Patience ſhe run through, was finiſh'd the Day before the Ides of *October*, of our Lord MDCLXIX. in the Year of her Age XLVIII. and of her Marriage XV. for the greateſt Part of her Time, this Pariſh ſhe honour'd and made happy. She lies buried with her Daughter *Catharine*.

Between the two Chancels under the Communion Table.

SACRED to the Memory of *Charles Cheyne*, Viſcount *Newhaven* in the Kingdom of *Scotland*, Lord of this Manor of *Chelſea*, who built this Monument to the Memory of the Lady *Jane* his firſt Wife; who died twenty-nine Years ſince, and now he himſelf (alas! too ſoon) is dead. (As he ordered by his laſt Will) he lies buried in the ſame Vault, with whom he expects a bleſſed Reſurrection. He departed this Life the 30th of *June*, in the Year of our Lord 1698, of his Age ſeventy-four.

ON the Sepulchre of that moſt extraordinary Lady, his moſt beloved Wife, that moſt pious Heroine the Lady *Jane*, eldeſt Daughter of the illuſtrious Prince *William* Duke of *Newcaſtle*, not long ſince deceaſed; in this ſubterraneous Repoſitory of Aſhes, (when Death invades them) *Charles Cheyne*, Eſq; Lord of this Manor of *Chelſea*, (which was purchas'd by the rich Dowry of his Wife) his and their Reliques took care ſhould be depoſited, and made this Vault the Third of the Kalends of *November*, in the Year of our Lord 1699. *See the Lady* Cheyne*'s Character, Page* 112.

On the Lady MARY WHARTON, in the Church of *Edlington*, in the County of *York*.

SPE *Reſurrectionis.* Here lieth interred the Corps of the Right Honourable Lady *Mary*, eldeſt Daughter of *Henry* Earl of *Dover*, Wife of the Hon. Sir. *Thomas Wharton*, Knight of the *Bath*, only Brother of *Philip* Lord *Wharton* of *Wharton*, buried *June* 21, *A. D.* 1672. *An. Æt.* 57. who from her Childhood was a Pattern of true Piety, conſtant and devout in ſerving God, both in his and her own Houſe; a rare Example of Chriſtian Charity, a ſincere Lover of ſuch as feared God, a moſt obedient and loving Wife, a tender and careful Mother, a bountiful Reliever of the Poor, a kind and courteous Neighbour, a true and faithful Friend; in whoſe holy, humble, meek, and heavenly Converſation was to be found whatſoever Things are truly virtuous or Praiſe-worthy, *Phil.* iv. 8. *A* Mary *which choſe that good Part, which ſhall not be taken away from her,* Luke x. 42. *Go and do thou likewiſe,* Luke x. 37. See her Character, Page 579.

Communicated by the Reverend Mr. John Fox, *the preſent Rector of* Edlington.

On the Right Honourable ANNE, Counteſs of *Pembroke*, in the Church of *Appleby*, in *Weſtmorland*.

HERE lies, expecting the ſecond Coming of our Lord and Saviour *Jeſus Chriſt*, the dead Body of the Lady *Anne Clifford*, Daughter and ſole Heir to *George Clifford*, third Earle of *Cumberland*, by his bleſſed Wife *Margaret Ruſſel*, Counteſſe of *Cumberland*; which Lady *Anne* was born in *Skipton* Caſtle in *Craven*, the 30th of *January*, being *Friday*, in the Year 1590, as the Year begins on New-Year's-Day; and by a long continued Deſcent from her Father, and his noble Anceſtors, ſhe was Baroneſſe of *Clifford*, *Weſtmoreland* and *Veſey*, High Sheriffeſſe of the County of *Weſtmoreland*, and Lady of the Honour of *Skipton* Caſtle aforeſaid. She married, for her firſt Husband, *Richard Sackvile* Earle of *Dorſet*, and for her ſecond Husband *Philip Herberte*, Earle of *Pembroke* and *Montgomery*, leaving behind her only two Daughters that lived, which ſhe had by her firſt Husband; the eldeſt *Margaret* Counteſſe of *Thanet*, and the younger *Iſabell* Counteſſe of *Northampton*; which Lady *Anne Clifford* Counteſſe Dowager of *Pembroke*, *Dorſet*, and *Mountgomery*, deceaſed, at her Caſtle at *Brougham*, the 22d Day of *March*, in the Year of our Lord 1675. chriſtianly, willingly, and quietly, having before her Death ſeen a plentifull Iſſue by her two Daughters, of thirteen Grand-children. And her Body lyes buryed in this Vault.

See her Character, *Page* 90.

Communicated by the Reverend Mr. *Chriſtopherſon*, the preſent Rector of *Appleby* in *Weſtmoreland*.

On Sir JOHN NORTON and his Lady, in the Chureh of *Eaſt-Tiſted* in *Hantſhire*.

TO the pious and happy Memory of Sir *John Norton*, Knt. and Bart. of *Rotherfield* in the Pariſh of *Eaſt-Tiſted*. This Gentleman was endowed with all thoſe Qualities, which rendered him uſeful to, and belov'd of his Country; of a ſteady Piety towards God, and of an unſhaken Loyalty to his King; of a true *Engliſh* Heart and Affection to his Religion, and to the Laws. Generous and faithful to his Freind, hoſpitable to his Neighbour, and bountifull to all. He married *Dorothy*, the only Child of *Thomas March*, Eſq; of the *Iſle of Ely*, with whom he liv'd in an uninterrupted Union of mutual Affection, for the Space of 29 Years.

By the Piety of the ſaid Lady *Dorothy*, his Wife, was this Monument erected to the ſacred Memory of her deareſt Husband, who was born the 7th Day of *December* 1619. Died the 9th of *January* 1686. in the Year of his Age 67.

Off from the Monument, but at the Foot of it, is a large Stone, with the Arms of Sir John *at one End, and under, this* Inſcription,

Dame *Dorothy Norton* died *Sept.* 14. *Ann. Dom.* 1703. *See their* Characters, *Page* 36, 40.

Communicated by the Reverend Mr. *Philippe de Valois*, the preſent Rector of *Eaſt-Tiſted*.

On RICHARD LEGH, of *Lime*, Eſq; in the Church of *Winwick* in *Lancaſhire*.

HERE lieth the Body of *Richard Legh*, Eſq; of *Lime*, who died upon the laſt Day of *Auguſt*, in the Year of our Lord, 1687. and in the 54th Year of his Age.

Cruel and ſenſeleſs Death, thou doſt thy ſelf deceive,
In ſnatching him, thou art more Death to them that live;
Hapleſs and deſtitute, diſtracted are they grown,
Loſt with their Loſs, for he that was their Life is gone.
Pious and brave, juſt, noble, all that cou'd Wonder move,
Soften'd with pureſt Husband's, Father's friendly Love:
Theſe, and all Excellencies were in him expreſt,
Peaceful and ſacred, then let his lov'd Aſhes reſt,
Till reinform'd with Light immortal he ſhall riſe
A welcome glorious Ornament of Paradiſe.

His moſt affectionate Wife, (who wanted no Monument to remember him by) erected this, that others might not forget him.

He married *Elizabeth*, Daughter of Sir *Thomas Chichley* of *Cambridgeſhire*, and had Iſſue by her, ſix Sons, and ſeven Daughters. *See his* Character, *Page* 122.

Communicated by the honourable and reverend Mr. *Stanley*, the preſent Rector of *Winwick*.

On the Earl of WARRINGTON and his Counteſs, in the Church of *Bowden* in *Cheſhire*.

BEneath lieth the Body of the Right Hon^{ble} *Henry Booth*, Earl of *Warrington*, and Baron *Delamer*, of *Dunham-Maſſey*; a Perſon of unblemiſh'd Honour, impartial Juſtice, ſtrict Integrity: An illuſtrious Example of ſteady and unalterable Adherence to the Liberties and Properties of his Country in the worſt of Times: Rejecting all Offers to allure, and deſpiſing all Dangers to deter him therefrom. For which he was thrice committed cloſe Priſoner to the *Tower* of *London*, and at length tryed for his Life, upon a falſe Accuſation of High Treaſon, from which he was unanimouſly acquitted by his Peers on the 14th of *January* MDCLXXXV-VI. which Day he afterwards annually commemorated by Acts of Devotion and Charity. In the Year MDCLXXXVIII. He greatly ſignalized himſelf at the Revolution, on Behalf of the *Proteſtant* Religion, and the

Rights of the Nation, without Mixture of Self-Intereſt; preferring the Good of his Country to the Favour of the Prince who then aſcended the Throne. And having ſerved his Generation according to the Will of God, was gathered to his Fathers in Peace, on the 2d of *January* 1693-4. in the XLIId Year of his Age. Whoſe mortal Part was here entombed on the ſame memorable Day on which eight Years before his Tryal had been.

Alſo reſt by him the earthly Remains of the Right Honble *Mary*, Counteſs of *Warrington*, his Wife, ſole Daughter and Heire of Sir *James Langham*, of *Cotteſbrooke*, in the County of *Northampton*, Knt. and Bart. a Lady of ingenious Parts, ſingular Diſcretion, conſummate Judgment, great Humility, meek and compaſſionate Temper, extenſive Charity, exemplary and unaffected Piety, perfect Reſignation to God's Will, lowly in Proſperity, and patient in Adverſity, prudent in her Affairs, and endowed with all other virtuous Qualities; a conſcientious Diſcharger of her Duty in all Relations: Being a faithful, affectionate, obliging, and obſervant Wife; alleviating the Cares and Afflictions of her Huſband, by willingly ſharing with him therein: A tender, indulgent, and careful Mother; a dutiful and reſpectful Daughter, gentle and kind to her Servants, courteous and beneficent to her Neighbours, a ſincere Friend, a Lover and Valuer of all good People, juſtly beloved and admired by all who knew her. Who having perfected Holineſs in the Fear of God, was by him received to an early and eternal Reſt from her Labours, on the 23d of *March* 1690-1. in the XXXVIIth Year of her Age: Calmly and compoſedly meeting and deſiring Death, with joyful Hope, and Stedfaſtneſs of Faith; a lively Draught of real Worth and Goodneſs, and a Pattern deſerving Imitation, of whom the World was not worthy, *Heb.* xi. 38.

To perpetuate the Remembrance of ſo much Virtue, till that great Day come, wherein it ſhall be openly rewarded; this Monument is erected (as a Mark of dutiful Reſpect and Affection) by the Care of their Son, *George*, Earl of *Warrington*, who reveres their Memory. *See their* Characters, *Page* 429, 435.

On the Reverend Mr. HENRY WHARTON, in the Abbey-Church of St. *Peter*, *Weſtminſter*.

H. *S. E. Henricus Wharton, A. M. eccleſiæ Anglicanæ presbyter: Rector eccleſiæ de Chartham; necnon vicarius eccleſiæ de Minſter, in inſula Thanato in dioceſi Cantuarienſi. Reverendiſſimo & ſanctiſſimo præſuli, Wilhelmo archiepiſco Cantuarienſi a ſacris domeſticis. Qui multa ad augendam & illuſtrandam rem literariam, multa pro eccleſia Chriſti conſcripſit. Plura moliebatur.*

Obiit 3° *Non. Mart. A. D.* MDCXCIV. *ætatis ſuæ* XXXI.

The ſame in *Engliſh*.

HERE lies *Henry Wharton*, A. M. Presbyter of the Church of *England*, Rector of the Church of *Chartham*, and Vicar of the Church of *Minſter*, in the Iſle of *Thanet*, and Dioceſe of *Canterbury*; Chaplain to the moſt reverend, and moſt religious Prelate, *William*, Archbiſhop of *Canterbury*; who, for the Increaſe and Illuſtration of Learning, and for the Church of *Chriſt*, wrote much, and intended more.

He died the third of *March*, *A. D.* 1694. aged 31 Years.

See his Life *and* Character, *Page* 431.

On the Reverend Dr. ANTHONY HORNECK, in the Abbey-Church of St. *Peter*, *Weſtminſter*.

ÆTernæ memoriæ Anthonii Horneck, S. T. P. regiæ majeſtati a ſacris; hujus eccleſiæ canonici; viri inter primos docti & eruditi: ſed qui potiſſimum flagrantiſſimo in Deum zelo, & religione vitæ ſanctimonia; morum gravitate, humanitatis officiis in ſingulos, egenos præſertim & ægrotantes, ſedulo impenſis; ſacris concionibus apud S. Mariam le Savoy per XXVI, *plus minus annorum curriculum indeſinenter & indefeſſe ad populum habitis; ſcriptis, priſcorum ſæclorum pietatem & aſceticam ſeveritatem, mire redolentibus, atque per ora hominum paſſim volitantibus, longe lateque inclaruit, ac ingentem ſibi apud bonos omnes famam comparavit.*

Maximis quos in exequendo munere exantlaverat fractus laboribus in nephritidem incidit; lethalique calculo viſceribus pertinaciter adhæreſcente candidiſſimam animam cœlo reddidit prid. calend. Feb. anno ſalutis 1696. *Ætatis ſuæ* 56.

The ſame in *Engliſh*.

TO the laſting Memory of *Anthony Horneck*, D. D. Chaplain to the King, and Canon of this Church, a Man of the firſt Rank for Learning and Education, but chiefly for remarkable Zeal to God and Religion, Holineſs of Life, Gravity of Manners, Deeds of Humanity to ſeveral in Diſtreſs, and in Sickneſs; indefatigable Pains in preaching at St. *Mary Savoy* 26 Years; Writings which wonderfully abounded with that primitive Piety, and ſtrict Severity, and ſmooth florid Oratory, which was famous far and near, and procur'd him great Fame from all good Men.

Worn out with great Pains, which he went through, in Diſcharge of his Duty, he fell ill of the Stone, and died of that Malady; reſigning his moſt pure Soul to Heaven the laſt of *January* 1696, aged 56 Years. *See his* Character, *Page* 186.

On Mrs. SUSANNA HOPTON, in the Church of *Biſhop's Frome*, in *Herefordſhire*.

NEXT to the Body of *Richard Hopton*, Eſq; here lieth interred that of *Suſanna* his dear Wife, who died *July* 10, 1709. She was a moſt loving and faithful Wife, a moſt loyal Subject, and a true Daughter to the Church of *England*, as her printed Letter to Father *Turbervil* ſhews. A great Example ſhe was of Devotion, as may be ſeen in her printed Books; and of Charity, particularly to the Clergy reduced by Deprivation to Poverty, to whom ſhe left in Truſt 700 *l.* And under this Stone ſhe reſts, in Hopes of a bleſſed Reſurrection. *See her* Character, *Page* 530.

Communicated by *Richard Rawlinſon*, L. L. D.

On the Right Reverend Dr. WILLIAM BEVERIDGE, Lord Biſhop of St. *Aſaph*, who was interr'd in the Cathedral-Church of St. *Paul*, *London*, without any Monument to his Memory: But the following Verſes, placed under his Picture, may, in ſome Meaſure, ſupply the Want of an Epitaph.

NO more of frail Mortality complain,
Impartial Death, or his tyrannick Reign:
That *Beveridge* with common Duſt ſhould lie;
But learn like him to live, like him to die.
With pure Religion was his Spirit fraught;
And practis'd what himſelf to others taught;
Humble and meek, learn'd, pious, prudent, juſt;
Of good Report, and faithful to his Truſt;
Vigilant, ſober, watchful of his Charge:
Who fed his Sheep, and did their Flocks enlarge.
Follow your Paſtor, who to Heav'n is gone,
Read o'er his Works, and they will lead you on.

He died *March*, *Anno* 1707. *Æt. ſuæ* 71.

See his Character, *Page* 440.

On the Lady CATHARINE NEVILE, in the Pariſh-Church of *Auburgh*, in *Lincolnſhire*.

HERE lieth the Body of *Catharine* Dame *Nevile*, only Daughter of *Arthur Ingram*, Bart. of *Temple-Newſam*, in the County of *York*, by his laſt Wife, ſecond Wife and Relict of Sir *Chriſtopher Nevile*, Knt. of *Auburgh*.

None can well deſcribe with Juſtice, the Meekneſs, Manners, Piety, and Charity, ſhe was ſo eminently endowed with.

She departed this Life *April* 4, 1715, an Ornament to her own, and an Honour to the Family ſhe married into.

Pity it is ſo mean a Stone ſhould cover ſuch high Virtue.

See her Character, *Page* 20.

Communicated by the Reverend Mr. Leek, *the preſent Vicar of* Auburgh.

On the Reverend Mr. ANTHONY WILLIAM BOEHM, in the Church-Yard of *Greenwich*, in *Kent*.

TO the Memory of *Anthony William Boehm*, late Chaplain to his Highneſs *George* Prince of *Denmark*. He was a *German* by Birth, and brought up at the Univerſity of *Halle* in *Saxony*, under the Tuition of that famous and reverend Profeſſor *Franck*; a Man, who for his Learning, Eloquence, and other excellent Endowments, particularly his Piety, Humility, Charity, and Beneficence, as alſo for his Writings, but more eminently for the extraordinary Proofs of the divine Providence in erecting his Orphan-houſe, has got a great Name.

Mr. *Boehm*, whoſe Remains are here entombed, and to whoſe Memory this Monument has been erected, was always ready to promote Acts of Charity and Piety; wherein he imitated the aforeſaid excellent Pattern, but rather that of his great Lord and Maſter, the ever-bleſſed *Jeſus*, who, as he went about doing good to the Souls and Bodies of Men, ſo this his Servant laboured with an unwearied Diligence to promote both the ſpiritual and eternal Salvation, and the temporal Welfare of all Mankind.

The proper Character and Diſpoſition of his Heart is too large to be deſcribed in this ſmall Space, and too good to be paſſed over in Silence. His Zeal for the Glory of God and the Good of Souls, was ſo viſible, that as he endeavoured upon all Occaſions to promote the one, ſo he neglected no Opportunity to procure the other.

He was a true Paſtor, a great Preacher, and very vigilant for the Souls under his Charge. He was a diligent Viſiter of the Sick and Needy; a Comforter of the Afflicted, a Teacher of the Ignorant; an Enemy of all Partiality, yet a zealous Defender of true Chriſtianity, and the pure, holy, and unſophiſticated Doctrine of the New Teſtament. He led an unblameable Life. He was a Pattern of Piety, ſerious in his Converſation, humble in his Behaviour, meek in Spirit, mild in his Correction, but powerful and convincing in his Arguments, touching home the Hearts and Conſciences of thoſe he converſed with. A worthy Example to imitate; tho' rare to find, and equall'd by few. Wherefore he is no doubt amongſt the Number of the Righteous, and for his eminent Virtues his Memory will be bleſſed to the lateſt Poſterity.

This Monument of the now bleſſed Mr. *Boehm*, may ſerve as a publick and faithful Teſtimony of the Value put upon his good Qualities in *England*. *See his Character, Page* 446.

On the Reverend Dr. GEORGE STANHOPE, in the Church of *Lewiſham*, in *Kent*.

IN Memory of the very Reverend *George Stanhope*, D. D. thirty-eight Years Vicar of this Place, and twenty-ſix of the neighbouring Church at *Deptford*; conſtituted Dean of *Canterbury*, *A. D.* 1703, and thrice Prolocutor of the Lower Houſe of Convocation.

Whoſe Piety was real and rational, his Charity great and univerſal, fruitful in Acts of Mercy, and in all good Works: His Learning was elegant and comprehenſive, his Converſation polite and delicate; grave without Preciſeneſs, facetious without Levity; the good Chriſtian, the ſolid Divine, and the fine Gentleman, in him were happily united; who, tho' amply qualified for the higheſt Honours of his ſacred Function, yet was content with only deſerving them.

In his paſtoral Office a Pattern to his People, and to all who ſhall ſucceed him in the Care of them. His Diſcourſes from the Pulpit were equally pleaſing and profitable, a beautiful Intermixture of the cleareſt Reaſoning with the pureſt Diction, attended with all the Graces of a juſt Elocution; as his Works from the Preſs have ſpoke the Praiſes of his happy Genius; his Love of God and Men; for which Generations to come will bleſs his Memory.

He was born *March* the 5th. He died *March* the 18th, 1727-8, aged 68 Years. *See his Character, Page* 410.

On ROGER Earl of *Orrery*, in the Church of *Youghall*, in *Ireland*.

Memoriæ ſacrum Rogeri Boyle primi comitis de Orrery & baronis de Broghill; qui dum vixit multis pariter & ſummis honoribus & officiis fungebatur: Mortuus vero ſummo cum viventium luctu obiit decimo ſexto die Octobris, Anno Domini 1679, *Annoq; Ætatis ſuæ* 59. *De quo non hic plura requirat lector, quoniam omnia de ingenio & moribus vel ex fama vel ex operibus dignoſcere poſſit.*

The ſame in *Engliſh*.

TO the Memory of *Roger Boyle*, firſt Earl of *Orrery* and Baron of *Broghill*, who living, enjoyed many high and eminent Honours and Employments; and dead, the Grief of the Living. He died the 16th of *October*, 1679, in the 59th Year of his Age. The Reader need not make any farther Enquiry about him here; his Wit, Genius, and Manners are beſt known by his Works, or his Fame. *See his Character, Page* 136.

The Original *communicated by the Reverend Mr.* Lyon *of* Dublin.

On the Reverend Mr. JOSEPH GLANVIL, in the Abbey-Church of *Bath*.

Adverte viator! deponuntur his exuviæ Joſephi Glanvil nuper Car. II. *a ſacris; Wigornienſis eccleſiæ præbendarii, regalis ſocietatis ſocii, & civitatis hujus rectoris.*

Qui poſt 42 *inſumptos Annos in ſtudio & contemplatione verbi & operum Dei, bis febre recidiva fatigatus, ad æternam requiem aſpiravit,* 4 *die Nov.* 1680.

Uxor ejus ſecunda, * *a Selwinorum proſapia, in com. Gloceſtrienſi, mœrens poſuit.*

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* His firſt Wife was Mrs. *Mary Stocker*.

The

The ſame in *Engliſh.*

O Traveller, behold! here are depoſited the Remains of *Joſeph Glanvil*, one of the Chaplains to *Charles* II. Prebend of the Cathedral Church of *Worceſter*, a Member of the Royal Society, and Rector of this City.

Who, after forty-two Years Study and Contemplation of God's Word and Works, being at Length worn out by a Relapſe of a Fever, breathed out his laſt, for eternal Reſt, the 4th of *November*, 1680.

This Monument was erected to his Memory, by his ſecond Wife, deſcended from the antient Family of the *Selwyns* in *Glouceſterſhire. See his Character, Page* 336.

On JAMES BONNEL, Eſq; in St. *John*'s Church, in *Dublin.*

P. M. S. Jacobi Bonnelii, armigeri, cujus exuviæ una cum patris & duorum filiorum Alberti & Samuelis, juxta ſitæ ſunt.

Regibus Carolo 2do, Jacobo 2do, & Gulielmo 3tio, erat a rationibus generalibus in Hibernia: Temporibus licet incertis dominis fidus, ab omni factione immunis, nemini ſuſpectus, omnibus charus.

Natus eſt Novembris 14, 1653, *Patre Samuele, qui propter ſuppetias regiæ familiæ exulanti largiter exhibitas, officio computatoris generalis fiſci Hibernici, Anno Dom.* 1661, *una cum filio, remuneratus eſt. Avo Daniele, proavo Thoma, qui ſub duce Albano religionis ergo Flandria patria ſua exul, Norvicum in Anglia profugit, ubi mox civis, & demum prætor.*

Pietate avita & pene congenita imo primæva & apoſtolica, eruditione, prudentia, probitate, comitate, & morum ſimplicitate conſpicuus.

Manſuetudine, patientia, & ſuper omnia charitate inſignis. Urbem hanc exemplo & præceptis meliorem, morte mæſtam reliquit. Obiit Aprilis 28, 1699.

Monumentum hoc ingentis doloris publici, præſertim ſui, exiguum pro meritis, poſuit conjux mæſtiſſima, Jana e Coninghamorum, gente.

The ſame in *Engliſh.*

TO the pious Memory of *James Bonnell*, Eſq; whoſe Remains are here depoſited near thoſe of his Father, and his two Sons, *Albert* and *Samuel.*

He was Accomptant-General of *Ireland* in the Reigns of *Charles* II. *James* II. and *William* III. always faithful to his Prince, in the moſt precarious Times; free from Faction, ſuſpected by none, beloved by all.

He was born *November* 14, 1653. His Father, *Samuel Bonnell*, in Conſideration of the Supplies he ſent to the Royal Family in Exile, was rewarded with a Grant of the Office of Accomptant-General of the *Exchequer* in *Ireland* for himſelf and his Son.

His Grandfather's Name was *Daniel*; and his Great-Grandfather, *Thomas Bonnell*, being obliged to quit *Flanders*, his native Country, for Religion, under the Perſecution of the Duke of *Alva*, ſettled at *Norwich*, where he was ſoon made a Freeman, and afterwards Mayor.

He improved the hereditary Piety of his Anceſtors to ſuch a Height, that it may be ſaid to be primitive and apoſtolic, for which he was no leſs diſtinguiſhed, than for his Learning, Prudence, Probity, Sweetneſs of Temper, and Purity of Manners.

He died *April* 28, 1699, to the Grief of the whole City, which he had edified by his Precepts and Examples of Mildneſs, Patience, and, above all, an extenſive Charity.

This Monument of general Grief, eſpecially to his Friends, was erected by his ſorrowful Wife, *Jane*, deſcended from the antient Family of the *Cunninghams*, as a ſmall Remembrance of conjugal Tenderneſs and Affection. *See his Character, Page* 647.

On the Reverend Dr. JOHN ROGERS, Vicar of St. *Giles's, Cripplegate, London*, in the Church of *Enſham*, in *Oxfordſhire.*

HIC juxta cineres paternos corpus ſuum ſepeliri voluit Johannes Rogers, S. T. P. magni vir animi, ad fortunam omnem, ad munus omne, ſive ſuſtinendum, ſive ornandum, ita inſigniter compoſitus, ut illius qui recenſuerit titulos, idem quoque ſimul laudaverit virtutes.

Floruit aliquando in C. C. C. Oxon. diſcip. & ſoc. vicariæ de Buckland in com. Berk. per annos complures curat. apud Londinenſes concionator; in com. Somerſet. rector de Wrington; eccleſiæ Wellenſis canonic. & ſubdecan. regiæ majeſtati a ſacris; poſtremo Sti. Ægidii de Cripplegate apud Londin. vicarius.

Ingenii monumenta quæris? hic ille eſt qui ſcripſit de eccleſia viſib. & inviſib. de relig. Chriſtianæ verit. conciones 8. *de jure majeſtrat. civil. in relig. ſtabilienda; conciones porro miſcellan. complures. En! quod imiteris ſcriptor concionandi & diſputandi exemplar conſummatiſſimum. En! quem in vita ducem ſequaris, eundem optimum & civem, & ſacerdotem.*

Hac in parœcia natus 1679. *patre clerico, clericis majoribus. Quinquagenarius obiit Maii* 1mo, 1729.

Uxorem habuit Lydiam, Henrici baronis de Colerane ſororem ; filias ſuperſtites reliquit duas.

Quod viri de eccleſia, deque repub. optime meriti memoriam commendaret poſteris, ſuæque inſuper erga conjugem amantiſſimum pietatis monumentum extaret, honorarium hoc marmor erexit LYDIA ROGERS.

The ſame in *Engliſh*.

JOHN ROGERS, Doctor of Divinity, deſired his Remains might be depoſited here, near his Father's: A Man of a great Soul, ſo well adapted to ſupport, as well as to adorn every State of Fortune, and every Promotion, that he who reads over the Title of his Preferments, will at the ſame Time applaud his Virtues.

He was diſtinguiſhed for his Genius, when he was a Student in *Corpus Chriſti College*, at *Oxford*. He was many Years Vicar of *Buckland* in *Berkſhire*, and preached in the City of *London*. He was Rector of *Wrington* in *Somerſetſhire*, Canon of *Wells*, and Subdean of his Majeſty's Royal Chapel, and died Vicar of St. *Giles*, in *London*.

Would you know the Monuments of his Learning? This is he who wrote of the viſible and inviſible Church, and the Truth of the Chriſtian Religion ; eight Sermons concerning the Right of the Civil Magiſtrate to eſtabliſh Religion ; a great Number of Diſcourſes upon various Subjects: Oh! what an Example of preaching and diſputing. Oh! what an Example of a good Subject and an orthodox Prieſt.

He was born in this Pariſh, in 1679. His Father and many of his Anceſtors were likewiſe Clergymen. He died *May* 1, 1729, in the 50th Year of his Age.

He married *Lydia*, Siſter to *Henry* Lord *Colerane*, by whom he left two Daughters.

To tranſmit the Memory of a Man that deſerved ſo well of the Church and the State, and for a Teſtimony of her Piety to her beloved Spouſe, this Marble Monument was erected by LYDIA ROGERS. *See his Character, Page* 660.

On the Reverend Dr. RICHARD SHERLOCK, in the Church of *Winwick*, in *Lancaſhire*.

Exuviæ Richardi Sherlock, S. T. P. indigniſſimi hujus eccleſiæ rectoris. Obiit 20 *die Junii, An. æt.* 76, *Anno Dom.* 1689.

Sal infatuatum conculcate.

The ſame in *Engliſh*.

THE Remains of *Richard Sherlock*, D.D. the unworthy Rector of this Church. He died the 20th of *June*, in the 76th Year of his Age, and in the Year of our Lord 1689.

Trample upon the Salt without Savour.

A certain Perſon *, who very well knew the Doctor's Life and Merits, and who had a very venerable Regard for his Memory, ſubjoined this farther Inſcription:

En viri ſanctiſſimi modeſtia!
Qui epitaphium ſe indignum
Inſcribi volebat, cum vita
Et merita ejus, laudes omnes
Longe ſuperarent.

Which may be in *Engliſh* thus:

Behold the Modeſty of the holy Man! who thought himſelf unworthy of an Epitaph, tho' his Life and Merit were far ſuperior to any Encomium.

See his Character, Page 642.

On Archbiſhop MATTHEW, in the Cathedral-Church at *York*.

Tobias Mattheus, illuſtri Mattheorum familia apud Cambros oriundus ; Briſtoliam natalibus, Oxoniam ſtudiis ornavit. Cum omni politiori doctrina theologiam conjunxerat, ſtatim in Concionibus dominari cæpit. In aula, academia, urbe, rure, juxta celebris. Neque Chryſoſtomum Græcia, quam Tobiam ſuum Anglia jactantius olim profitebitur. Innotuit ſimul ac ſumma apud reginam Elizabet.

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* Mr. *Henry Preſcot*, of *Cheſter*.

gratia invaluit. Neminem illa libentius audivit, aut prædicantem ſuſius prædicabat. Anno ætatis 28. *Collegio D. Johan. Baptiſtæ Oxonienſ. præficiebatur. Archidiaconus una in eccleſia Wellenſi ac in ædibus Chriſti canonicus. Mox in iiſdem ædibus decanus præfuit. Omnibus tandem qui academicos beare ſolent, honoribus perfunctus, ad Dunelmenſ. Decanatum provectus eſt. Poſt aliquot annos major decanatu ſuccrevit viri fama, ac prono in eum reginæ favore Dunelmenſis eccleſiæ epiſcopus conſtituitur. Cui cum præfuerat ann. circiter* 12. *ſereniſſimi regis Jacobi auſpiciis ad archiepiſcopatum Eboracenſ. tranſlatus eſt. Non potuit enim tanta indoles, quocunque vergeret, infra ſummam ſe ſiſtere. Hiſce gradibus ad tantum culmen evaſit: Virtutes quibus illud ornavit, non capit marmor. Hiſtoricum quærunt non ſculptorem. Inter cætera hoſpitalitatis laus pene illius propria fuit. Tobiæ ædes, & divitum aula, & pauperum xenododochium indies fuere. Cathedram hanc tenuit Ann.* 22. *rara felicitate, cum ſexagenarius eandem occupaverat, vix ad extremam ſenectutem exaruit dives illa concionandi vena: Cum erat ſeptuagenario major nemo in concionibus frequentior, nemo felicior, nemo quem in æternum magis audire velis. Deficientibus ad pulpita viribus cæpit ipſe ſtatim langueſcere: Quaſi ſola illa vitalis aura, quam concionando hauſerat, nec ſtudio nec labori ſupereſſe voluerit beatiſſimus ſenex. Impleto ætatis ann.* 82. *placide emigravit Martii* 29, 1628. *Corporis exuviæ ſummo cum omnium mærore huc elatæ Chriſti adventum expectant, & animam reducem. Noli ullum putare (viator) ab hoc anguſto marmore quicquam nominis mutuari: quovis auguſtiſſimo mauſolæo auguſtius eſt, quod hic conditur. Erit Tobiæ nomen, & tibi marmor, & huic ſacratiſſimo templo monumenti inſtar quovis ære perennius.*

The ſame in *Engliſh.*

TObias *Matthew*, of the antient Family of the *Matthews* in *Wales*, was born at *Briſtol*, and educated at *Oxford*, to both which Places he was an Ornament. After he had joined polite Literature to a profound Knowledge in Divinity, he began to be highly diſtinguiſhed for his Talent in Preaching, as well at Court as in the Univerſity, the City, and Country. Nor did old *Greece* boaſt more of her *Chryſoſtom*, in former Ages, than *England* now of her *Tobias.* He was well known and in high Favour with Queen *Elizabeth*, who always heard his Sermons with great Satisfaction; being full of Erudition and copious. At twenty-eight Years of Age he was made Preſident of *St. John's College*, *Oxford*, Archdeacon of *Wells*, Canon of *Chriſt-Church*, and ſoon after Dean. After he had enjoyed the greateſt Dignities in the Univerſity, he was promoted to the Deanery of *Durham.* Some Years after, his Reputation ſtill increaſing, as well as the Queen's Favour, he was promoted to the Biſhoprick of *Durham*; where he continued about twelve Years, and was afterwards tranſlated to *York*, by King *James* I. for nothing but the higheſt Dignities were adequate to ſuch a Genius: By ſuch Steps he roſe to the Meridian. A Marble Stone cannot compriſe the Series of his Virtues, which ſtand more in need of an Hiſtorian than a Sculptor; amongſt the reſt, Hoſpitality, which ſeemed to be his Property. *Tobias*'s Houſes were as ſo many Palaces for the Rich, and Hoſpitals for the Poor. He enjoyed the Archiepiſcopal Chair twenty-two Years, which may be looked upon as a ſingular Felicity, being threeſcore upon his Tranſlation from *Durham.* His fruitful Vein for preaching ſcarcely ever left him, even when he was arrived at the Extremity of old Age. When he was upwards of Seventy none preached more frequently, nor with more Succeſs, and one would never be tired with hearing him; but no ſooner had Years diſabled him from preaching, but he was obſerved to fall into a ſenſible Decay; as if by that godly Exerciſe he had drawn in his vital Spirits. Nor was he willing, it ſeems, to ſurvive his Calling. This moſt pious Prelate died the 29th of *March* 1628, when he had juſt finiſhed an Age of eighty-two Years. His Remains were brought hither, (accompanied with an univerſal Mourning) in Expectation of *Chriſt*'s Coming, and his Soul's Reunion. Don't think, Reader, that he could receive any Fame from this little Marble Stone; his Name alone will always be far ſuperior to the moſt ſtately Mauſoleum, and a more durable Monument to this Marble Tomb, and this holy Church, than any Thing made of Braſs.

See his Character, Page 547.

On Mr. THOMAS BENNET, Bookſeller, in the Cathedral-Church of *St. Paul, London.*

HERE lieth the Body of Mr. *Thomas Bennet*, Citizen and Stationer of *London*, who married Mrs. *Elizabeth Whitewrong*, eldeſt Daughter of *James Whitewrong* of *Rothavaſtead*, in the County of *Hertford*, Eſq; by whom he had one Son and two Daughters, and departed this Life *Auguſt* the 26th, in the Year of our Lord 1706, and in the forty-ſecond Year of his Age.

See his Character, Page 699.

On the Rev. Dr. EDWARD COTTON, in the Cathedral Church at *Exeter.*

EDwardus Cotton, S. T. P. Theſaurarius & unus e canonicis reſidentiariis, filius Gulielmi Cotton præcentoris, filii Gulielmi epiſcopi hujus eccleſiæ. In argumento & ingenio ſubtilis; doctrina, pietate, & charitate angelicus; ad damnum eccleſiæ, & ad dolorem amicorum, viz. omnium, obiit 11 *Nov. Anno ſalutis* 1675.

The ſame in *Engliſh.*

E*Dward Cotton*, Doctor of Divinity, Treaſurer, and one of the Canons Reſidentiary, Son of *William Cotton*, *Præcentor*, who was Son of *William* Biſhop of this Church. A Man of a ſharp and penetrating Genius; in Learning, Piety, and Charity, angelick. He died the 11th of *November*, 1675, to the great Loſs of the Church, and the Grief of his Friends, that is, all who knew him.

See his Character, p. 391.

On the Reverend Mr. JOHN KILLINGBECK, in the Church of *Leeds* in *Yorkſhire.*

H*IC ſitus eſt Johannes Killingbeck, S. S. T. B. fil. Johannis Killingbeck, hujus inclyti burgi olim prætoris: Col. Jeſu apud Cantabrigienſes ſocius, haud vulgariter doctus: Hinc Linnæ Icenorum in capella divi Nicholai per ſeptennium concionator chriſtianus & ornatus; tandem communi voto in Patriam revocatus nativam, in hujus eccleſiæ vicariam inſtitutus fuit, Ann.* 1690. *Hunc in præbendam de* Paul-Holm *in eccleſia cathedrali Eborum, Johannes Sharp, archiepiſcopus digniſſimus, collocavit.*

Natus fuit Feb. 15, 1649. *denatus in Chriſto Feb.* 12, 1715. *In charitate & labore evangelico, per* 43 *annos fœliciter vixit; nunc in pace requieſcit Chriſtianam expectans reſurrectionem. Hac confeſſione ſervavit fidem.*

The ſame in *Engliſh.*

HERE interred lies the Body of *John Killingbeck*, Batchelor of Divinity, Son of *John Killingbeck*, formerly Mayor of this famous Borough. He was educated at *Jeſus* College in *Cambridge*, and was a Man of ſingular Learning. He was ſent from thence to *Lynn* in *Norfolk*, where he performed the Duty of a good Chriſtian, and an able Preacher in the Chapel of St. *Nicholas*; from which he was called to the Place of his Nativity, with the general Conſent and Unanimity of all the Inhabitants, being inſtituted Vicar of this Church in 1690, and afterwards collated by *John Sharp* the moſt worthy Archbiſhop of *York*, to the Prebend of *Paul-Holm*, in the Cathedral of that City. He was born *Feb.* 15. 1649, and died *Feb.* 12. 1715. He led a happy Life in Charity, and in the Labours of his Miniſtry three and forty Years: Now he reſts in Peace, expecting the Reſurrection of the Faithful, in which Faith he lived and died.

But his ſorrowful Relict, as a farther Teſtimony of her intire Affection, hath cauſed another Inſcription *to be engraved on a Plate of Braſs upon the Marble he lies under*, viz.

HERE lieth the Body of *John Killingbeck*, *B. D.* late Vicar of *Leeds*, and Prebendary of *York*; who was orthodox in Religion, eminent in the Church for Learning, conſtant and uſeful in Preaching; an Example to his Audience for Piety and Devotion; a faithful Monitor in Lectures of Mortality; ready to diſtribute to the Neceſſitous; zealous in promoting Charity-Education for the Ignorant and Poor.

This Life he exchanged for a better *Feb.* xii. MDCCXV. in the LXVIth Year of his Age.

See his Character, p. 727.

On Sir WILLIAM COKAYNE, Knt. and Alderman, in the old Cathedral Church of St. *Paul*, *London.*

M*. S. Gulielmus Cokainus, eques auratus, civis & ſenator Londinenſis, ſeptemq; abhinc annis urbis præfectus: antiqua Cokainorum Derbienſium familia oriundus. Qui bono publico vixit, & damno publico deceſſit, & gaudio publico, regem* Jacobum, *ad decorem hujus domi Dei ſeneſcentis jam & corrugatæ reſtituendum, ſolenniter huc venientem conſulatu ſuo, magnifice excepit: Idcirco in templo publico, ad æternam rei memoriam, hic ſitus eſt: at vero & famæ celebritas, quæ viget in ore hominum, & gloria beatitudinis, quam migrando adeptus eſt, & ſplendor ſobolis, quam numeroſam genuit, atque nobilem reliquit, junctim efficiunt omnia; ne dicatur, hic ſitus eſt. Una cum illo, tot homines mortui, quot in illo defunctæ ſunt virtutes; ſimulq; & acies ingenii, & popularis eloquii ſuada, & morum gravitas, & probitas vitæ, & candor mentis, & animi conſtantia, & prudentia ſingularis, & veri ſenatoris inſignia, hic ſepulta ſunt. Jam tuum eſt, lector, felicitatis ad culmen anhelare, per iſta veſtigia laudis & venerandi imitatione exempli curare, ne unquam virtutis ſic ſemina intereant, ut dicatur, hic ſepulta ſunt. Obiit* 20 *Octob. An. Dom.* 1626. *& Ætatis ſuæ* 66.

The ſame in *Engliſh*.

TO the Memory of Sir *William Cockayne*, Knt. and Alderman, and about ſeven Years ſince Lord-Mayor of *London*, of the antient Family of the *Cockaynes* in *Derbyſhire*. As his Life was a publick Good, ſo was his Death a publick Loſs: And he gave publick Satisfaction, upon the ſumptuous Entertainment he gave King *James* I. in his Shrevalty, when that Prince came in great State to this Cathedral, in order to conſult about repairing it; ſo that it may be ſaid, *he lies here* as a perpetual Memorial of it.

But his Fame, which is ſo freſh in People's Mouths; his happy Change to a State of eternal Bliſs, with the Splendor of his numerous, as well as his noble Offspring, will not permit us to ſay, *Here he lies*. With him, died as many Men as he had Virtues, which are buried with him; together with a penetrating Genius, popular Eloquence, Severity of Manners, Probity of Life, Sincerity, Conſtancy, Prudence, and all the Talents neceſſary to adorn a Senator: All theſe, I ſay, *are buried here*. Now, Reader, it is incumbent upon you, to ſoar after Felicity, by ſuch Footſteps of Applauſe, and by imitating ſuch a venerable Pattern, never to ſuffer the Seeds of Virtue to periſh, ſo as to give the World an Opportunity to ſay, *Here they are buried*. He died the 20th of *October*, 1626. in the 66th of Year of his Age.

See his Character, p. 292.

On the Moſt Reverend Dr. JOHN TILLOTSON, Lord Archbiſhop of *Canterbury*, in the Church of St. *Lawrence-Jewry*, *London*.

P. *M. reverendiſſimi & ſanctiſſimi præſulis Johannis Tillotſon, archiepiſcopi Cantuarienſis, concionatoris olim hac in eccleſia per Annos* xxx. *celeberrimi, qui obiit* x *Kal. Dec.* MDCLXXXXIV. *ætatis ſuæ* LXIV. *Hoc poſuit Elizabetha conjux illius mæſtiſſima.*

The ſame in *Engliſh*.

TO the pious Memory of the moſt reverend and moſt holy Prelate, *John Tillotſon*, Archbiſhop of *Canterbury*; heretofore a moſt celebrated Preacher in this Church for thirty Years; who died *November* 22, 1694. in the 64th Year of his Age. His moſt ſorrowful Wife *Elizabeth* placed this Monument.

See his Life and Character, *Page* 709.

On the Right Reverend Dr. LANCELOT ANDREWES, Lord Biſhop of *Wincheſter*, in the Church of St. *Saviour's Southwark*.

S*EPT.* 21. *Die Lunæ hora matutina fere quarta Lancelotus Andrewes, epiſcopus Wintonienſis meritiſſimus, lumen orbis Chriſtiani, mortuus eſt Ephemeris Laudiana, An. Dom.* MDCXXVI. *ætat. ſuæ* LXXI.

The ſame in *Engliſh*.

L*ancelot Andrewes*, the moſt worthy Biſhop of *Wincheſter*, and Light of the Chriſtian World, departed this Life on *Monday*, *Sept.* 21. near four o'Clock in the Morning; and, according to the *Laudean Ephemeris*, in the Year of our Lord 1626; and in the 71ſt Year of his Age.

See his Life and Character, p. 409, 416.

On Sir MATTHEW HALE, Kt. in the Church-Yard of *Alderley*, in *Glouceſterſhire*.

H*IC inhumatur corpus Matthæi Hale, militis, Roberti Hale, & Joannæ uxoris ejus, filii unici, nati in hac parochia de Alderley, primo die Novembris, A. D.* 1609. *denati vero ibidem viceſſimo quinto die Decembris, A. D.* 1676. *Ætatis ſuæ* 67.

The ſame in *Engliſh*.

HERE lies interred the Body of *Matthew Hale*, Knt. only Son of *Robert Hale*, and *Joanna* his Wife; born in this Pariſh of *Alderley*, on the Firſt of *November*, 1609; and died there on the 25th of *December*, 1676.

See his Life and Character, p. 104.

On the Reverend Dr. William Hopkins, in the Cathedral Church of *Worceſter*.

M. *S. Guilielmi Hopkins, S. T. P. bujus eccleſiæ Wigornienſis, per* 24 *annos præbendarii*; *qui obiit* xviii *die Maii, anno ſalutis* 1700. *ætatis ſuæ* 53.

The ſame in *Engliſh*.

SACRED to the Memory of Dr. *William Hopkins*, twenty-four Years Prebendary of this Church of *Worceſter*; who died on the 18th of *May*, in the Year of our Lord 1700; and of his Age 53. *See his Life and Character*, p. 399.

On the Right Reverend Dr. Edward Rainbow, Lord Biſhop of *Carliſle*, in the Church-Yard of *Dalſton* in *Cumberland*.

D*epoſitum Edvardi Rainbow, epiſcopi Carliol. qui obiit* xxvi *Martii, anno domini* MDCLXXXIV.

The ſame in *Engliſh*.

THE Remains of *Edward Rainbow*, Biſhop of *Carliſle*; who died on the 26th Day of *March*, in the Year of our Lord 1684.

See his Life and Character, p. 101.

On Mr. Robert Castel, in the Church of *Deptford* in *Kent*.

ROBERT CASTELL of this Pariſh, Gent. a Man of excellent Worth: *Margaret* his Wife erected this Monument.

See his Character, p 215.

On the Right Reverend Dr. Henry Compton, Lord Biſhop of *London*, in the Church-Yard of *Fulham*, in *Middleſex*.

H. LONDON: ΕΙ ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ. MDCCXIII.

Which is all that is engraven upon the Stone, being Part of the Words of St. *Paul*, *Gal.* vi. 14. *God forbid that I ſhould glory*, ſave in the Croſs *of our Lord Jeſus Chriſt*.

See his Character, p. 1.

On the Reverend Dr. Thomas Jekyl, and his Daughter, in the New Chapel, in *Weſtminſter*.

GRACE, Daughter of *Thomas Jekyl*, *M. A.* Miniſter of this Church: Alſo *Thomas Jekyl*, *D. D.* the ſaid Miniſter.

See his Character, p. 284.

On Mrs. Anne Norton, in the Church of *Sherington* in *Berks*.

ANNE NORTON, Daughter of Sir *John Brett*, Knt. and Relict of *William Norton*, Eſq; died *July* 8, *A. D.* 1671. *Ætat. ſuæ* 68. *See her Character* p. 389.
Communicated by the Rev. Mr. Barton, *the preſent Miniſter of* Sherington.

On

On the Lady Marow, in the Church of St. *James*, *Weſtminſter*, wrote by Biſhop *Hough*.

NEAR this Place lies *Mary* Lady *Marow*, only Daughter of Sir *Arthur Caley*; married firſt to Sir *Samuel Marow*, Bart. afterwards to *Francis Fiſher*, Eſq; both of *Warwickſhire*. She was a Lady of uncommon Merit, and exemplary in every State of Life; religious and truly charitable, without Oſtentation; habitually good and virtuous, without Intermiſſion. Her Converſation was always agreeable and inoffenſive, guarded with Prudence, and quicken'd with good Senſe; eaſy to the Meaneſt, and not abject to the Greateſt, which made her univerſally known to, and eſteemed by Perſons of the firſt Rank; valued by her Equals, honoured by her Inferiors, and beloved by all. She had a Firmneſs of Mind that abundantly made amends for a weak and tender Conſtitution; ſupporting her in all Extremity to that Degree, that no Cauſe of Grief, no Pain, or Sickneſs could extort a Complaint from her; ſhe reſigned herſelf entirely to the Will of God, and the Succours of his holy Spirit never failed her; ſo that in the whole Courſe of her Life, and to the laſt Moment of it, ſhe was a bright and edifying Example of Faith, Meekneſs, and Patience. By Sir *Samuel Marow* ſhe had many Children, five whereof are ſtill living. *Anne*, married to Sir *Arthur Kaye*, Bart. *Elizabeth*; *Urſula*, married to *Robert Wilmot*, Eſq; *Mary*, married to *John Knightley*, Eſq; and *Arabella*.

From their Father they ſhare a plentiful Inheritance; and from their Mother (what is infinitely more valuable) the Bleſſing of having been educated and formed after ſuch a Pattern.

She died *October* 19, 1714. *Ætat.* 63.

See her Character, Page 725.

An Epitaph upon the excellent Counteſs of *Huntingdon*, who was interr'd in the Church of *Aſhby-de-la-Zouch*, in *Leiceſterſhire*.

THE chief Perfections of both Sexes join'd,
With neither's Vice or Vanity combin'd.
Of this our Age the Wonder, Love, and Care,
Th' Example of the following, and Deſpair.
Such Beauty, that from all Hearts Love muſt flow;
Such Majeſty, that none durſt tell *her* ſo.
A Wiſdom of ſo large and potent Sway,
Rome's Senate might have wiſh'd, her *Conclave* may.
Which did to earthy Thoughts ſo ſeldom bow,
Alive *ſhe* ſcarce was leſs in Heaven, than now.
So void of the leaſt Pride, to *her* alone
Theſe radiant Excellencies ſeem'd unknown.
Such once there was; but let thy Grief appear,
Reader, there is not; *Hutingdon* lies here.

By him who ſays what he ſaw,

FALKLAND.

See her Character, Page 230.

On the Right Reverend Dr. Robert Sanderson, Lord Biſhop of *Lincoln*, in the Church of *Bugden*, in *Huntingdonſhire*.

Depoſitum Roberti Sanderſon, nuper Lincolnienſis epiſcopi, qui obiit viceſſimo Januarii Anno Domini MDCLXII. *& ætatis ſuæ ſeptuageſſimo ſexto, hoc requieſcit in ſpe beatæ reſurrectionis.*

The ſame in *Engliſh*.

THE Remains of *Robert Sanderſon*, late Biſhop of *Lincoln*, who died on the 20th Day of *January*, in the Year of our Lord 1662, and in the ſeventy-ſixth Year of his Age, reſt here in Hope of a bleſſed Reſurrection.

See his Character, Page 197.

On the Lady Frances Dawes, in the Chapel of *Katherine-Hall*, in *Cambridge*.

M. *S. Dominæ Franciſcæ Dawes, uxoris domini Gulielmi Dawes, baronetti, S. T. P. necnon hujus collegii magiſtri; filiæ Thomæ D'Arcy, nuper de Braxted-Lodge, in agro Eſſexienſi baronetti; quæ obiit 22do die Decembris, Anno Domini* MDCCV. *ætatis* XXIX. *& ſub ipſa ſacra menſa ſpe felicis reſurrectionis placidiſſime quieſcit.*

Fæmina, ſi quæ unquam, digna quæ intra ſacras collegii ædes quieſceret; quippe quæ collegio decus & ornamentum vixerat; togatorum exemplar pariter & deliciæ. Vos enim, O togati, teſtes appello quam ſancta & vere Chriſtiana moribus erat, nec minus propter infucatam erga Deum pietatem, & perpetuum de hominibus bene merendi ſtudium, quam egregias animi dotes, elegantem corporis formam, & incredibilem quandam oris geſtuſque ſuavitatem, vobis undique ſpectabilis & gratiſſima. Ad divinæ philoſophiæ normam ſe totam ſedulo comparaverat, caſtam, pacificam, æquam, obſequioſam, pietate, boniſque refertam fructibus, ſeveram & minime ſimulatricem. Superbia, ira, invidia, odio alieniſſimam. Humilitate, lenitate, benevolentia, charitate exuberantem: Rebus proſperis parem, adverſis majorem. Doloris, ægritudinis patientiſſimam, nunquam non ſibi conſtantem, moriendo æque ac vivendo eandem: tranquillam, placidam, ſerenam; cæleſti ſemper perfuſam gaudio; cæleſtium ſemper anhelantem conſortium. Uxorem (hinc olim gaudia nunc lachrymæ) amoris omniſque officii conjugalis documentum illuſtriſſimum. Matrem liberorum στοργῆς *pleniſſimam; & tamen eandem prudentiſſimam. Matrem-familias, amicam, familiarem, providentiſſimam, cordatiſſimam, acceptiſſimam: omnibus, qua potuit beneficam; omnibus unice charam, omnibus deſideratiſſimam: præ omnibus autem mæſtiſſimo marito, qui hoc amoris ſui nunquam perituri monumentum poſuit.*

Suſcepit ſeptem liberos, Gulielmum, Franciſcam, Gulielmum, Elizabetham, Janam, D'Arcy, Thomam: Quorum quatuor poſtremos ſibi ſuperſtites reliquit; at eheu! præmaturo fato abripiendum, in quinque tantum menſes Thomam.

The ſame in *Engliſh*.

TO the Memory of the Lady *Frances Dawes*, Wife of Sir *William Dawes*, Bart. D. D. and Maſter of this College. She was Daughter of Sir *Thomas D'Arcy*, late of *Braxſteed-Lodge*, in the County of *Eſſex*, Bart. died on the 22d Day of *December*, 1705, in the twenty-ninth Year of her Age; and, in Hopes of an happy Reſurrection, lies buried under the Communion Table.

She was a Woman, who (if ever any did) deſerved to be buried within the ſacred Walls of this Chapel; as being, while ſhe lived, the Glory and Ornament of the College, and the Example, as well as the Delight, of the learned Members thereof. For, I may appeal to you, Gentlemen of the Gown, how holy and truly chriſtian ſhe was in her whole Behaviour; how remarkable, not only for her ſincere Piety to God, and inceſſant Study to deſerve well of Mankind; but for the excellent Qualities of her Mind likewiſe, the Beauty of her Perſon, and the wonderful Sweetneſs of her Looks and Mien. The chief of her Care was to ſquare her Life according to the Rule of *divine* Philoſophy, being chaſte, peaceable, juſt, and obſequious; abounding in Piety and good Works, and ſtrict in her Conduct, but without the leaſt Diſſimulation. A Stranger ſhe was to Pride, Anger, Envy, and Hatred; but in Humility, Meekneſs, Kindneſs, and Charity, very conſpicuous: Equal to Proſperity, and ſuperior to Adverſity; in Pain and Sickneſs, patient; always conſtant to herſelf; and, both living and dying, the *ſame*, eaſy, quiet, and ſerene; always full of a celeſtial Joy, and an ardent Deſire for the bleſſed Society of Heaven. A Wife ſhe was (once the Joy, but now the Grief of her Husband) who, in Love, and every conjugal Office, was an illuſtrious Pattern to her Sex; a tender, but prudent Mother to her Children; a careful Miſtreſs, a ſincere Friend, and an agreeable Companion; kind to all, dear to all, and lamented by all, but above all by her ſorrowful Husband, who has erected this Monument of his everlaſting Love for her.

She had ſeven Children, *William*, *Francis*, *William*, *Elizabeth*, *Jane*, *D'Arcy*, and *Thomas*, whereof the four laſt ſurvived her; but about five Months after her Deceaſe, *Thomas*, alas! was taken away in his Infancy. *See Page* 737.

On Denzel Lord *Holles*, in the Church of St. *Peter*, in *Dorcheſter*.

ÆTernitati nominis & honoris Denzelii Holles, baronis de Ifield. Natalibus æxequavit virtutes, cum eſſet junior filius Johannis primi comitis de Clare, qui tam mari quam terra, domi foriſque ſtrenuam navando patriæ operam, non majorem conſecutus eſt laudem, quam meritos honores & præmia retulit ab Elizabetha regina & rege Jacobo. Quæcunque præſagiebant Denzelii acumen, magni ſpiritus, probitas & induſtria, ea omnia vir factus præſtitit. Nam ſicuti dotibus eximiis & ſolertia, mature innotuit principi ac populo; ita hujus libertatem eloquentia qua polluit, intrepide novit defendere, non illi interea denegando obſequium. Quando gentis privilegia immaniter violavit ille exercitus quem ad ea tutanda conſcripſit parliamentum, vim & injuſtitiam tulit inimicorum, prout heroem decuit conſummatiſſimum: neque damna nec exilium, ejuſve in ſeditioſos odium, poterant affectum, quem Angliæ debuit, extinguere.

extinguere. Poſt reſtauratam monarchiam creatus eſt baro Iſildienſis a rege Carolo ſecundo, qui illum conſtituere dignatus eſt ſuum vicarium duabus fungendo legationibus extraordinariis, quarum prima fuit ad Ludovicum regem Galliæ, qui quanto admiratione habuit magnanimitatem, qua ſua in illo ardue munere aſſeruit jura, tanto virtutem expaveſcebat, quam corrumpere non valuit donis magnificis, & quæ minus regie oblata quam rejecta ſunt. Non ejus famæ aliquod imminutum eſt cum poſtea de concilianda pace legatus eſt Bredam profectus. Omnis Minerva homo fuit, utili non affectata inſtructus eruditione, ſed in publicarum regni tabularum notitia nulli ſecundus, nec alius diſcretas reipublicæ poteſtates penitus calluit. In amicitia tam fidus, ut non priorem habuit neque parem, non magis civili quam religicſæ patrocinatus eſt libertatis; unde vivum cuncti amarunt & lugebant mortuum, quando longam & inclytam vitam placide finivit 17 *Feb. Anno Chriſti* 1679. *Ætatis vero* 82.

Hoc igitur memoriæ ſacravit monumentum, in honorem præſentis & exemplum futuri ævi, pronepos & heres, Johannes dux de Novo Caſtro.

The ſame in *Engliſh*.

TO eternize the Name and Honour of *Denzel* Lord *Holles*, Baron of *Iſield*. His Birth was equal to his Virtues, being the ſecond Son of *John* the firſt Earl of *Clare*, who, by Sea and Land, at Home and Abroad, did not more ſignalize himſelf in the Service of his Country, than he was meritoriouſly diſtinguiſhed and rewarded by Queen *Elizabeth* and King *James*. All that *Denzel*'s Wit or Courage, Probity or Induſtry, preſaged in his Youth, he made good and exceeded when grown a Man: For as his excellent Endowments and Abilities made him early known to his Prince and Country; ſo he could, by his Eloquence and Valour, intrepidly defend the Liberties of the latter, without refuſing the Obedience that was due to the former. When the Rights of the Nation were barbarouſly invaded by that Army, which the Parliament levied to ſecure them, he bore the Violence and Injuſtice of his Enemies as it became a finiſhed Hero: Nor could Loſſes, Exile, or his Hatred to the Factious, make him forget the Love he owed to *England*. After the Reſtoration of the Monarchy, he was created Baron of *Iſield* by King *Charles* II. and had the Honour of repreſenting him in two extraordinary Embaſſies; the one to *Lewis* the *French* King, who no leſs admired his Generoſity, whereby he maintained ſo great a Character, than he dreaded the Virtue he was not able to corrupt by his magnificent Preſents, which were more princely refuſed than offered. No Part of his Reputation was diminiſhed when he went afterwards Plenipotentiary to the Treaty at *Breda*. His Learning was unaffected, uſeful and general, but not to be exceeded by any in the Knowledge of the antient Records of the Kingdom, and the diſtinct Powers of the ſeveral Parts of the Adminiſtration: So true a Friend, that none could exceed or equal him. He was as great a Patron to religious as to civil Liberty; which made him univerſally beloved when alive, and lamented when he peaceably ended a long and glorious Life, the 17th of *Feb.* in the Year of *Chriſt* 1679, in the eighty-ſecond Year of his Age.

This Monument is therefore dedicated to his Memory, for the Honour of the preſent Age, as well as an Example to Poſterity, by his Nephew's Son and Heir, *John* Duke of *Newcaſtle*. MDCXCIX.

See his Character, Page 332.

Communicated by the Reverend Mr. Leigh, *the preſent Miniſter of St.* Peter, *in* Dorcheſter.

On Sir ROBERT BROOKE and his Lady, in the Church of *Yoxford*, in *Suffolk*.

RObertus Brooke, miles, fortunis æque ac moribus par honori hic conditus jacet. Cui proxime accubat ſua lectiſſima & dilectiſſima conjux Elizabetha. Rari exempli femina: Omnibus & naturæ & gratiæ dotibus ornatiſſima; ingenio, & judicio, ſupra ſexum; prudentia ſingulari, pietate admirabili; cognominis Zachariæ conjugis effigies expreſſiſſima Thomæ Culpeper de Wigſale in agro Suſſexienſi armigeri, filia: Jacobi, Joannis, & Roberti, (itidem ut pater militis) Mariæ, Elizabethæ, Annæ, Marthæ mater; e quibus Maria ſola ſuperſtes lugens curavit hæc apponenda marmori. Ille, Jul. 10. *An. Chr.* 1646. *Ætat.* 74. *ob. Hæc, Jul.* 22. *An. Chr.* 1683, *ætat.* 82. *Memoria juſti benedicta.*

The ſame in *Engliſh*.

HERE lies Sir *Robert Brooke*, Knight, whoſe Fortune and Manners were equal to his Dignity. Near the Remains of *Elizabeth* his beloved Wife; a Woman of uncommon Merit; being adorned with all the Gifts of Nature and Grace; a happy Genius and Underſtanding above her Sex; a ſingular Prudence and exemplary Piety. She was a lively Portrait of *Elizabeth* Wife of *Zachariah*, and Daughter of *Thomas Culpeper*, of *Wigſale*, in the County of *Suſſex*, Eſq; and Mother of *James*, *John*, and *Robert*, (who had likewiſe the Honour of Knighthood) *Mary*, *Elizabeth*, *Ann*, and *Martha*; of all which Children *Mary* is the only one now living; and it was at her Expence that this Monument was raiſed. Sir *Robert* the Father died the 10th of *July*, 1646, in the ſeventy-fourth Year of his Age; and Dame *Elizabeth* his Wife the 22d of *July*, 1683, in eighty-ſecond Year of her Age. *Bleſſed is the Memory of the Juſt.*

See her Character, Page 209.

Communicated by the Reverend Mr. Stubbs, *the preſent Vicar of* Yoxford.

On the Reverend Mr. NATHANAEL PARKHURST, in the Church of *Yoxford*, in *Suffolk*.

SUB hoc marmore depoſitæ jacent exuviæ Nathanaelis Parkhurſt, A. M. viri boni & eruditi, hujus eccleſiæ vicarii annos XLII. Vitæ fuit integer, moribus gravis, fungendo munere ſedulus & doctrinam eccleſiæ Anglicanæ concionibus ad populum habitis audacter vindicare ſibi ſolemne erat. Obiit VI. idus Decembr. anno ſalutis humanæ, MDCCVII. ætatis ſuæ LXIV.

The ſame in *Engliſh*.

UNDER this Marble Stone are depoſited the Remains of *Nathaniel Parkhurſt*, A. M. who was a Man of Virtue and Learning. He was Vicar of this Church forty-two Years. He was a Perſon of great Integrity, diligent in the Diſcharge of his paſtoral Duty, and highly diſtinguiſhed for vindicating the Doctrine of the Church of *England* with Courage and Reſolution in all his Sermons. He died the Sixth of the Ides of *December*, 1707, Aged ſixty-four.

See his Character, Page 218.

Communicated as above.

On the Reverend Mr. JOSEPH MEDE, in *Chriſt-Church College*, in *Cambridge*.

EFfare marmor iners; dic, cujus cinis? Salvis modeſtiſſimi viri manibus, Joſephus heic Medus jacet, S. T. B. Collegii Chriſti apud Cantabrigienſes ſocius, ipſe muſarum hoſpitium ſolenniorum, & juſta in collegio univerſitas; qui omnes linguas calluit, artes excoluit, philoſophiæ & mathematicæ adjungens quicquid Egyptii occultarunt, aut invenerunt Chaldæi; chronologiam inſuper, ac hiſtoriam, omniumque reginam theologiam: Quarum prælucente face, induit ſe in abditiſſimos prophetiarum receſſus, & ſpelunca apocalyptica exuit Romanam belluam; confligendi cum difficultatibus avidiſſimus, myſteriorum interpres feliciſſimus; ut in Joſepho hoc noſtro facile agnoviſſet gens hieroglyphica Zapthnath-paaneah redivivum. Hic nullis addictus partibus, omnibus æquus fuit, veritatis ac pacis amans; benignus aliis, amicis totus patens; verbis, voto, vita, ſanctus, caſtus, humillimus. Aſt imminentis tunc eccleſiæ & reipublicæ tempeſtatis mens, prophetis contubernalis, præſaga, cæleſtem portum occupavit anno poſt natam ſalutem MDCXXXVIII. *ætatis ſuæ* LII.

The ſame in *Engliſh*.

SPEAK dull Marble; ſay, whoſe are theſe Aſhes? This Monument is ſacred to the Memory of a moſt modeſt Man. *Joſeph Mede* lies here, Batchelor in Divinity, Fellow of *Chriſt-Church-College*, *Cambridge*; himſelf a Receptacle of the Muſes, and a Univerſity in a College; who ſtudied all Languages; cultivated the Arts; to Philoſophy and the Mathematicks adding whatever the *Egyptians* diſguiſed, or *Chaldeans* diſcovered; joining alſo Chronology and Hiſtory with the Queen of all Sciences, Divinity. By the Help of theſe Lights he penetrated the darkeſt Paſſages in Prophecy, and drew out of the apocalyptick Den the *Roman* Beaſt. Deſirous of engaging with Difficulties; a moſt happy Interpreter of Myſteries; ſo that in our *Joſeph*, ſuch as were verſed in Hieroglyphicks, readily acknowledged the Revealer of Secrets revived. Addicted to no Party, he was moſt impartial unto all, loving Truth and Peace; affable to all, entirely open to his Friends; in Words, Thoughts, Actions, holy, chaſt, humble. But his prophetick Soul preſaging the impending Storms in Church and State, he ſought the Gates of Heaven, in the Year of our Salvation 1638, of his Age Fifty-two.

See his Life and Character, Page 552.

On the Reverend Dr. HENRY HAMMOND in the Church of *Hampton*, in *Worceſterſhire*.

HEnricus Hammondus, ad cujus nomen aſſurgit quicquid eſt gentis literatæ (dignum nomen, quod auro, non atramento, nec in marmore perituro, ſed adamante potius exaretur) muſagetes celeberrimus, vir plane ſummus, theologus omnium conſummatiſſimus, eruditæ pietatis decus ſimul & exemplar, ſacri codicis Interpres facile omnium oculatiſſimus, errorum malleus poſt homines natos feliciſſimus, veritatis hypera-

hyperaſpyſtes ſupra quam dici-poteſt nervoſus; *in cujus ſcriptis eluceſcunt ingenii gravitas & acumen, judicii ſublimitas &* 'Ακρίβεια, *ſententiarum* ὄγκος *&* Δεινότης, *docendi methodus utiliſſima, nuſquam dormitans diligentia.*

Hammondus (inquam) ὁ πάνυ, *in ipſa mortis vicinia poſitus, immortalitati quaſi contiguus, exuvias mortis venerandas (præter quas nihil mortale habuit) ſub obſcuro hoc marmore latere voluit* vii. *Cal. Majas, Ann. Ætat.* LV. MDCLX.

The ſame in *Engliſh.*

HEnry Hammond*, at whoſe Name all the Learned riſe up in reverence (a Name worthy to be written, not with Ink, but with Gold; not to be carved on periſhable Marble, but rather on Adamant) a very celebrated Scholar, a Man every way compleat, the moſt accompliſhed of Divines, the Ornament at once and Example of learned Piety, an Interpreter of the ſacred Writ beyond all others clear, an Oppoſer of Errors the moſt happy that ever lived, a Defender of the Truth more nervous than can be expreſſed; in whoſe Writings ſhine forth the Gravity and Subtlety of Wit, the Sublimity and Exactneſs of Judgment, the Abundance and Vivacity of Sentences, the moſt uſeful Method of Teaching, a Diligence that never ſlumbers.

Hammond (I ſay) that Great Man, lying upon the Confines of Death, and bordering as it were on Immortality, willed the venerable Remains of his Body (the only Part of him that was mortal) to be buried under this Obſcure Marble, *April* the 25th. 1660, in the 55th Year of his Age.

See his Life and Character, p. 115.

On the Reverend Mr. JOHN KETTLEWELL, in the Church of *All-Hallows, Barkin, London.*

H. *J. quod mori potuit Johannis Kettlewell, A. M. eccleſiæ Anglicanæ presbyteri integerrimi inſtructiſſimique*; *viri pietatis & modeſtiæ ſingularis, ut verbo omnia, vere chriſtiani*; *qualem fateare par eſt, qui totius officii noſtri rationes (annum adhuc agens vigeſſimum quartum) feliciter adeo atq; ex animo explicuit, ut dictu haud ſit facile mores alienos ad virtutem evangelicam formaverit magis, an ad vivum depinxerit. Suæ eccleſiæ paroch. de Coleſhil in agro Warwicenſi per annos* 7 *invigilavit paſtor fidiſſimus prudentiſſimuſque. Fortunæ tandem utriuſq; victor, animam Deo reddidit Apr.* 12. 1695. *Ætat.* 42. *morte tali vita digna.*

The ſame in *Engliſh.*

HERE lies all that could die of *John Kettlewell*, Maſter of Arts, a moſt upright and learned Presbyter of the Church of *England*, a Man of ſingular Piety and Modeſty, and, to ſay all in a Word, a true Chriſtian; of whom it is but juſt to confeſs, that, while he was yet in the twenty-fourth Year of his Age, he ſo happily and frankly explained all the Particulars of our whole Duty, that it is not eaſy to ſay whether he more formed the Manners of Men to evangelical Virtue, or painted them to the Life. This moſt faithful and prudent Paſtor for 7 Years watched over his Pariſh Church of *Coleſhil* in *Warwickſhire*; and at laſt, Victor of both Fortunes, he render'd his Soul to God *April* 12. 1695. aged 42, by a Death worthy of ſuch a Life. *See his Character* p. 33.

On the Reverend Dr. BENJAMIN WHICHCOTE, in the Church of St. *Lawrence-Jewry, London.*

M. *S. Infra Inſulam mediam in cancellis ſitus eſt reverendus Benjamin Whichcote, S. T. D. Ex antiqua proſapia in agro Salopienſi oriundus*; *olim apud Cantabrigienſes Collegii Emanuelenſis ac regalis præpoſitus acceptiſſimus: Tandem hujus eccleſiæ acceptiſſimus vicarius. Quæ (præter cætera) ſua munera quanta cum laude, quali cum fructu præſtitit, fama magni nominis longe lateq; divulgata, vocalius & diutius durantiſſimo marmore proclamabit. Venerabilis iſte theologus pro ſpectatiſſima probitate, prudentia ſingulari, & eruditione optima, doctrina perquam divina, vitaq; pari doctrinæ, laude major (qualis qualis, quantus quantus fuit) poſt valetudinem proſperam diu habitam morbo potius quam ſenecta fractus (annorum tamen ac famæ & operum ſatur) vitam minus vitalem cum meliori commutavit, anno poſt ſalutiferum partum* 1683. *Ætat. ſuæ* 74.

Patruo ſuo ſumme honorando hoc Monumentum poſuerunt executores ultimi teſtamenti B. & C. W.

The ſame in *Engliſh.*

SAcred to Memory. Under the middle Iſle, in the Chancel, lies the Reverend *Benjamin Whichcote*, Doctor of Divinity; deſcended from an antient Family in *Shropſhire*; the much formerly eſteemed Preſident of *Emmanuel* and *King*'s Colledge, *Cambridge*; and afterwards the no leſs eſteem-

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med Vicar of this Church. With how much Praiſe, with what Succeſs, he performed the Duties of theſe Stations (beſides others) the Fame of his Great Name, ſpread far and wide, ſhall longer and more loudly proclaim than the moſt durable Marble. This venerable Theologian, who for his well-known Probity, his ſingular Prudence, his great and almoſt divine Learning, and a Life equal to his Doctrine, was ſuperiorto all Praiſe (what and how great ſoever it may be) after enjoying a long and proſperous State of Health, was broken by Diſeaſe rather than Age, (tho' full of Years, as well as of Fame and good Works) and exchanged a leſs for a more perfect and better Life, in the Year after the ſalutary Delivery 1683, of his Age 74.

B. and C. W. the Executors of his laſt Will, erected this Monument to their much honoured Uncle.

See his Character, Page 71.

On the Right Reverend Dr. CHARLES TRIMNELL, Lord Biſhop of *Winchester*, in the Cathedral-Church of *Wincheſter*.

M. *S. Caroli Trimnell S. T. P. Primum Norvicenſis, dein Wintonienſis Epiſcopi; utriuſq; Diæceſeos Clero deſideratiſſimi.*

Fuit enim epiſcopus (ſi quis alius) ad apoſtoli normam rite compoſitus, ore, habitu, geſtu, ac ſermone κόσμιος, *in excipiendis omnibus* φιλόξενος, *in moderando clero* ἐπιεικής, *et quam fuerat* ἀφιλάργυρος, *teſtantur ædes utriuſq; ſedis Epiſcopalis, ſumptibus ipſius haud exiguis reparatæ & elegantiores.*

Is denique fuit, quem eccleſia habuit integerrimum antiſtitem, qui clerum & populum ſibi commiſſum, exemplo duxit, eruditione edocuit, dignitate rexit, & humanitate conciliavit: Quem reſpublica ſimul experta eſt fidiſſimum optimatem, in diſſimilibus rerum ac temporum vicibus, eundem, & ſui ſimilem; libertatis patriæ & ſalutis publicæ, animo, conſilio, opera, indefeſſum fautorem: Quem in vicina Wiccami ſchola inſtitutum Wiccamici ſui reducem læti exceperunt; ut quæ collegia ornaverat alumnus, ea patrocinio ſuo foveret epiſcopus; ſub nudo deniq; hoc marmore, poſthabita ſolennioris ſepulchri pompa, hic juxta fundatorem ſuum tumulari teſtamento curavit.

Obiit XV° die Auguſti, Anno æræ chriſtianæ M,DCC,XXIII, ætatis ſexageſimo, epiſcopatus decimo ſexto, tranſlationis ſecundo.

The ſame in *Engliſh*.

SAcred to the Memory of *Charles Trimnell*, Doctor of Divinity; Biſhop, firſt of *Norwich*, then of *Wincheſter*; dear to the Clergy of each Dioceſe.

For he was a Biſhop (if ſuch an one ever were) of pure Apoſtolical Manners; in Speech, in Dreſs, in Behaviour moderate; in his Reception of all Men, hoſpitable; in preſiding over the Clergy, full of Lenity; and how remote he was from Avarice, the epiſcopal Seats of either See, repaired and beautified by him at no ſmall Expence, are a Teſtimony.

He was, in a Word, a moſt uncorrupt Father of the Church, who led by his Example, inſtructed by his Learning, governed by his Dignity, engaged by his Humanity, the Clergy and People committed to him; whom the Nation at the ſame Time found a moſt faithful Senator, the ſame and like to himſelf in the different Viciſſitudes of Times and Things, an indefatigable Aſſertor of the Liberty of his Country, and the public Good, with his Mind, his Advice, his Endeavours; whom his Fellow-Students in the neighbouring School, erected by *Wickham*, with Joy received back among them, that as a Biſhop he might nouriſh by his Protection, the College he had adorned when a Pupil. At laſt, under this plain Marble, all ſolemn Funeral Pomp omitted, he ordered by his laſt Will his Remains to be depoſited, near thoſe of the Founder.

He died the 15th Day of *Auguſt*, in the Year of the Chriſtian Æra, M,DCC,XXIII, of his Age the 60th, of his Epiſcopacy the ſixth, of his Tranſlation the ſecond.

See his Character, Page 317.

On the Reverend Mr. CHARLES TRMINELL and MARY his Wife, in the Church of *Abbots-Ripton*, in *Huntingtonſhire*, ſaid to be written by Dr. DOWNES, Biſhop of *Derry*, his Son in Law.

M. *S. Reverendi admodum viri Caroli Trimnell, & Mariæ uxoris. Hæc per XXVI. annos feliciſſimo conjugio, ſeptem filiis, totidemq; filiabus Maritum beans, e vita exceſſit Anno Domini* 1684. *ætatis* 48. *Suis, vicinis, egenis deſideratiſſima. Ille, utriuſq; academiæ alumnus, utriuſq; ornamentum; ex altera per iniquitatem temporis ejectus, in alteram rebus aliquantulum pacatis receptus eſt. Utrobiq; & Regi exulanti & Eccleſiæ afflictæ fidelis; annos amplius XLV. hujus Eccleſiæ rector; divini cultus & honoris vindex conſtantiſſimus; charitatis & beneficentiæ opera promovit aſſiduus, & hortatu ſuo & exemplo. Eo magis Chriſti pauperumq; memor, quo minus numeroſæ ſuæ ſobolis immemor. Optima orbatus conjuge conjux optimus, per annos XVII. unus utrumq; egit parentem: Liberos habens pios, invicem amantes, modeſtos, probos; optima pietatis ſuæ indicia & præmia: E quibus ſex in ipſo Juventutis flore extinctis, quatuor mares totidemq; fæminas ſuperſtites reliquit, tres illorum ad Preſbyteratum evectos, tres harum Preſbyteris dicatas; omnes parentem ad tumulum eodem animo, vultu alio ac olim, ad templum longo ordine ſequebantur. Obiit anno domini* 1702, *ætatis* 77.

The ſame in *Engliſh*.

SAcred to the Memory of the very reverend * *Charles Trimnell*, and *Mary* his Wife. She, having bleſſed her Huſband, in the 26 Years of their happy conjugal Union, with ſeven Sons and as many Daughters, departed this Life in the Year of our Lord 1684, of her Age 48, to the great Loſs of her Family, her Neighbours, and the Poor. He, a Student in each Univerſity, an Ornament to both, being ejected the *one* by the Iniquity of the Times, was received into the *other* when Affairs were a little reſtored: Faithful in *both* to his exiled King and the afflicted Church; above XLV Years Rector of this Pariſh; a conſtant Defender of the Divine Worſhip and Honour. He aſſiduouſly promoted Works of Charity and Beneficence by his Exhortation and Example. By ſo much the more mindful of Chriſt's Poor, as he was the leſs anxious for his own Offspring. This beſt of Huſbands, deprived of the beſt of Wives, for xvii Years performed ſingly the Offices of both Parents. His Children, pious, loving to each other, regular, were the beſt Teſtimonies, the beſt Rewards of his own Piety. Six of them dying in their Minority, he left behind him four Sons and four Daughters; three of thoſe bred up in the Miniſtery, three of theſe married to Miniſters: They all in long Proceſſion followed their Father to his Tomb, with the ſame ſorrowful Mind, and with other Countenances than they were wont to frequent the Temple. He died in the Year of our Lord 1702. of his Age 77.

On Archbiſhop SANCROFT, in the Church-Yard of *Freiſingfield*, in *Suffolk*.

On the Right Side of the Tomb.

P. M. S. *Lector, Wilhelmi, nuper Archipræſulis, qui natus in vicinia, quod morti cecidit, propter hunc murum jacet, atqui reſurget. Tu interim ſemper paratus eſto, nam qua non putas venturus hora Dominus eſt. Obiit Nov.* 24. *An. Nat. Dom. MDCXCIII. Ætat. ſuæ LXXVII.*

The ſame in *Engliſh*.

TO the pious Memory of *William*, late Arch-Prelate, who was born in this Neighbourhood: Reader, what was mortal of him, lies near this Wall, but will riſe again. Be you in the mean Time always prepared, for you know not the Hour of the Lord's coming. He died the 24th of *November* 1693, in the 77th Year of his Age.

On the Left Side.

P. M. S. *William Sancroft*, born in this Pariſh, afterwards by the Providence of God Arch-Biſhop of *Canterbury*, at laſt deprived of all, which he could not keep with a good Conſcience, return'd hither to end his Life; and profeſſeth here at the Foot of his Tomb, that *as naked he came forth, ſo naked he muſt return. The Lord gave, and the Lord hath taken away,* (as the Lord pleaſes ſo come Things to paſs) *Bleſſed be the Name of the Lord.*

Over his Head this.

St. Math. xxiv. 27. *As the Lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the Coming of the Son of Man be.* *See his Character*, Page 342.

On the Lady ELIZABETH ALSTON, in the Church of *Woodhill*, in *Bedfordſhire*.

DAME *Elizabeth Alſton*, late Wife of Sir *Thomas Alſton* Bart. died *September* 8, and was buried *September* 10, 1677.

This Elizabeth *was Daughter of Sir* Rowland St. John *of* Woodford, *in the County of* Northampton, *deſcended of the Honourable Family of the* St. John's *of* Bletſoe *in the County of* Bedford. *She had Iſſue by the ſaid Sir* Thomas 7 *Sons and* 2 *Daughters.* *See her Character*, Page 357.

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* It may be not amiſs here to obſerve of this worthy Perſon, That though he never had any other Preferment, and his Patrimony was ſmall, he brought up *fourteen* Children, who lived to be Men and Women, in the moſt reputable Manner; and there are few Inſtances of a Family, which has ſpread itſelf in the World with more good Fortune and Credit. Five of his Sons were educated on the publick Foundations at *Wincheſter* and *Eaton*. The Sons and Daughters, who ſurvived him were, 1. *Charles*, Biſhop of *Wincheſter*, 2. *William*, Dean of *Wincheſter*, 3. *Hugh*, Apothecary to the King's Houſehold, 4. *David*, Archdeacon of *Leiceſter*, and Chanter of *Lincoln*. 5. *Mary*, married to Mr. *Sturges*, Archdeacon of *Huntingdon*. 6. *Anne* married to Mr. *Alured Clarke* of *Godmancheſter*, in the County of *Huntingdon*. 7. *Elizabeth*, married to Dr. *Henry Downs*, Biſhop of *Derry* in *Ireland*. 8. *Catharine*, married to Dr. *Thomas Green*, Biſhop of *Ely*. And it is further worthy of Remark that all the ſurviving Children of theſe have been hitherto favoured with equal Succeſs.

On the Reverend Dr. ANDREW WILLET, in the Church of *Barley*, in *Hertfordſhire*.

HIC jacet Andrew Willet, *doctor ſacræ theologiæ, aliquando hujus eccleſiæ miniſter, & magnum totius veræ eccleſiæ ornamentum.*
Obiit anno ætatis ſuæ 59. *An. Dom.* 1621. *Dec.* 4.

Vivus in hoc tegitur, (Lector mirare) ſepulchro,
Willettus, ſua poſt funera vivus adhuc;
Quin ubi nunc habitet cognoſcere conſule ſumptu
Magnifico ſtructam ſcripta polita domum;
Interea partem hanc ejus, quam fata tulerunt,
Hic ubi pauliſper fleris, abire potes.

The ſame in *Engliſh*.

HEre lies *Andrew Willet*, Doctor in Divinity; ſome time Miniſter of this Church; and a great Ornament to the true Church in general.
He died in the 59th Year of his Age, in the Year of our Lord 1621 *December* 4th.

Reader admire! beneath is laid the Head
Of learned *Willet*, living ſtill tho' dead:
But if his Dwelling you deſire to know,
His Writings will the noble Structure ſhew:
You may depart when you have dropp'd a Tear
O'er his Remains, which Death has treaſur'd here.

On the Stone which contains the foregoing Latin *Inſcription, the following* Engliſh *Verſes are likewiſe inſcribed.*

Thou that 'ere while didſt ſuch ſtrong Reaſons frame,
As yet, great *Willet*, art the *Popelings* Shame:
Now by thy Sickneſs, and by Death haſt made
Strong Arguments to prove that Man's a Shade:
Thy Life did ſhew thy deep Divinity,
Death only taught us thy Humanity.

See his Character, Page 488.

On the Right Reverend Dr. ARTHUR LAKE, Lord Biſhop of *Bath* and *Wells*, in the Cathedral Church of *Wells*.

Here lieth *Arthur Lake*, Doctor in Divinity, late Biſhop of *Bath* and *Wells*, who died on the 4th of *May*, *An.* 1626. The following Epitaph was compoſed by Biſhop *Lake* on himſelf.

Viator conſiſte, paucis te volo; Me vide.
Exuviæ hic reponuntur hominis, ſed chriſtiani,
Quibus nihil vilius propter peccatum hominis;
Nihil pretioſus propter ſpem chriſtiani.
Non eas deſeruit anima, ſed hic depoſuit.
Cuſtos bonæ fidei ſpiritus ſanctus,
Qui cavet ne quis in vacuum veniat,
Dum legatione pro iis apud redemptorem
Defungitur anima: Cui reduci cum Chriſto
Eas reddet glorioſas glorioſe induendas,
Et cum beata beandas in æternum.
Libenter mortalis ſum, qui ſim futurus immortalis.
Ne tantuli in me contemplando te pœniteat
Laboris, non dimitteris ſine præmio.
Voveo hæc hiſtoria mei, prophetia ſit tui. Perge.

The ſame in *Engliſh*.

STop, Traveller, a few Words with you: Behold me. Here are depoſited the Remains of a Man, but a Chriſtian. Nothing can be more abject or vile than thoſe Remains, thro' the Tranſgreſſion of Man, nor any Thing more precious, thro' the Hope of a Chriſtian: The Soul has not deſerted them; but they are here depoſited by the holy Spirit, the Guardian of Truth; who will not ſuffer any of them to be annihilated, whilſt the Soul is diſcharging the Office of an Embaſſador with the Redeemer in their Favour: And the ſame Holy Spirit will reſtore them to the Soul, when it returns with Chriſt, all glorious, and to be bleſſed for ever. I embrace Mortality with Pleaſure, being ſoon to put on Immortality. Let it not repent you of any Pains you take in contemplating me, for you will not depart without your Reward. Let this be my Hiſtory; and let the Prophecy be yours. Go on. *See his Character, Page 290.*

On FRANCES Counteſs of *Carbery*.

PIetati & memoriæ ſacrum. Monumentum doloris ſingularis, paris fati & conditionis poſuit Richardus comes Carberienſis ſibi vivo, & mortem nec exoptanti nec metuenti: Et dilectiſſimæ ſuæ conjugi Franciſcæ comitiſſæ in flore ætatis caſibus puerperii raptæ ex amplexibus ſanctiſſimi amoris. Fuit illa (deſcendat lachrymula Amice lector) fuit inter caſtiſſimas prima, inter conjuges amantiſſima, mater optima; placidi oris, ſeveræ virtutis, converſationis ſuaviſſimæ: Vultum hilarem fecit bona conſcientia, amabilem, forma pluſquam uxoria. Claris orta natalibus, fortunam non mediocrem habuit; erat enim cum unica germana hæres ex aſſe. Annos XIII, menſes IV, ſupra biduum vixit in ſanctiſſimo matrimonio cum ſuo quem effuſiſſime dilexit, & ſancte obſervavit; quem novit prudentiſſimum, ſenſit amantiſſimum, virum optimum vidit & lætata eſt. Enixa prolem numeroſam, pulchram, ingenuam, formæ & ſpei optimæ; quatuor Maſculos, Franciſcum dominum Vaughan, Johannem, Alathamum, quartum immaturum; fæminas ſex, dom. Franciſcam, Elizabethas duas, Mariam, Margaretam, & Althamiam [poſt cujus partum paucis diebus obdormiit.] Totam prolem maſculam (ſi demas abortivum illum) & fæminas omnes, præter Elizabetham alteram, & Mariam, ſuperſtites reliquit. Pietatis adeoq; ſpei plena obiit 9 Octobr. M,DC,L. Lachrymis ſuorum omnium tota irrigua conditur in hoc cœmeterio, ubi cum Deo Opt. Max. viſum fuerit, ſperat ſe reponendum conjux mæſtiſſimus: Interea temporis luctui, ſed pietati magis vacat, ut in ſuo tempore ſimul lætentur par tam pium, tam nobile, tam Chriſtianum, in gremio Jeſu, uſque dum coronæ adornentur accipiendæ in adventu domini. Amen.

Cum ille vita defunctus fuerit, marmor loquetur, quod adhuc tacere jubet virtus modeſta: Interim vitam ejus obſerva & leges quod poſtea hic inſcriptum amabunt & colent poſteri. Ora & abi.

The ſame in *Engliſh*.

SAcred to Piety and Memory. As a Monument of ſingular Grief and of his own equal Fate and Condition; *Richard* Earl of *Carbery* erected this to himſelf living, and neither wiſhing nor fearing Death; and to his moſt beloved Conſort the Counteſs *Frances*, ſnatched from the Embraces of the pureſt Love in the Flower of her Age, by the Accidents of Child-bearing. She was (friendly Reader let fall a Tear) the firſt among chaſte Women, the moſt loving among married ones, the beſt of Mothers; of placid Aſpect, of ſevere Virtue, of moſt ſweet Converſation. Her good Conſcience gave her a chearful Countenance; her Beauty, more than was neceſſary to a Wife, a lovely one. Deſcended from an illuſtrious Family, her Fortune was above moderate; for ſhe was joint Heireſs with an only Couſin German. Thirteen Years, four Months, and two Days, ſhe lived in holy Matrimony with her Husband, whom ſhe loved without Meaſure, and religiouſly obſerved; whom with Delight ſhe knew to be a moſt prudent, perceived to be a moſt loving, ſaw to be a very good Man. She brought forth a numerous Progeny, beautiful, ingenuous, of perfect Form and great Hopes; four Males, *Francis* Lord *Vaughan*, *John*, *Altham*, and one abortive; and ſix Females, the Lady *Frances*, two *Elizabeths*, *Mary*, *Margaret*, and *Althamia*, (in a few Days after whoſe Death ſhe was called to reſt.) All her Male Progeny, except the abortive one, and all the Female, but one *Elizabeth* and *Mary*, ſhe left behind her. Full of the Hope of ſo much Piety, ſhe died the 9th of *October* M,DC,L; and bedewed with the Tears of all her Family lies buried in this Vault; where, when it ſhall pleaſe Almighty God, her moſt ſorrowful Conſort hopes to be laid. In the mean while he has Leiſure for Lamentation, but rather for Devotion, that in due Time, a Pair ſo pious, ſo noble, ſo Chriſtian, may rejoice together in the Breaſt of *Jeſus*, 'till they ſhall be adorned with the Crowns to be received at the Coming of the Lord. Amen.

When he ſhall be no longer living, the Marble ſhall ſpeak what modeſt Virtue now commands it to ſuppreſs: In the mean Time obſerve his Life, and thou ſhalt read that here written which Poſterity hereafter ſhall love and venerate. Pray and be gone.

See her Character, Page 260.

On the Right Reverend Dr. JOHN HACKET, Lord Biſhop of *Litchfield* and *Coventry*, in the ſame Cathedral.

PRimævæ pietatis et ſummæ eloquentiæ præſulem, eccleſiæ Anglicanæ & fidei orthodoxæ aſſertorem ſtrenuum, concionatorem etiam ad ultimum aſſiduum, et ſuperſtitionis Babylonicæ tam maturum hoſtem, ut pene in cunis ſtraverit Loyolitas; (raro exemplo ut Poeta præluderet theologo) vitæ denique integritate

&

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& innocentia, morum ſuavitate & candore, charitate erga pauperes eximia, et liberalitate erga ſuos inſignem typum ; (verbo omnia) Joh. Williams metropol. Ebor. patroni ſui ectypum, (Deſine ulterius quærere) iſta omnia tabula hæc unico in Hacketo exhibet. Adverſus poſitum cætera marmor habet.

Obiit. 28. Oct. 1670. ſub anno ætatis ſuæ 79.

Siſtamus ergo ! moræ pretium eſt ſcire, quis demum Langthono claudit latus ? Solus Hacketus tanto dignus contubernio ; cujus piæ liberalitati debetur, quod Langthoni cineres non frigeſcunt. Ædis cathedralis Litchfieldiæ inſtaurator illic, reſtaurator hic jacet. Eccleſiæ Anglicanæ antiſtitum par ingens, eoque ingentius quod ſibimet pares. Scire vis lector, quam multis ille bonis flebilis occidit ? Schola regia Weſtmonaſt. alumnum, collegium S. S. Trinitatis Cantabr. ſocium, eccleſia S. Andreæ Holbourn et Cheam in ago Surrienſi quadragenarium rectorem, ædes D. Pauli reſidentiarium, ſedes hæc epiſcopalis digniſſimum ſibi præſulem abreptum deflet. Sed ludo te, viator, dum inter mortuos refero eum virum quem reſtauratæ Pauli reliquiæ, & Ceddæ ruinæ, quem hoſpitium epiſcopale S S. Trin. Coll. de novo extructum, et Cantabr. bibliotheca libris cumulate aucta, longum dabunt ſuperſtitem.

The ſame in *Engliſh.*

SAcred to the Aſhes of *John Hacket*, Biſhop of *Litchfield* and *Coventry* ; a Prelate of primitive Piety, and perfect Eloquence ; a ſtrenuous Aſſerter of the Church of *England*, and the Orthodox Faith ; a Preacher aſſiduous even to the laſt, and ſo mature an Enemy of the *Babyloniſh* Superſtition, that almoſt in his Cradle he defeated the *Jeſuits* (a rare Example, that Poetry ſhould be the Prelude to Divinity.) Finally, in the Integrity and Innocence of his Life, in the Sweetneſs and Candour of his Manners, in his ſingular Charity to the Poor, in his Liberality to his Servants, a famous Example ; to ſay all in a Word, a Copy of his Patron *John Williams*, Metropolitan of *York* (forbear to enquire any farther) This Table exhibits all theſe Perfections in *Hacket* alone : The oppoſite Marble contains the reſt. He died the 28th of *Oct.* 1670, in the 79th Year of his Age.

Let us ſtop a while. It is worth your Stay, to know who lies here by the ſide of *Langthon.* Only *Hacket* was worthy of ſuch a Habitation ; to whoſe pious Liberality it is owing, that the Aſhes of *Langthon* do not wax cold. There lies the Builder, here the Reſtorer of *Litchfield* Cathedral: A pair of illuſtrious Heads of the Church of *England*, and ſo much the more illuſtrious as they were equal to each other. Wouldſt thou know, Reader, how much he died lamented by many good Men ? The King's School at *Weſtminſter* laments a Pupil, Trinity-College in *Cambridge* a Fellow, the Churches of St. *Andrew Holbourn* and *Cheam* in *Surrey* a forty Years Rector, the Cathedral of St. *Paul*'s a Reſidentiary, this Epiſcopal See a moſt worthy Prelate.

But I deceive thee Traveller, while I number among the Dead that Man, whom the Reliques of *Paul* and the Ruins of *Cedda* reſtored, whom the Epiſcopal Apartment of Trinity-College *Cambridge* rebuilt, and the Univerſity Library largely augmented with Books, ſhall long preſerve alive.

At the Head of the Statue upon the Monument is engraved

I will not ſuffer mine Eyes to ſleep,—'till I have found out a Place for the Temple of the Lord, Pſal. 132.

At the Feet,

Quam ſpecioſa veſtigia evangelizantium pacem.

How beautiful are the Steps of thoſe that bring the glad Tidings of Peace.

The Motto of the Coat at the Head of the Tomb.

Zelus domus tua exedit me.

The Zeal of thy Houſe hath eaten me up.

On the oppoſite Coat at the Feet:

Inſervi Deo & lætare.

Serve God and rejoice.

Upon the Grave-ſtone (that covers the Body) in the Iſle contiguous to the Monument:

Johannes Hacket epiſcopus Lichf. Coventr. heic ſitus eſt.

John Hacket, Biſhop of *Litchfield* and *Coventry*, is buried here.

See his Life and Character, 588.

On

On the moſt Reverend Dr. JOHN SHARP, in the Cathedral of *York*.

M. S. Reverendiſſimi in Chriſto patris Joannis Sharp archiepiſcopi Eboracenſis ; qui honeſtis parentibus in hoc comitatu prognatus, Cantabrigiæ optimarum artium ſtudiis enutritus, tum ſoli unde ortus, tum loci ubi inſtitutus eſt, famam ſui nominis celebritate adauxit. Ab academia in domum illuſtriſſimi domini Heneagii Finch tunc temporis attornati generalis, ſummi poſtea Angliæ cancellarii, virtutum omnium altricem fautricemque, evocatus, et ſacellani miniſterium diligenter obiit, et ſacerdotis dignitatem una ſuſtinuit, talis tantiq; viri patrocinio adjutus. Et naturæ pariter ac doctrinæ dotibus plurimum commendatus, peracto rite munerum eccleſiaſticorum curſu, cum parochi, archidiaconi, decani officia ſumma cum laude præſtitiſſet, ob eximia erga eccleſiam Anglicanam merita, quam nequiſſimis temporibus, magno ſuo periculo, contra apertam pontificiorum rabiem argumentis invictiſſimus aſſeruerat, propugnaverat, ſtabiliverat, apoſtolicæ ſimul veritatis præco, ac fortitudinis æmulus ; faventibus Gulielmo ac Maria regibus, plaudentibus bonis omnibus, ad archiepiſcopalis dignitatis faſtigium tandem evectus eſt: Nec hujuſce tantum provinciæ negotia ſatis ardua feliciter expediit, ſed & Annæ principum optimæ tum a conſiliis tum ab eleemoſynis fuit, quas utcunq; amplas, utcunq; diffluentes, ne quem forte inopum a ſe triſtem dimitteret, de ſuis ſæpenumero facultatibus ſupplevit.

Erat in ſermone apertus, comis, affabilis: In concionibus profluens, ardens, nervoſus: In explicandis theologiæ caſuiſticæ nodis dilucidus, argutus, promptus: In eximendis dubitantium ſcrupulis, utcunq; naturæ bonitate ad leniores partes aliquanto propenſior, æqui tamen rectiq; cuſtos ſemper fidiſſimus. Primæva morum ſimplicitate, inculpabili vitæ tenore, propenſa in calamitoſos benignitate, diffuſa in univerſos benevolentia, ſtudio in amicos perpetuo ac ſingulari, inter deterioris ſæculi tenebras emicuit, purioris ævi lumina æquavit. Tam acri rerum, cæleſtium deſiderio flagrabat, ut his ſolis inhians, harum unice avarus, terrenas omnes neglexerit, ſpreverit, conculcarit. Eo erat erga deum pietatis ardore ut illum totus adamaverit, ſpiraverit, illum ubique præſentem, illum ſemper intuentem, animo ſuo ac ipſis fere oculis obſervaverit. Publicas haſce virtutes domeſticis uberrime cumulavit ; maritus et pater amantiſſimus ; et a conjuge liberiſq; impenſe dilectus, qui, ne deeſſet etiam mortuo pietatis ſuæ teſtimonium, hoc marmor ei mærentes poſuerunt.

The ſame in *Engliſh*.

SAcred to the Memory of the moſt Reverend Father in *Chriſt*, *John Sharp*, Archbiſhop of *York*, who, born of honeſt Parents in this County, and educated at *Cambridge* in the Study of the beſt Arts, by the Reputation of his Name increaſed the Fame of both Places. When called from the Univerſity into the Houſe of the moſt illuſtrious *Heneage Finch*, at that Time Attorney-General, and afterwards Lord High-Chancellor of *England* (a Houſe the Nouriſher and Favourer of all Virtues) he at once diligently underwent the Buſineſs of a Chaplain, and ſupported the Dignity of the Prieſthood, protected by ſuch and ſo great a Patron: And, equally recommended by the Gifts of Nature and Learning, having regularly gone through a Courſe of eccleſiaſtical Functions, when he had with the greateſt Applauſe performed the Offices of a Pariſh Prieſt, an Archdeacon, and a Dean, for his extraordinary Merits towards the Church of *England*, whoſe Cauſe, in the worſt of Times, he with great Hazard, but invincible Arguments, aſſerted, fought for, eſtbliſhed, againſt the open Rage of the Papiſts ; a Preacher at once of apoſtolical Truth, and a Rival of apoſtolical Fortitude ; by the Favour of King *William* and Queen *Mary*, and with the Applauſe of all good Men, he was raiſed to the Summit of archiepiſcopal Dignity. Nor did he only happily diſcharge the arduous-enough Buſineſs of his Province, but was to Queen *Anne*, the beſt of Princes, both Privy-Counſellor and Lord-Almoner ; often ſupplying out of his own Revenue, the Deficiencies of the latter Office, however great and diffuſive the Allowances were, leſt he ſhould ſend away ſorrowful any indigent Perſon. In Converſation he was open, courteous, affable: In his Sermons, fluent, ardent, nervous: In unfolding the Knots of caſuiſtical Theology, clear, acute, ready: In removing the Scruple of doubtful Perſons, howſoever by the Goodneſs of his Nature more inclined to gentler Meaſures, he was always a faithful Guardian of Truth and Juſtice. By the Primæval Simplicity of his Manners, by the unblameable Tenor of his Life, by his forward Benignity to the Calamitous, by his Benevolence diffuſed to all, by his perpetual and ſingular Affection to his Friends, he ſhone forth amidſt the Darkneſs of a depraved, he equalled the Lights of a purer Age.

He burned with ſo vehement Deſire of celeſtial Things, that panting for theſe only, covetous of nothing but theſe, he neglected, deſpiſed, trampled under Foot all that was terrene. So ardent was his Piety towards God, that he wholly loved him, breathed after him, obſerved him with his Mind, and almoſt with his Eyes, as every where preſent, as always beholding. On theſe publick Virtues he heaped thoſe of a domeſtic Nature. A moſt loving Husband and Father, he was beloved by his Wife and Children ; who, that a Teſtimony of their pious Regard might not be wanting to him dead, with Grief erected this Monument.

The Remiander, of this Epitaph *chiefly relating to his Grace's gradual Advancements, we have omitted ; and refer the Reader for the Particulars of them to his* Life *and* Character, *Page* 533. *See likewiſe Page* 720.

On Thomas Earl of Elgin, in the Church of *Maulden* in *Bedfordſhire.*

Thomas Comes de Elgin, Baro de Bruce de Whorlton in comitate Eboracenſi. Hanc dilectiſſimi patris ſui effigiem Robertus Comes de Alesbury & Elgin, &c. filius unigenitus in extimo ſacelli circulo erigendum curavit, medium quippe, ſolæ comitiſſæ de Oxford, uxori ſuæ chariſſimæ, prædictus Thomas ſacrum voluit, cujus in eternum memoriam illud centrale extruxit, quod & ipſe & proſapia ſua fatis olim ceſſura eminus ſtantes venerabundi quaſi contemplabuntur. obiit Decemb. An. ſalut. 1663. *Ætatis ſuæ,* 63.

The ſame in *Engliſh.*

Thomas Earl of *Elgin*, Baron *Bruce* of *Whorlton* in the County of *York*. *Robert* Earl of *Aylesbury* and *Elgin*, his only Son, cauſed this Buſt of his dearly beloved Father to be ſet up in the outer Part of the Chancel, the middle having been deſtined by the aforeſaid *Thomas* to his beloved Wife the Counteſs of *Oxford*, to whoſe eternal Memory he erected that Monument in the Center; that he, and all his Progeny, as they in the Courſe of Years give way to Fate, ſtanding at a Diſtance, may as it were contemplate it with Wonder. He died in *December*, in the Year of Redemption 1663, of his Age 63.

See his Character, Page 57.

The Original communicated by the Rev. Mr. Rouſe *of* Maulden.

On the Right Reverend Dr. Thomas Morton, Lord Biſhop of *Durham*, in the Church of *Eaſton-Manduit* in *Northamptonſhire.*

In memoria ſacra heic vivit uſque, & uſque vivat, exiguum etiam illud quod mortale fuit viri pietate, literis, hoſpitalitate, eleemoſynis, celeberrimi, reverendi in Chriſto patris ac domini Thomæ Dunelmenſis epiſcopi eoque nomine Palatini Comitis, clara Mortonorum familia oriundi: Quem Richardo peperit Elizabetha Leedale ſexto de novendecim puerperio, Eboraci in lucem editum: Quem collegium S. Johannis evangeliſtæ in academia Cantabrigienſi perquam nobile alumnum fovit inſtructiſſimum, ſocium ambivit ſelectiſſimum, benefactorem ſenſit munificentiſſimum, ornamentum perpetuo celebravit ſingulare: Quem eccleſia Marſtonienſis, Alesfordienſis, Stopfordienſis, rectorem ſedulum, Eboracenſis, canonicum pium; Gloceſtrienſis, Wintonienſis, decanum providum; Ceſtrienſis, Leichfieldienſis & Coventrienſis, Dunelmenſis, præſulem vigilantem habuere. Qui, poſt plurimos pro ſancta Eccleſia Chriſti Catholica, exantlatos labores, elucubrata volumina, toleratas afflictiones; diuturna (heu nimium) eccleſiæ procella hinc inde jactatus, huc demum appulſus, bonis exutus omnibus, (bona præterquam fama et conſcientia) tandem etiam & corpore, ſenex & cælebs heic requieſcit in domino, fælicem præſtolans reſurrectionem, quam ſuo demum tempore bonus dabit Deus. Amen. *Nullo non dignus elogio; eo vero dignior quod nullo ſe dignum æſtimaverit. Obiit Craſtino S. Matthæi; ſepultus feſto S. Michaelis, Anno ſalutis,* 1659. *Ætatis,* 95. *Epiſcopatus,* 44.

The ſame in *Engliſh.*

M. S. Here lies (and may it lie) the ſmall Portion that was mortal of a Man that was celebrated for Piety, Learning, Hoſpitality, and Charity: The Right Reverend Father in God, and in Chriſt, *Thomas* Lord Biſhop of *Durham*, and as ſuch, Earl *Palatine*: Deſcended from the renowned Family of the *Morton*'s. He was born at *York*, being the ſixth Child which his Father had, by *Elizabeth Leedale* his Wife. He ſtudied at St. *John*'s in the Univerſity of *Cambridge*, where he acquired great Reputation by his Aſſiduity in his Studies, and was no leſs eſteem'd for his agreeable Converſation, and extenſive Beneficence, and where indeed he was look'd upon as an Ornament. He was a diligent Rector of the Churches of *Marſten*, *Aylesford*, and *Stopford*: A pious Canon of *York*: A provident Dean of *Glouceſter*, and *Wincheſter*; and a vigilant Biſhop of *Cheſter*, and *Litchfield* and *Coventry*, and *Durham*: And ſo after grievous Labours, ſtudied Volumes, and long Sufferings for the Holy Catholick Church of Chriſt, he was at length thrown in here, having been long toſs'd to and fro, in this long Storm (oh too long) of the Church: Being ſtript of all his Goods, (except his Conſcience, and good Name) and even of his Body at laſt. He died an old Man and a Batchelor, and reſts here in the Lord; tarrying for a happy Reſurrection: Which God will give in his own good Time. *Amen.* He was worthy of an Elogy, and ſo much the more, as he thought himſelf unworthy of one. He died the Day after St. *Matthew*'s, in the 95th Year of his Age; and was buried upon *Michaelmas* Day in the Year of our Lord 1659, having been a Biſhop 44 Years.

See his Life and Character, Page 245.

On the Reverend Dr. RICHARD ALLESTREE, in the *Collegiate-church* at *Eton.*

HS. I. Ricardus Alleſtree cathedræ theologicæ in univerſitate Oxonienſi profeſſor regius, eccleſiæ Chriſti ibidem præbendarius, & collegii hujus Etonenſis præpoſitus ; muneribus iſtis ſingulis ita par, ut & omnibus major. In diſputationibus irrefragabilis, concionibus flexanimus, negotiis ſolers, vita integer, pietate ſanctus. Epiſcopales infulas eadem induſtria evitavit, qua alii ambiunt ; cui rectius viſum, eccleſiam defendere, inſtruere, ornare, quam regere. Laboribus ſtudiiſque perpetuis exhauſtus, morte, ſi quis alius, præmatura, obiit vir deſideratiſſimus Januarii XXVII. *An.* MDC, LXXX. *ætatis* LX. *Nobile ſibi monumentum, areæ adjacentis latus occidentale, quod a fundamentis propriis impenſis ſtruxit, vivus ſibi ſtatuit. Brevem hanc tabellam hæredes defuncto poſuere.*

The ſame in *Engliſh.*

HEre lies *Richard Alleſtree*, Regius Profeſſor of Divinity in the Univerſity of *Onford*, Prebendary of *Chriſt Church* and Provoſt of this College. He was equal in his Abilities, to all thoſe Preferments ; but his Heart was ſuperior to any Dignity he could poſſeſs in this World. He was an invincible Diſputant, and a moſt perſuaſive Preacher, diligent, upright, and pious. He ſhunn'd the Epiſcopal Dignity with the ſame Induſtry that others ſolicite for it : Thinking it much better to defend, inſtruct or adorn, the Church, than to govern it. This valuable Man, (few excelling him) was taken away by an untimely Death the 27th of *January* 1680, in the 60th Year of his Age. In his Life Time, he rais'd a noble Monument for himſelf, that is, the Weſt-ſide of the adjacent Floor, which he rais'd from the Ground at his own Expence. This ſmall Table was erected for him by his Heirs.

See his Life and Character, Page 501.

On Sir THOMAS ADAMS, Kt. and Bart, in the Church of *Sprowſton* in *Norfolk.**

LEctor, quam ſit caduca rerum humanarum cataſtaſis, et quam parvum vel maxima ſortiuntur tumulum, hocce tibi admonebit ſpectaculum, ſub hoc marmoreo nempe tuguriolo totus ille jam tegitur, qui ſua meritorum fama Londinum totum adimpleverat. Quod ſi lector planius poſtulaveris, ſcias quod hic jacet civitatis pater, patronus, prætorq; olim ſenator ille permemorabilis ac patriota, dominus Thomas Adamus, miles et baronettus, orphanorum præterea aſylum, ſancti ſuiq; nominis hoſpitij præſes, pater-familias vere chriſtianiſſimus, Ariſtides alter pro integritate, alterq; Moyſes ſeu ipſemet mitiſſimus.

De natalitium cunis Wemeſium oppidulum Salopiæ geſtiens gloriabitur, ubi ſchola Grammatices illius eſt fundata et ditata benignitate, ut ſi pueri illinc erudiendi ſuum forſitan dediſcerent patronum illum parietes vel ipſe lapides eloquerenter. Nec alma mater Cantabrigia (quæ dudum graduato huic noſtro mammas altrices præbuit) illum patronum ſuum vocitare dedignabitur. Ubi prælectiones hodie triumphant Arabicæ, quas ſuis ſumptibus fundavit inſtituitq; poſteris, ut Arabia, quæ dudum audierat deſerta, tota nunc felix ac ferax haberetur. Omnium fere ſcientiarum nimirum peritus, liberales pluſquam profeſſus eſt. Unde manus pauperculis, portas peregrinis, ipſumq; pectus literarium candidatis aperuit. Quin ſi nihil aliud chriſtaniſſimum loqueretur, inconcuſſa fides et fortitudo loquerenter. Quod in peſſimo nimirum ſeculo optimus emicuit, et ob cauſam regalem in turri Londinenſi captivus ſe potius ſervitudini teterrimæ ſubmiſit, quam conſcientiæ ſuæ libertatem violaret.

Ex uxore dulciſſima quinq; filios et quatuor filias ſuſcepit, e quibus tres tantiſper filias et unicum filium, Gulielmum nempe baronettum & hæredem, ſuperſtites reliquit. Quod ſi plura ſciſcitaveris, lector, Londinum conſule, et ex Pannariorum fraternitate ſplendida (e quibus vel ipſe membrum præminuit) ediſcito ; qualem pecuniarum maſſam illorum curæ concrederit, ex qua (tanquam ex publica inſtaurati burſa) pauperiores ejuſdem myſterii Tyrones fidem fortunaſq; ſuas publico promoverent. Sic operibus bonis ac diebus abunde plenus, poſtquam annum octodeſimum primum compleverat, et graviſſimi cruciatus calculi (qui pondus unciarum viginti quinq; ſuperaverat) invicta patientia pertuliſſet, Feb. 24. *ab ærumnoſæ ſenectutis ſolutus tædiis in cælorum gaudia ſublatus eſt : cujus exequiæ Martii* 10. *anno ſal.* 1667. *per ſenatum populumq; Londini collacrymantem cum pompa ſolenni celebratæ. Non deſinit vivere ſed in terris morari : noſtrum eſt virtutes eloqui, veſtrum imitari. Amor eſt menſura doloris. Sic condoluit Guil. Faldo Grayenſ.*

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* By Reaſon of Dr. *Hardy*'s preaching the Funeral Sermon of Sir *Thomas Adams*, at St. *Catherine Creed-Church, London* ; we were led into an Error, in ſaying at the End of his Character, that he was interr'd in that Church.

The ſame in *Engliſh*.

HOW frail, (Reader) is the Foundation of all human Things, and what little Tombs fall to the Lot of great Men! of which this Spectacle before us is a Proof. For under this little Marble Covering lies his whole Dimenſions, who fill'd the whole City of *London* with the Fame of his meritorious Actions. But if you ask in few Words, who 'tis, 'tis the Father, Patron, and once Mayor of the City, that memorable Alderman and Patriot, Sir *Thomas Adams*, Knt. and Bart. the Refuge of Orphans, and Preſident of St. *Thomas's* Hoſpital: A Father truly Chriſtian; another *Ariſtides* for Integrity; another *Moſes* for Meekneſs.

The little Village of *Wemes* in *Shropſhire* will glory in being the Place of his Birth: Where he founded and endowed a Grammar School, with ſuch Liberality, that if the Youth educated there ſhould happen to forget their Patron, the very Walls, or the Stones, would remind them. Nor will the Univerſity of *Cambridge*, where he was a Graduate, diſdain to name him often as her Patron: And where the *Arabick* Lectures are now in a flouriſhing State, which he founded at his own Expence, for the Benefit of Poſterity; that *Arabia*, which had been a long Time *deſerted*, ſhould now be look'd upon to be happy and fruitful. He was skill'd in moſt of the Sciences, but he did more than barely to profeſs the Liberal: For his Hands were open to the Poor, his Gates to the Stranger, and even his Heart to the Lovers of Learning. But if nothing elſe was wanting to pronounce him to be a moſt pious Chriſtian, his ſteddy Faith and Fortitude will be ſufficient: Having proved himſelf to be the beſt of Men, in the worſt of Times. And for the Royal Cauſe he choſe a loathſome Captivity in the Tower of *London*, rather than offer Violence to his Conſcience.

He had five Sons and four Daughters by his Wife, a moſt valuable Woman; but he ſurvived all his Children, except three Daughters, and his Son and Heir Sir *William*. If you would know more of him, go to *London*, and inform yourſelf from the Draper's Company, of which he was a worthy Member: What a large Sum of Money he entruſted them with: Out of which, (like a Publick Fund that was always ſupported anew), they were to promote young Members of that Company, who had not Stock enough to ſet up. Thus full of Years and good Works, after he had finiſhed an Age of fourſcore and one, and ſuffer'd with incredible Patience the moſt torturing Diſeaſe, which bred a Stone exceeding 25 Ounces in Weight, he was freed from the Miſeries of Old Age, the 24th of *February*, and removed to the Manſions of the Bleſſed. His Obſequies were perform'd with great Solemnity, the Court of Aldermen and the Citizens of *London* accompanying his Corps to the Grave with mournful Lamentations, the Tenth of *March* 1667. He has not ceaſed to live, but only to tarry upon Earth. 'Tis my Duty to diſplay his Virtues, and yours to imitate them. Love is the Meaſure of Grief. Thus mourneth *William Faldo* of *Gray's-Inn*.

See his Character, *Page* 86.

On ARTHUR Lord CAPEL, and his Lady ELIZABETH, in the Church of Little *Hadham* in *Hertfordſhire*.

Hereunder lieth interred the Body of *Arthur* Lord *Capel*, Baron of *Hadham*, who was murdered for his Loyalty to King *Charles* the firſt, *March* 9th 1648.

Here lieth interred the Body of *Elizabeth* Lady *Capel*, only Daughter of Sir *Charles Moriſon*, Knight. She departed this Life the 26th of *January*, 1660.

But the following Epitaph *was compoſed for her by the Reverend Mr.* Edmund Barker, *which we have here inſerted.*

M. S. *Siſte viator: Quo vadis? Paucis te volo. Hic jacet oculis tuis viſendum ſpectaculum. Inculpatæ vitæ exemplar notabile, Domina Elizabetha Capel, magni illius & incomparabilis domini Arthuri baronis de Hadham olim conjux, nuper relicta: Ex illuſtri Moriſinorum familia oriunda: Solaq; modo (ſic ſcilicet ſuperis viſum) ſuperſtes: Qua cum una concidit quicquid Moriſinorum reſiduum. Fœminarum (quas unquam vidit ſol) præſtantiſſima: Matronarum (quas ubivis habet tellus) pudiciſſima: Chriſtianarum (ſi quæ alia) ipſa chriſtianiſſima: Fortunæ, naturæ, gratiæ, dotibus ex æquo clara. Quam numeroſa liberorum ſobole beavit deus; inſigni formæ pulchritudine ornavit natura: Omnimodo virtutum cumulo ditavit gratia: Tandem, pro dolor! Poſt longum morbi tædium, langueſcentibus ſenſim viribus, virtutibus aucta; cælo matura, fatis, ſibi gratiſſimis, nobis inimiciſſimis, ceſſit. Nata Feb. 24. A. D. 1610. Denata Jan. 26. Inhumata Feb. 6. A. D. 1660. Cætera memorabunt poſteri. Abi viator; lege, luge, imitare.* Flens mærenſq; poſuit EDMUND BARKER.

The ſame in *Engliſh*.

SAcred to Memory. Stop Traveller; whither go you? A Word with you. Here lies a Sight to be ſeen by you, a rare Example of an unſpotted Life; *Elizabeth Capell*, formerly the Wife, and lately the Relict, of that great and incomparable Lord, *Arthur* Baron of *Hadham*, deſcended from the illuſtrious Family of *Moriſine*, of whom it pleaſed Providence to make her the only Survivor: So with her, who was one of the moſt valuable Women upon Earth, there fell the only Remains of the Family of *Moriſine*. She was a Matron of the moſt conſummate Modeſty; as well as the beſt of Chriſtians: She was celebrated for all the Endowments as well of Mind as Body: And bleſſed with a numerous Offspring; Nature adorned her with ſingular Beauty; and God's Grace enriched her with all Virtues. At length, Oh Grief! after a tedious Sickneſs, which had ſenſibly waſted her Strength, tho' her Virtues ſtill encreaſed, ſhe departed this Life, ripe for Heaven, Death being as acceptable to her as it was unacceptable to us. She was born *Feb.* 24. *A. D.* 1610. died *January* 26. 1660. And buried *February* 6. the ſame Year. Poſterity will remember the Reſt. Depart, Traveller, read, mourn, imitate. With Tears and Grief, this is dedicated by EDMUND BARKER.

See her Character, Page 240.

On the Reverend Dr. CHARLES BLAKE, Sub-Dean of *York*, * in St. *Helen*'s Church-Yard at *Wheldrake*, near *York*.

HEIC marmori ſubjacent rudera domicilii terreni, cujus olim potius hoſpes fui, quam incola, Carolus Blake, hujuſce eccleſiæ parochialis rector, utinam ſane haud prorſus indignus! Qualis hodie mortuus exiſto, talis ſemper fui in vivis, vermis & non homo. O mi Deus, da mihi precor, ut dormitans in Chriſto, donec cum omnibus ſanctis angelis, veniet in ſua gloria judex vivorum, ſimul ac mortuorum æquiſſimus. In iſto die, Domine, Deus miſericordiæ, miſerere mei, miſerrimi peccatoris! Siſte parumper, benevole, pariter, ac pie viator,

Dum precibus verbum prædictis amplius addas ——— Amen.
Hic recubare juvat, quod Lethi nocte peracta,
Æternæ vitæ aurora fulgente, reſurgam.
Etiam mortuus loquitur Carolus Blake.

N. B. In Cœmiterio juxta viam tritam, ſepeliri volo, peto atque exopto.

Hic de ſe vir modeſtus, parum æquus ſui æſtimator; quis autem erat, quidque de eo ſentiebant Amici, averſum laius te docebit.

CArolus Blake, S. T. P. Natus eſt Readingi Bercherienſis, Oct. xxxi. MDCLXIV. parentibus, ut in tali municipio, primariis: In ſchola publica mercatorum ſciſſorum Londini inſtitutus, pro more electus eſt in collegium ſancti Johannis Baptiſtæ Oxonii; ubi bonis literis ſe totum dedidit. Linguarum peritus, præſertim antiquarum, optimos authores in manibus ſemper habuit: Poeſin tentavit, non infeliciter: In omni genere philoſophiæ verſatus, illam tamen excoluit præcipue, quæ pertinet ad mores: Theologiæ vero (utpote quæ ſtudiorum finis) maxime omnium ſtudioſiſſimus, cætera non tanti faciens, niſi cum rerum divinarum ſcientia conjuncta. His artibus eximii nominis inter academicos evaſit, magnus ingenii, magnus doctrinæ laudibus, major amore pietatis.

Inter hæc academica ſtudia nata eſt amicitia, quæ vera illi interceſſit cum excellenti Domino Gulielmo Dawes, Baronetto. Cui primum Ceſtrienſi epiſcopo, deinde Eborum archiepiſcopo facto, ſacris fuit a domeſticis; atque hæc illi vita dulciſſima, cum ab ejus latere nunquam diſcederet. In tanto tamque benevolo patrocinio beneficia & dignitates adeo non quæſivit, ut nonnulla recuſaverit oblata, alia etiam poſſeſſa ultro reſignaverit. Siqua retinuit, id factum eſt obſequio patroni, qui indignum putabat, ſi talis tantuſque vir a ſe inhonoratus videretur. Vixit charus, jucundus amicis; nemini is, nemo illi inimicus. Podagræ doloribus complures annos cruciatus, tandem confectus obiit Nov. xxii. MDCCXXX.

Cum defeciſſent propinquitate ſanguinis conjuncti, hæredes inſtituit bene-merentes amicos, qui monumentum hoc poni fecerunt.

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* Prebendary of *Stillington*, Rector of St. *Helen*'s at *Wheldrake*, near *York*, and formerly Vicar of St. *Sepulchre's London*.

N. B. Tho' there are no other *Memorials* relating to this *worthy Perſon* inſerted in the Body of this Work; yet we could not well omit theſe *Inſcriptions* upon his *Monument*, as they contain ſo great a Part of his excellent *Character*; and it may be look'd upon as no ſmall Addition to it, that he was favour'd with the Eſteem, and honour'd with the Friendſhip of Archbiſhop *Dawes*; and it may be here likewiſe not impertinent to obſerve, that Dr. *Blake* was the Perſon meant by *C. B.* to whom Sir *William* dedicated his *Duties of the Cloſet*, as appears in the firſt Editions of that Book; tho' in Compliance to the Doctor's Modeſty, and at his earneſt Requeſt, the Order of the *Initial* Letters of his Name, in latter Editions, came to be inverted.

For theſe Inſcriptions *upon Dr.* Blake*'s* Monument *we are obliged to Mr.* Gent*'s* Hiſtory of Kingſton upon Hull, *Printed at* York *in* 1735, *in Octavo.*

The ſame in *Engliſh.*

UNder this Marble lie the Ruins of my earthly Tabernacle: In which I was rather a Sojourner, than an Inhabitant, *Charles Blake*, Rector of this Pariſh Church; I wiſh I might not ſay, an unworthy one! What I am now dead, ſuch I always was when alive, *a Worm and no Man.* Grant O *God*, I beſeech thee, that I may ſleep in *Chriſt*, 'till the juſt Judge of Quick and Dead ſhall come in his own Glory, accompanied with all his Holy Angels. In that Day, O Lord, thou God of Mercy, have Compaſſion on me, a miſerable Sinner!

Thou courteous and pious Paſſenger, ſtop a little while; only to add one Word to theſe my Prayers, *viz. Amen.*

I chooſe to lay my Bones in this Place; that when the Night of Death is paſt, I may then riſe early in the Morning of the Reſurrection to eternal Life. *Charles Blake*, though dead, even now ſpeaketh.

N. B. In the Church-Yard, near the High-Road, 'tis my Will, I requeſt, yes, 'tis my earneſt Deſire, my Body may be buried.

Thus this modeſt humble Gentleman, that had ſuch a low and mean Opinion of himſelf, and his own Merits; yet how worthy a Man he was, and what his Friends thought of him, the oppoſite Table will further inſorm you.

CHarles Blake, Doctor of Divinity, was born at *Reading* in *Berkſhire*, *October* 31, 1664, of Parents of the firſt Rank in that Corporation; educated at *Merchant-Taylors* School, *London*; and, according to its Cuſtom, was elected a Member of St. *John*'s College in *Oxford*, where he ſo diligently applied himſelf to his Studies, that he became well skill'd in the learned Languages, eſpecially thoſe of the antient Fathers; ever made uſe of the choiceſt Authors. In Poetry he became no mean Proficient. Well skill'd in all the Parts of Philoſophy, eſpecially in that Branch which leads to Morality: But chiefly inclin'd to the Study of Divinity, (as being the End of all Studies) not regarding other Sciences, but when accompanied with the Knowledge of Things divine. By theſe Endowments, he gain'd a great *Character* amongſt his Contemporaries; who admir'd him for his ready Wit, his great Learning, but moſt of all for his Love of Piety.

During his Studies in the Univerſity, he contracted an intimate Friendſhip with the Honourable Sir *William Dawes*, Bart. to whom, being firſt Biſhop of *Cheſter*, afterwards Archbiſhop of *York*, he was domeſtick Chaplain. This Way of Life was ſo pleaſing to him, that he never left him, but became his conſtant Companion. Under ſo noble and generous a Patron he ſo little ſought after either Honours or Preferments, that ſeveral that were offer'd, he refuſed, others that he was poſſeſſed of, he generouſly reſign'd; and thoſe he kept, he did it to oblige his Patron, who thought it unjuſt ſo great and worthy a Man ſhould want all due Honour and Regard. He lived dear and delightful to his Friends; an Enemy to no body, and none an Enemy to him: He was afflicted with the Gout for many Years, and being worn out at laſt, he died the 22d of *Nov.* 1730.

His Relations that were neareſt a-kin to him by Blood being dead, he appointed thoſe of his Friends that moſt deſerved his Favour, to be his Heirs, who erected this Monument to his Memory.

On ALICE Dutcheſs DUDDELEY, in the Church of *Stoneley* in *Warwickſhire.*

H. S. E. Domina Alicia Duciſſa Dudlæa, Thomæ Leigh, mil. & bar. filia natu ſecunda, Rob. Dudlææ Eq; aurati (Rob. comitis Leic. filii, titulo ducis a ſereneiſs. Ferdin. 2do *Germ. imp. ob eximia merita ornati) nuper defuncti relicta: Ac in gradum duciſſæ per illuſtr. nuper regem Car.* I. *evecta: Cui filias haſce, dominas ſcilicet Aliciam, Douglaſſam, Franceſcam Gilb. Kniveton equ. aur. uxorem, annam, Rob. Holburne Eq. etiam aur. Linc. hoſpic. ſocio enuptam, jamdudum defunctas; ac Katherinam, Ric. Leveſoni prænob. ord. baln. militis relictam (modo ſuperſtitem) peperit.*

Quæ quidem duciſſa, pietate et charitate precellens, huic de Stoneley, nec non ſingulis de Manceſter, Lekewotton, Aſhow, Kenilworth, & Kirby Monachorum (in hoc agro Warwic.) Eccleſiis 20 *l. annuas in vicariarum earundem egenarum perpetuam augmentationem, eiſdemq; & inſuper de Bidford in dicto com. Acton in com. Middl. S. Alban in com. Hertf. Patſhul in com. Northton. S. Egid. in ſuberbio civit. London. vaſa diverſa argentea pretii non exilis, dudum contulit. Dictæq; S. Egidii eccleſiæ in novam ejus ſtructuram multum deponens, campanam maximam, ac rectori ibidem perpetuo manſionem habilem vivens comparavit. Moriens vero in redemptionem chriſtianorum ab infidelibus captivorum* c l. *annuas, Xenodochio infra dictam S. Egidii parochiam* cccc l. *in pauperum puerorum opificibus quæſtuariis allocationem* cc l. *indigentibus dictorum de Stoneley, Kenelworth, Lekewotton, Aſhow, Bidford & Patſhul, nec non de Lichborow & Blakesley in agro Northamp. parochianis* c l. *ibid. annuas, plurimaq; alliorſum pauperibus & egenis ultimo teſtamento legavit, diem obiit* 22 *Jan. ann. ab incarn. Dom.* 1668. *Ætat. ſuæ* 90.

The ſame in *Engliſh.*

Here lies Dame *Alice Duddeley*, ſecond Daughter of Sir *Thomas Leigh*, Knt. and Bart. Relict of Sir *Robert Duddeley*, Knight, lately deceas'd, Son to *Robert* Earl of *Leiceſter*, who, for his great Merits, was dignified with the Title of Duke,* by the moſt ſerene *Ferdinand* the ſecond, Emperor of *Germany*. She was advanced to the Title of a Dutcheſs by the late illuſtrious K. *Ch.* I. and was the Mother of five Daughters, *viz. Alice*, *Dowglaſſe*, *Frances*, Wife of Sir *Gilbert Kniveton*, Knight, *Anne* married to Sir *Robert Holburne*, Knight, of *Lincoln's-Inn*, all ſome Time ſince deceas'd; and *Katharine*, Relict of Sir *Richard Leviſon*, Knt. of the *Bath*, now living.

Which Dutcheſs abounding in Works of Piety and Charity, gave in her Life-Time to this Church of *Stoneley*, likewiſe thoſe of *Manceſter*, *Leek-Wotton*, *Aſhow*, *Kenelworth*, and *Monkeskirby* in this County of *Warwick*, 20 Pounds each yearly for a perpetual Augmentation of the poor Vicarages of thoſe reſpective Churches: And moreover ſhe beſtowed on the Churches of *Bidford*, in the aforeſaid County of *Warwick*, *Acton* in *Middleſex*, *St. Alban's* in *Hertfordſhire*, *Patſhul* in *Northamptonſhire*, and St. *Giles's* in the Fields, *London*, divers Pieces of fair and coſtly Plate, to be uſed in divine Service. She likewiſe disburs'd large Sums towards the Rebuilding of the ſaid Church of St. *Giles's*, gave the great Bell, and purchas'd a perpetual Manſion Houſe for the Rector. At her Death ſhe gave an Hundred Pounds a Year for the Redemption of Chriſtian Captives; four Hundred Pounds to the Hoſpital in St. *Giles's*; two Hundred Pounds for placing out poor Children Apprentices; one Hundred Pounds a Year to the Poor of the aforeſaid *Stoneley*, *Kenelworth*, *Leke-Wotton*, *Aſhow*, *Bidford*, and *Patſhul*; as alſo of *Lichborow* and *Blakesley*, in the County of *Northampton*; and divers Charities to many other Places, as appears by her laſt Will and Teſtament. She died the 22d of *Jan.* in the Year of our Lord 1668; and of her Age 90.

We ſhall here add the Inſcription on the Monument *which was erected for her in the Church of St.* Giles's *in the Fields.*

Alice, Dutcheſs *Duddeley*; A Lady of a charitable Mind, and who did many good Deeds to this Pariſh. She died *Anno* 1669: Second Daughter of Sir *Thomas Leigh*, of *Stoneley* in *Warwickſhire*, Knt. and Bart. Her Mother was *Katharine*, Daughter to Sir *John Spencer*, of *Wormleighton*, Knt. and great Grandfather to Earl *Sunderland*. The foreſaid Sir *Thomas Leigh* had by the ſaid *Katherine*, *John Leigh*, Knight, who was the Father of the Lord *Leigh*, Baron of *Stoneley*.

See her Character, Page 301.

On Edward Peyto, *Eſq*; in the Church of *Cheſterton*, in *Warwickſhire.*

Vir explorata integritatis, gravitate morum conſpicuus, rerumq; intimos receſſus ſcientiarium lumine conſpicatus, Edwardus Peyto de Cheſterton, in agro Vervicenſi, armiger, ex antiquo Pictavienſium ſtemmate oriundus, Edvardi vero equitis aurati unigenitus, uxorem duxit Elizabetham Grevilli Verney, de Compton Murdake, in agro prædicto, militis, filiam unicam, ex qua lectiſſima pariter dilectiſſimaq; quum duplicem liberorum feciſſet triadem; alteram filiorum (Edvardum, Gulielmum, & Franciſcum) filiarum alteram (Elizabetham, Catherinam, & Margaretam) in ipſo vigoris 'Ακμὴν παρακμὴν *habuit. Nempe ſæculi pertæſus, maturus cœlo, avidiſſimam Chriſti efflavit animam Sept.* 6. *anno ſalutis redintegratæ* MDCLVIII. *ætatis ſuæ ſupra* XXX. *currente.*

The ſame in *Engliſh.*

Edward Peyto, of *Cheſterton* in *Warwickſhire*, *Eſq*; a Man of tried Integrity, conſpicuous for the Gravity of his Manners; acquainted with the inmoſt Receſſes of the Sciences. He was deſcended from the antient Stock of the *Peyto's*, being the only Son of Sir *Edward Peyto* Knight. He married *Elizabeth*, the only Daughter of *Grevil Verney*, Knight, of *Compton Murdake* in the ſaid County; a Woman equally lovely and beloved. When he had by her ſix Children, three Sons (*Edward*, *William*, and *Francis*) and three Daughters (*Elizabeth*, *Catherine*, and *Margaret*) in the very Vigour of his Age, which Vigour was to him the Decline: Weary of the Age he lived in, mature for Heaven, longing to be with Chriſt, he breathed forth his Soul on the 6th of *September*, in the Year of Redemption MDCLVIII, of his Age the thirtieth.

See his Character, Page 301.

On the Right Reverend Dr. GEORGE HOOPER, Lord Biſhop of *Bath and Wells*, in the Cathedral Church of *Wells*.

IN hoc ſacrario cineres ſuos requieſcere voluit reverendus admodum præſul Georgius Hooper, S.T.P. magnum eccleſiæ Anglicanæ decus. Scientias quippe maxime reconditas, matheſin univerſam, antiquitates patrias exteraſq; linguas pæne omnes, quotquot aut oriens protulit aut occidens; jus civile, municipale, canonicum, elegantiarum literarum venuſtate temperaverit: Theologiam vero aſſidua ſacri codicis & pramævorum patrum lectione, quaſi alias omnes ſcientias ignorare maluiſſet, totam penitus hauſerat, ſaniorem haud dubie amplexus. Summo tamen eruditionis amore ſemper incenſus, non ita ſtudiis ſe totum tradidit, ut arduis negotiis impar, aut hominum ignarus, aut difficilis, inconcinnus, aſper evaderat. Inerat enim illi comitate aulas principum digna chriſtiana ſimplicitas condita; ingenium non ad literas magis quam ad res agendas habile & verſatile; mira in conciliandis ſibi hominibus ſolertia, ſed animarum ſaluti unice intenta. Ita cum artes doctrinaſq; longe diſſitas conjungerat, ſummiſq; honoribus par nullum unquam ambiret aditum ſibi ad famam eximiam, ad primarios tum republica quam in ecceleſia viros, ad reginarum deniq; pientiſſimarum Mariæ & Annæ patrocinium virtute ſola patefecit. Itaq; ab illa decanatu Cantuarienſi, ab hac infula primo Sanct. Aſaphenſi, deinde Bathono-Wellenſi ornatus eſt. Quo in munere ampliſſimo cum gregi ſuo fideliter invigilaret, in opes occulto plerumq; munificentiæ fonte, ſed perenni, ubere, late fluenti reficeret, Presbyteros ſuos indulgentia paterna foveret, impigerrimos quoſq; etiam ruri latentes, in lucem & ſplendorem nec opinantes evocaret, bonorum omnium amorem & obſervantiam meruit, poſteris morum exemplar pulcherrimum reliquit.

Obiit 6 Septembris A. D. MDCCXXVII. *ætatis* 87.

The ſame in *Engliſh*.

IN this ſacred Place the Right Reverend Prelate *George Hooper*, Doctor of Divinity, a great Ornament of the Church of *England*, willed his Aſhes might reſt. He was skilled in the moſt hidden Sciences, the whole Compaſs of mathematical Learning, the Antiquities of his own and foreign Countries, almoſt all Languages, that either the *Eaſt* or the *Weſt* has produced. He tempered his Knowledge of the Laws, civil, municipal, and canonical, with the Elegance of polite Literature. Having exhauſted all the Stores of Divinity, by an aſſiduous Lecture of the Holy Bible and the primitive Fathers, as if he had choſen to be ignorant of all other Sciences, he embraced that Doctrine which is undoubtedly ſound. But tho' always inflamed with a Love of Learning, he did not ſo wholly give himſelf up to his Studies, as to prove either unequal to arduous Affairs, or ignorant of Mankind; either reſerved, harſh, or impolite: For he poſſeſſed at the ſame Time a Complacency becoming the Courts of Princes, and ſeaſoned with a Chriſtian Simplicity; a Genius not more adapted and turned for Learning than for Buſineſs; a wonderful Dexterity in gaining the Affections of Men, but with a View only to the Salvation of their Souls. Thus, when he had joined together Arts and Sciences the moſt remote, and though equal to the higheſt Honours, had never ſought Preferment or Fame: By his pure Merit he opened a Way to the Patronage firſt of the greateſt Men both in Church and State, and laſtly of the two moſt pious Queens *Mary* and *Anne*. By the former he was dignified with the Deanery of *Canterbury*; by the latter with the Mitre, firſt of St. *Aſaph*; and afterwards of *Bath* and *Wells*: In which Office, while he faithfully watched over his large Flock, he frequently relieved the Poor from the hidden but perpetual, abundant, widely-flowing Fountain of his Munificence. His Presbyters he nouriſhed with a paternal Indulgence, and called forth ſome of the moſt diligent of them, who lived obſcure in the Country, and without Expectation, into Splendor and publick Life: He merited the Love and Regard of all good Men, and left behind him to Poſterity, a moſt beautiful Example of Virtue.

He died the 6th of *September*, in the Year of Lord MDCCXXVII, of his Age 87.

See his Character, Page 747.

On Sir RICHARD FANSHAW, Knt. and Bart. in the Church of *Ware* in *Hertfordſhire*.

P. *M. S. In Hypogæo juxta hoc monumentum jacet corpus nobiliſſimi viri Richardi Fanſhaw, equitis aurati, & baronetti, ex antiqua illa familia de Ware-Park in comitatu Hertfordiæ, Henrici Fanſhaw, equitis aurati prolis decimæ.*

Uxorem duxit Annam filiam natu maximam Johannis Harriſon equitis aurati, de Bowles in comitatu Hertfordiæ, et ex ea ſuſcepit ſex filios & octo filias, e quibus ſuperſunt Richardus, Catherina, Margaretta, Anna, & Elizabetha.

Vir comitate morum, literarum luce, fidei conſtantia præſtantiſſimus, qui olim (lætus exul) ſereniſſimi regis Caroli ſecundi calamitates fortiter amplexus eſt, in rebus bellicis ab eodem conſtitutus ſecretarius,

poſtea que (regno & fæliciter reſtaurato) libellorum ſupplicum magiſter, a Latinis epiſtolis, a ſanctioribus regis conſiliis, tum Angliæ cum Hiberniæ factus, pro academia Cantabrigienſi Burgenſis, necnon ejuſdem ſereniſſimi regis ad utraſq; aulas Portugal. & Hiſpan. legatus, in quarum proxima cum pulcherrime officio ſuo functus eſſet, ſplendiſſimam quamdiu egerat vitam cum luctuoſa morte commutavit.

Monumentum hoc cum Hypogæo mæſtiſſima conjux pie poſuit; quæ etiam corpus mariti ſui ab urbe Madrid huc per terras tranſtulit.

Obiit 16 die Junii. Anno Dom. 1666, *ætat.* 59.

The ſame in *Engliſh.*

SAcred to pious Memory. In a Vault near this Monument lies the Body of the very noble Sir *Richard Fanſhaw*, Knt. and Bart. deſcended from the antient Family of the *Fanſhaws* of *Ware-Park* in the County of *Hertford*, being the tenth Child of Sir *Henry Fanſhaw* Knt.

He married *Anne*, the eldeſt Daughter of Sir *John Harriſon* Knight, of *Balles* in the ſame County, and had by her ſix Sons and eight Daughters, of whom *Richard*, *Catherine*, *Margaret*, *Anne*, and *Elizabeth*, ſurvived him.

A Man moſt excellent for the Gentleneſs of his Manners, the Brightneſs of his Learning, and his conſtant Loyalty. In Time paſt, a joyful Exile, he bravely embraced the Calamities of his moſt ſerene King *Charles* the ſecond, and was made by him Secretary at War. Afterwards, (when the Monarchy was happily reſtored) he was conſtituted Maſter of the Requeſts, *Latin* Secretary, and a Privy-Councellor both for *England* and *Ireland*. He was Repreſentative in Parliament for the Univerſity of *Cambridge*, and his Majeſty's Ambaſſador to the Courts of *Portugal* and *Spain*; at which laſt, having very gallantly diſcharged his Commiſſion, he changed a moſt ſplendid Life for a lamented Death.

This Monument, and the Vault, were built by his moſt ſorrowful Wife, who alſo brought Home the Body of her Husband by Land from *Madrid*.

He died the 16th of *June*, in the Year of our Lord 1666, of his Age, 59.

See her Character, *Page* 67.

On the Reverend Dr. JOHN SAGE, in the *Grey-Friars* Church-Yard in *Edinburgh.*

M. *S. Hic reliquiæ conduntur venerabilis viri Johannis Sage, honeſtis potius quam opulentis parentibus nati, qui omnia ſua incrementa ſibi debuit, ſuiſq; moribus ſibi fortunam finxit, vera virtute nobilis, ſine opibus & faſtuoſis titulis clarus, abſq; pompa & arrogantia doctus, ſine fuco & ſuperſtitione pius; eccleſiæ Scotianæ presbyter meritiſſimus, in civitate Glaſguenſi paſtor fideliſſimus, in academia Andræana, S. S. Theologiæ profeſſor deſignatus: Sed, proh dolor! Fatali temporum injuria ne hoc fungeretur munere prohibitus. Ob mirum ingenii acumen & ſolertiam, eximiam rerum peritiam & prudentiam, præſtantem morum gravitatem & ſuavitatem, bonis omnibus charus. Populum quamdiu licuit, aſſidue admonebat, ſaluberrimis conſiliis adjuvabat, facundiſſimis concionibus inſtruebat, eiq; fulgentiſſimo pietatis exemplo prælucebat. Literas Græcas optime callebat, tanta erat Latini ſermonis ſuavitas ut nativus quidam lepor non adſcitus videretur. In hiſtoriis tam ſacris quam profanis apprime verſatus, ſacro-ſancta principum jura conſtanter & ſtrenue, difficilimis etiam temporibus, aſſeruit. Eccleſiam nutantem, & tantum non oppreſſam, ore, conſilio, ſcriptis tuebatur, ſuſtinuit, ſuffulſit. Apoſtolicum eccleſiæ regimen, per epiſcopos, presbyteros, & diaconos, ex ſcriptis Cyprianicis, & reconditæ antiquitatis monumentis, illuſtravit, propugnavit. Schiſmata & hæreſes repullulantes calamo ſuo erudito perſtringebat. Novatores & fanaticos hujus ſeculi Circumcelliones contudit, debellavit. Ob præclara in rempublicam & eccleſiam merita dignus, omnium æqui amantium judicio, qui non ſolum cathedra academica, ſed & ſacra cohoneſtaretur infula. Tandem ſtudiis & laboribus debilitatus, ærumnis & ægritudine confectus, cum tot malis, eccleſiæ, patriæ, ſibiq; luctuoſis diutius supereſſe non potuit, placide obdormivit in Chriſto venerandus Antiſtes, Anno ætatis* 59, *æræ Chriſtianæ* 1711.

The ſame in *Engliſh.*

SAcred to Memory. Here are depoſited the Remains of the venerable Mr. *John Sage*, a Man born of honeſt rather than rich Parents, who owed almoſt all he poſſeſſed to himſelf, and by his Manners made his own Fortune; enobled by true Virtue, eminent without Abundance or lofty Titles, learned without Pomp or Arrogance, pious without Guile or Superſtition. He was a moſt worthy Presbyter of the Church of *Scotland*, a moſt faithful Paſtor in the City of *Glaſgow*, and nominated Profeſſor of Divinity in the Univerſity of St. *Andrew*; but, Oh much to be regretted! by the fatal Injuſtice of the Times witheld from exerciſing that Function. For the wonderful Sharpneſs of his Wit; his great Skill, Knowledge, and Prudence; the extreme Gravity as well as Sweetneſs of his Manners, he was dear to all good Men. As long as it was lawful, he aſſiduouſly admoniſhed the People, aſſiſted them with the moſt wholſome Counſels, inſtructed with the moſt eloquent Sermons, conducted by the exemplary Light of his moſt refulgent Piety. He was well skill'd in *Greek* Literature, and ſuch was the Sweetneſs of his *Latin* Stile, that it ſeemed a Native and not acquired Eloquence. Excellently well verſed in Hiſtory, both ſacred and profane, he conſtantly and ſtrenuouſly aſſerted the ſacred Rights of Princes in the moſt difficult Times. The tottering Church, when barely not oppreſſed, he defended by his Diſcourſe, ſupported by his Counſel, upheld by his Writings. The Apoſtolical Church-Government by Biſhops, Presbyters and Deacons, he illuſtrated and maintained from the Writings of St. *Cyprian*, and the Monuments of obſcure Antiquity. The Schiſms and Hereſies that were ſpringing up he attacked with his learned Pen: The Innovators and Fanatical *Circumcellians* of this Age, he cruſhed, defeated. For his extraordinary Merits both to the State and the Church, he was worthy, in the Opinion of all juſt Perſons, to be honoured not only with the academical Chair, but with the epiſcopal Mitre. At laſt, weakened with his Studies and Labours, worn out with Calamities and Sickneſs, when he was no longer able, amid ſo many grievous Evils, to live any longer to the Church, to his Country, or to himſelf, this Reverend Father quietly ſlept in Chriſt, in the Year of his Age 59, of the Chriſtian Æra, 1711.

See his Life and Character, Page 756.

On the Right Reverend Dr. PETER GUNNING, Lord Biſhop of *Ely*, in the Cathedral-Church of *Ely*.

M. S. Reverendi admodum in Chriſto patris & domini Petri Gunning Cantiani, e ſchola Cantuarienſi aulæ Clarenſis apud Cantabrigienſes alumni & ſocii, Coll. Corp. Chriſti & S.cti Johan. evang. præfecti, dominæ Margaretæ & regii profeſſoris; eccleſiæ Cantuarienſis canonici, Ciceſtrienſis & Elienſis epiſcopi. Juxta hoc marmor quieſcit exemplar ſanctitatis, doctrinæ abyſſus, epiſcopus, ſi quis olim, apoſtolicus. Exulans ab academia eccleſiam Anglicanam inter ſchiſmaticorum furias coram ipſum Cromwellum concionibus, diſputationibus, publice aſſeruit, tantum non ſolus ſuſtinuit, vindicavit: At cum deus & rex redux nobis otium feciſſet, hic tamen indefeſſis ſtudiis, vigiliis, precibus, jejuniis totus incubuit, fidelibus erudiendis, refutandis hæreticis: Vitam egit cælibem, Angelicam. Bonis eccleſiæ legatis, chriſtum hæredem ſcripſit, & virtutibus diu optatum rapuit cælum, Jul. 6. A. D. 1684. *Ætatis ſuæ* 71.

The ſame in *Engliſh*.

TO the Memory of the Right Reverend Father in Chriſt, Doctor *Peter Gunning*, who was born in *Kent*, where at *Canterbury*-School, he had the firſt Elements of Learning; thence removed to *Clare-Hall* in the Univerſity of *Cambridge*, where he was Preſident of *Corpus Chriſti* and St. *John* the Evangeliſt, and *Margaret* and *Regius* Profeſſor: He was Canon of the Cathedral-Church of *Canterbury*, and Biſhop of *Chicheſter* and *Ely*. Near this Marble lies that Example of Sanctity, that Abyſs of Literature. He was a true apoſtolical Biſhop of the firſt Ages of Chriſtianity. After he was baniſhed from the Univerſity, he not only aſſerted but publickly maintained and vindicated the Doctrine of the Church of *England*, in his Sermons and Diſputations, even before *Cromwell*: But even when God and the King's Return reſtored us to Tranquility and Happineſs, yet this good Diſciple employed all his Time, in ſevere Studies, in watching, faſting, and praying: He lived in *Celibacy*, a Life that may be ſaid to be Angelick: Inſtructing the Faithful, and refuting Hereticks. He bequeathed his Goods to the Church, naming Chriſt as Heir, and by a Holy Violence reach'd Heaven he had long wiſhed for, the 6th of *July*, 1684, in the 71ſt Year of his Age.

See his Character, Page 128.

On the Reverend Dr. NATHANAEL HARDY, in the old Church of St. *Martin*'s in the Fields, *Weſtminſter*.

HEIC lector, quicquid mortale habuit, depoſuit Nathanael Hardy, S. T. P. Eccleſiæ Roffenſis decanus, verbi divini fidus & ſtrenuus adminiſter. Primum apud S. Dionyſiii apud cives Londinenſes, deinde ad divi Martini apud Weſtmonaſterienſes, utriuſq; urbis populo charus pariter ac verendus; talem nam præſtabant ſolidum judicium exprompta memoria, animus indefeſſus, aſſidua excercitatio, methodus facilis, ſenſus accommodus, verborum copia, vox ſonora, omnes eæ dotes quibus inſtructus operam *ſuam & Deo & gregi egregie probavit. Quum per annos* xxxii. *ſacram provinciam concionibus, curis, vigiliis, quibus ſemet exhauſit, impleſſet, in cælos præmature accitus (quo tot animas ſuo ductu præiſſe viderat tot vidit ſecuturos) civicam coronam adeptus eſt anno ſalutis* MDCLXX. *ætatis ſuæ* 52. *Tu lector, quod te vivus pro roſtris edocuit frequens, quod jam vel ex cippo mortuus te admonet, æternitatem cogita. Poſuit mærens conjux.*

The ſame in *Engliſh.*

HEre lies, Reader, whatever was mortal of *Nathanael Hardy*, Doctor of Divinity, Dean of *Rocheſter*; a ſincere and ſtrenuous Miniſter of God's Word, firſt at S. *Dionis*'s Church in *London*, afterwards at this Church; being highly eſteem'd by the Inhabitants of *London* and *Weſtminſter* for his ſolid Judgment, ready Memory, and indefatigable Soul, aſſiduous Application; an eaſy Method of preaching with a Propriety of Expreſſion, a copious Style, and an harmonious Voice: Being endow'd with all theſe Gifts, he devoted all his Labour to God and his Flock, for the Space of 32 Years, during which, he filled his ſacred Province with Sermons, Care, and Watching; by which his Strength being waſted, he was prematurely call'd to Heaven, (whither he ſaw ſuch a Number of Souls about to follow him, as he had ſeen many go before him, thro' his pious and paſtoral Care) having obtained the Civic Crown in the Year of our Lord 1670, at the Age of 52. Reader, think of Eternity, which when living, he often taught you to do from the Pulpit; and now being dead, admoniſhes you to practiſe from this Tomb, which was raiſed for him by his mournful Wife.

See his Character, Page 359.

A Monumental Inſcription, deſign'd for the Honourable Mr. JOHN VANE, *Anno* 1723. By *Tho. Curteis*, Rector of *Wrotham* in *Kent.*

MEmoriæ ſacræ adoleſcentis vere ac meritiſſime honorabilis Johannis Vane, prænobili ſtirpe clari; ſed ingenio præcoci, prudentia maturiori, modeſtia præcellenti, pietate intemerata, & perſpectiſſima morum ſuavitate, longe clarioris. Rei literariæ, ac virtutis omnimodæ, quæ vitam humanam vel exornet, vel utiliſſimam reddat, inſigne exemplar extitit, effulſit, inclaruit. Nugis juvenilibus ſpretis, ad meliora efformatus, ipſe animum & ſibi, & aliis, prodeſſe, magis quam conſpici, totus incubuit, ſtuduit, invigilavit. Amiciſſimos non tantum in miras, at meritas laudes, ſed & futuri ſplendoris benefici augurium, æque dignus ac verecundus attulit. Eximiis hiſce dotibus ornatum, phthiſis pulmonaria, ſuadentibus archiatris, (heu, vana ſpes mortalium!) in atmoſphæram ſalubriorem Neapolitanam, tandem evocavit; at fruſtra. Fractis illic viribus, atque indies in pejus labentibus, a mundanis, meliora ſpectans, omnino ſe abſtulit. Cæleſti ſolamine ſatur, & Ἀρχηγὸν *appetens, ac ſi jam aera ſupernum traheret, animam pientiſſimam, puriori ævo dignam, lubens ac paratiſſime efflavit, anno ſalutis MDCCXXIII, ætatis ſuæ xvii. Exuvias mortales in conditorio ſepulchrali illuſtri proſapiæ dicato, (fidelium primævorum more) reponendas voluit.*

The ſame in *Engliſh.*

TO the Memory of the truly and deſervedly honourable Youth, *John Vane*, highly diſtinguiſhed for his noble Deſcent, but much more for his early Genius, ſingular Prudence and Modeſty, his unfeigned Piety, and a perſpicuous Sweetneſs of Manners. He was an excellent Example, as well of Learning, as of every Virtue neceſſary to adorn human Life, or to render it truly uſeful. He deſpiſed juvenile Pleaſures, being form'd for greater Things: And it was his whole Study and Care, rather to improve himſelf and others, than to be admired, or taken notice of. This worthy and modeſt Youth, gave his Intimates a ſurprizing Idea of his juſt Merit, as well as an Omen of his future conſpicuous Diſpoſition to Liberality. Thus adorned with ſo many valuable Gifts, he was adviſed to go to *Naples* for the Benefit of the Air, by the Advice of his Phyſicians, (how vain are human Hopes) on Account of a Conſumptive Illneſs; but without any Relief: For he there grew worſe every Day; which induced him to withdraw all his Thoughts from earthly Things, hoping for better. And ſo being full of celeſtial Conſolation, and longing for his Maker; as if he had already drawn in Heavenly Air, he breathed out his pious Soul worthy of a purer Age, in the Year of our Lord 1723, in the 17th Year of his Age. He deſired his Corps might be depoſited in the Burying-place of his illuſtrious Anceſtors, after the Cuſtom of the Faithful.

See his Character, Page 679.

On JOHN Duke of *Lauderdale*, in the Church of *Hadingtoun* in *Scotland.*

IN ſpem beatæ reſurrectionis, hic conditur illuſtriſſimus & nobiliſſimus princeps ac dominus, D. Johannes dux de Lawderdale, marchio de March, comes de Lawderdale & Guilford, vicecomes Maitland, dominus de Thirlſtone, Muſleburgh, Bolton, & Peterſham; ſæpius ad parliamenta & ordinum hujus regni conven-

tus tenenda prorex; a reſtauratione regiæ majeſtatis, per 20 annos ſolus, pro regno Scotiæ, regum optimo Carolo Secundo a ſecretis; præſes ſecreti concilii; prædicto potentiſſimo regi, in regno Angliæ, a ſecretioribus conciliis & ex cubiculariis primarius unus; caſtelli regii Edinburgeni conſtabularius & gubernator: Nobiliſſimi ordinis garterii eques. Natus 21 Maii MDCXVI. Leidintonæ. Obiit 24 die Auguſti, prope fontes de Tunbridge, anno ſalutis humanæ MDCLXXXII. ætatis 68.

The ſame in *Engliſh*.

IN Hopes of a bleſſed Reſurrection, here lies the moſt illuſtrious Prince, and moſt noble Lord *John* Duke of *Lawderdale*, Marquiſs of *March*, Earl of *Lawderdale* and *Guilford*, Viſcount *Maitland*, Baron of *Thirlſtane*, *Muſſleburgh*, *Bolton*, and *Peterſham*; who was often High Commiſſioner in the Parliament for this Kingdom, Secretary of State for twenty Years after the Reſtoration of *Charles* II. and Lord Preſident of the Council. He was likewiſe a Member of the Privy Council in *England*, and one of the Lords of his Majeſty's Bed-Chamber, Conſtable and Governour of *Edinburgh* Caſtle, and Knight of the moſt Noble Order of the Garter. He was born the 21ſt of *May* 1616. at *Leidington*, and died the 24th of *Auguſt* near *Tunbridge-Wells*, 1682, in the 68th Year of his Age.

See his Character, Page 394.

On the Reverend Dr. GABRIEL TOWERSON, in the Church of *Welwyn* in *Hertfordſhire*.

PLora quantum fas eſt viator mortem ſibi quidem ſeram ſatis, at ſuis heu nimium prœmaturam Gabrielis Towerſon S. T. P. Coll. Omn. Anim. Oxon. quondam ſocii, dein tam hujus eccleſiæ quam Sancti Andreæ Underſhaft, London. rectoris inſtructiſſimi, fidiſſimique, quem ſi virtutibus referre ſtudeas (omnes autem ut ſtudeant par eſt) ſcripta ejus volvas revolvaſque pia. Ingenuam animi ſimplicitatem, morum innocentiam, candorem, ſuavitatem, modeſtiam imprimis ſingularem fac ſedulo colas, ſine levitate comis eſto, ſine aſperitate gravis. Literas tum ſacras tum humaniores nemo alter aut avidior hauriat, aut depromat lubentior. Sis denique omnibus utilis, amabilis, & aliis modo prodeſſe queas, minime parcas tibi. Hunc enim plane virum ſunt experti quibuſcum is verſatus eſt in terris cuncti Towerſonum. Ii præſertim, qui, cum fato functus triſte ſui deſiderium reliquit, amicitiæ nunquam interituræ, poſitum hoc voluere monumentum. Obiit pridie idus Octobris, A. D. 1697, Æt. 63.

The ſame in *Engliſh*.

TRaveller, lament, as far as it is lawful, the Death of *Gabriel Towerſon*, Dr. in Divinity; a Death indeed late enough with Regard to himſelf, but too early with Regard to his Flock. He was educated at *All-Souls* College in *Oxford*; and was afterwards the edifying and faithful Rector of this Church, and of St. *Andrew's Underſhaft* in *London*: And if you are deſirous to imitate his Virtues, (as all ought to do) read over his pious Writings again and again. Be careful to cultivate your Mind with Simplicity of Manners, Innocency, Candor, Meekneſs, and above all, with ſingular Modeſty: Be mild without Levity, grave without Bitterneſs: Be zealous in obtaining ſacred as well as prophane Learning; and in communicating both with Willingneſs: On the whole, be uſeful and amiable to all, and not ſparing of yourſelf, when you can be of Advantage to others: Such did all find this good Man to be, who had any Converſation or Concern with him; eſpecially thoſe who would have this Monument of everlaſting Friendſhip rais'd for him in this Place. He died the 30th of *September* 1697, in the 63d Year of his Age.

See his Character, Page 213.

On the moſt Reverend Dr. JAMES USHER, Archbiſhop of *Armagh*, deſign'd to be put up on a Monument for him in *Weſtminſter-Abbey*.

M. S. Jacobus Uſſerius, Archiepiſcopus Armachanus H. S. E. Ob præclaram proſapiam, raram eruditionem, ingenii acumen, dicendi & ſcribendi facundiam, morum gravitatem ſuavitate conditam, vitæ candorem & integritatem, æquabilem in utraque fortuna animi conſtantiam, orbi Chriſtiano & piis omnibus charus, omniumque judicio præterquam ſuo, præſul vere magnus.

Qui eccleſiam veterum inſtitutis, clerum ſuo exemplo, populum concionibus aſſidue inſtruxit; chronologiam ſacram priſtino nitori reſtituit; bonarum artium profeſſores, inopia afflictos, munificentia ſublevavit; denique qui hæreſes repullulantes calamo erudito contudit.

His ingenii dotibus, his animi virtutibus ornatus, præſul optimus, piiſſimus, meritiſſimus, cum inter bella civilia, & eccleſiæ, & patriæ ſuæ funeſta, ſibi luctuoſa, nec eccleſiæ nec patriæ, diutius prodeſſe poterat, in Chriſto pacis authore placide obdormivit, an. æræ chriſtianæ, 1655. ætatis ſuæ 76. Riegat. in com. Surry, Martis 4. obiit. Sepult. apud Weſtmonaſt. in Henrici ſeptimi capella, April 5. 1656.

The ſame in *Engliſh.*

TO the Memory of *James Uſher*, Archbiſhop of *Armagh*, this Monument is erected, in conſideration of his High and eminent Deſcent, an uncommon Erudition, penetrating Genius, a fruitful Talent for ſpeaking and writing, Gravity of Manners mixed with Sweetneſs, Candour and Integrity, Equanimity in good and bad Fortune ; a Prelate truly great, dear to the Chriſtian World, and to all the Godly and Pious.

He inſtructed the Church with the Morals of the Primitive Chriſtians, the Clergy by his Example, and the People with his Sermons : He reſtored the ſacred Chronology to its antient Luſtre : He relieved the Profeſſors of the liberal Arts, who had been oppreſs'd with Poverty, by his Munificence : He deſtroyed, with his learned Pen, the Hereſies that were ſpringing up again,

This excellent Prelate, thus adorn'd with ſo many Endowments and Virtues, died in Chriſt the Author of Peace (when he could do no more Service to the Church, or his Country, on account of the Civil Wars, and the Calamities of both, which were ſo grievous to him) at *Ryegate* in *Surry*, the 21ſt of *March* 1655, and in the 77th Year of his Age ; and was interr'd in *Henry* the Seventh's Chapel at *Weſtminſter*, the 5th of *April* following.

See his Character, Page 174.

On Sir JOHN KING, Knight, in the *Middle-Temple* Church, *London.*

M. S. Hic jacet Johannes King, miles. Sereniſſimo Carolo II. regi in legibus Angliæ conſultus. Illuſtriſſimo Jacobo duci Eboracenſi ſolicitator generalis, et interioris Templi ſocius.

Qualis quantusve ſis lector, profundum obſtupeſce, labia digitis comprime, oculos lachrymis ſuffunde. En ! ad pedes tuos artis & naturæ ſuprema conamina, fatorum ludibria non ita pridem. Erat iſte pulvis, omnifariam doctus, muſarum gazophylacium ; eloquentiam calluit claram, puram, innocuam. Legibus ſuæ Patriæ *inſtructiſſimus, ſuis charus, principibus gratus, omnibus urbanus, amicus verus, ſeculi ornamentum illuſtre, deſiderium irreparabile. Hinc diſce lector, quantillum mortalis gloriæ animæ ſplendidiſſimis decoratæ dotibus obtingit. Dulcem ſoporem agite dilecti, eruditi, beati cineres.*

Obiit XXIX. *Junii, anno domini* MDCLXXVII. *annoq; ætatis ſuæ* XXXVIII.

Sic tranſit gloria mundi.

The ſame in *Engliſh.*

HEre lies Sir *John King*, of the *Inner Temple*, Knt. one of the King's learned Counſel, and Solicitor General to his Royal Highneſs the Duke of *York*.

Whoever, or whatever you be, Reader, be ſtruck with Amazement, be dumb, and fill your Eyes with Tears. Behold! there lies at your Feet, the higheſt Efforts of Art and Nature, the Jeſts of the Fates, but not ſo long. That Duſt was verſed in all Kinds of Literature, the Treaſury of the Muſes. He was diſtinguiſhed for Eloquence, pure and inoffenſive ; well skilled in the Laws of his Country, highly eſteem'd by his Acquaintance, acceptable to Princes, a true Friend, a ſhining Ornament to the Age, an irreparable Loſs. Hence, Reader, you may know what a ſmall Portion of fading Glory falls to the Lot of a Soul, adorned with the moſt ſublime Endowments. Beloved, learned, and happy Aſhes go on in your pleaſant Slumber.

He died the 29th of *June*, in the Year of our Lord 1677, and in the 38th Year of his Age.

Thus paſſeth away worldly Glory.

See his Character, Page 768.

On the Lady ANNE BURGOYNE, in the Church of *Wroxall* in *Warwickſhire.*

SISTE parum, viator, ſubtus hoc reconditur quantum eſt, & pluſquam fæminarum, domina Anna Burgoyne, filia Johannis Robinſon de Dighton, Com. Ebor. Arm. & Eliz. filiæ Thomæ Hutton de Poppleton, mil. conjux chariſſima & mæſtiſſima vidua Rogeri Burgoyne militis & baronetti ; cui VII. peperit liberos, Rogerum, Elizabetham, Philippam, Annam, Robertum, Annam, & Philadelphiam, e quibus ſolum Elizabetha & Anna ſuperſunt, reliqui in infantia mortui hic requieſcunt. Fæmina in exemplum nata, pietate & prudentia tam cælo quam ſeculo inſtructa, inſigni forma, ingenio acri, judicio perſpicaci, moribus ſuaviſſimis, fide integerrima prædita ; cujus liberalitatem erga egenos facultatibus parem, animum ultra beneficum ædes finitimæ tæſtantur, publicum dum vixit ptocotrophium & noſocomium.

mium. Talis deniq; fuit, qualem quiſq; ſuam eſſe velit. Abi jam & optima tibi tuiſq; precare conjugem huic ſimilem.

Obiit nonas Feb. Ann. Dom. 1693. *ætatis* LI.

Hoc monumentum pietatis ergo poſuere mæſtiſſimæ filiæ.

The ſame in *Engliſh.*

STOP a Moment, Traveller; here are depoſited the Remains of her that was far ſuperior to her Sex, the Lady *Anne Burgoyne* (Daughter of *John Robinſon* of *Dighton*, in the County of *York* Eſq; and *Elizabeth* his Wife; who was Daughter of Sir *Thomas Hutton* of *Poppleton* Knt.) the deſerving Wife and mournful Widow of Sir *Roger Burgoyne*, Knt. and Bart. to whom ſhe bore ſeven Children, *Roger*, *Elizabeth*, *Philippa*, *Anne*, *Robert*, *Anne*, *Philadelphia*; of whom only *Elizabeth* and *Anne* are living; the others dying in their Infancy, and buried here: She was a Woman that ſeem'd to be born for Example; her Piety fitting her for Heaven and her Prudence for the World: Her Beauty was equal to her piercing Wit and clear Judgment; and ſhe was no leſs conſpicuous for her Sweetneſs of Temper and Sincerity. Her Neighbours are Witneſſes of her Liberality to the Poor, (it being always equal to her Income) and her beneficent Diſpoſition, her Houſe being as it were an Hoſpital. In a Word, ſhe was ſuch a Wife as every Man would wiſh to have been his own. Depart then, and pray that it may be your Lot, and the Lot of your Friends, to have Wives like this incomparable Woman. She died the 5th of *February* 1693, in the fifty firſt Year of her Age: And her mournful Daughters have devoted this Monument of Piety to her Memory.

See her Character, *Page* 631.

On Sir ROGER BURGOYNE, Knt. and Bart. in the Church of *Sutton* in *Bedfordſhire.*

HIC ſubtus requieſcit Rogerus Burgoyne miles & baronettus, fil. Johannis Burgoyne baronetti ex Jana conjuge ſola hærede Jul. Kempe de Spaines-Hall in com. Eſs. arm.

Vir intemeratæ religionis, ſingularis prudentiæ, ſpectatæ fidei, animi in egenos munifici, in cæteros hoſpitalis; erga omnes comes & candidus; ſummæq; qua reliquas virtutes velabat, modeſtiæ. Bis ad magna regni comitia lætis totius comitat. Bedf. & Warw. Suffragiis evocatus eſt, commune omnium vivus delicium, mortuus deſiderium. Primis nuptiis duxit Annam fil. & hæredem Caroli Snelling civis Londin. quæ decem illi peperit liberos: ſuperſunt Jana, Johannes, Anna, Maria, & Juditha. Ex ſecundo conjugio cum Anna, fil. Johannis Robinſon de Dighton in agro Ebor. Arm. ſeptem ſuſcepit liberos: In vivis adhuc manent Elizabetha, Anna, & Philadelphia. Vidua, pro ſua in virum pietate, marmor hoc, tantis virtutibus & affectui impar, cum lachrymis conſecravit.

Obiit Sept. 16. *Anno Dom.* 1677, *ætat.* 59.

The ſame in *Engliſh.*

HERE lies Sir *Roger Burgoyne*, Knt. and Bart. Son of Sir *John Burgoyne*, Bart. by *Jane* his his Wife, (ſole Heireſs of *Julius Kemp* of *Spaines-Hall*, in the County of *Eſſex* Eſq;) a Man without Blemiſh in performing all the Duties of Religion, of ſingular Prudence, and Sincerity: Munificent to the Needy, to others hoſpitable, candid and courteous to all Men. Nor was he leſs conſpicuous for an uncommon Fund of Modeſty, which concealed, as it were, all his other Virtues. He was twice unanimouſly elected Knt. of the Shire, once for the County of *Bedford*, and again for the County of *Warwick*: He was in his Life-Time, the Delight of all, as he is now their Deſire. His firſt Wife was *Anne*, Daughter and Heir of Mr. *Charles Snelling* of *London*; by whom he had ten Children; of whom there are living, *Jane*, *John*, *Anne*, *Mary* and *Judith*. He married for his ſecond Wife *Anne*, Daughter of *John Robinſon* of *Dighton*, in the County of *York*, Eſq; by whom he had ſeven Children; of whom, *Elizabeth*, *Anne*, and *Philadelphia* are now living. His mournful Widow hath conſecrated this Monument (far inferior to his Virtues and Affection) in Remembrance of her Duty and Gratitude. He died *September* 16th 1677, in the 59th Year of his Age.

See his Character, *Page* 635.

On the Reverend Dr. JOHN SMITH, in St. *John's College* Chapel, *Cambridge.*

M. *S. Johannis Smith, S. T. P. Lowtheriæ in agro Weſtmarienſi nati : Qui juvenis in hoc celeberrimum collegium cooptatus eſt ; ubi bonis moribus informatus, et ingenuis artibus eruditus, ejuſdem collegii decus totiuſque eccleſiæ ornamentum evaſit. Quem mira facilitas morum et elegantia, comitati adjuncta ſemper gravitas, animi candor et modeſtia ornatum ; ingenii fæcunditas, acumen judicii, memoriæ vigor, in re literaria promovenda fatalis induſtria, doctum: In adverſis rebus animi magnitudo, in ſecundis continentia, in deum deniq; ſuosq; ſingularis pietas optimum fuiſſe demonſtrarunt.*

Ob hæc merita, quibus Hon$^{\text{tiſſmi}}$ & Rev$^{\text{di}}$ admodum epiſcopi gratiam ſibi conciliavit, in numerum canonicorum Dunelmenſium prius adſcitus, dein in eccleſiam Weremuthæ epiſcopi parochialem promotus : Hiſce ſacerdotiis honeſtis auctus, ea non minus digne, quam ipſa illum, exornavit. Antiqua eccleſiæ jura et privilegia nemo fortius defendit. Eloquentiam cum theologia omneſque bonas artes cum ſacris literis adeo conjunxit, ut orator copioſus, philologus eximius, theologus abſolutus merito audiret. In hiſtoricis, Anglicis præſertim, evolvendis fuit maxime aſſiduus ; advertenſq; animum quod polita venerabilis Bædæ operum hiſtoricoum deſideraretur editio, id laboris a nullo potius, quam a canonico Dunelm. Bædæ ſct. compresbytero et populari, ſubeundum duxit : Huic igitur muneri ſe accinxit : Sed, proh dolor ! dum non vulgari ſtudio prælo inſudaret, morte in medio opere immatura præreptus eſt : Et intra ſacram hujus collegii ædem, cujus in gremio ſe nutritum non ſine pia voluptate ſæpius jactavit, humatus eſt. Natus Anno Dom. 1659, *Obiit* 30 *Julii* 1715.

The ſame in *Engliſh.*

TO the Memory of *John Smith* Doctor in Divinity, born at *Lowther* in *Weſtmoreland.* He was elected into this famous College, where he received ſuch ſalutary Inſtructions for Life and Manners, and ſuch a Fund of Erudition, as render'd him an Honour to the College, and an Ornament to the whole Church. He was poliſhed with a ſingular Eaſineſs and Elegancy in his Deportment, with an agreeable Mixture of Gravity, Candour and Modeſty : A Fertility of Genius, joined to an uncommon Penetration and Solidity of Judgment, with a ſurpriſing Memory, ſeem'd to inſinuate,as if he had been born for promoting Literature, by indefatigable Induſtry. His Greatneſs of Soul in Adverſity, his Moderation in Proſperity, his Piety towards God, and his Eſteem for his Friends, gave him a Right to be placed amongſt the beſt of Men.

Such Merit and ſuch Virtues recommended him to the Favour of the Right Hoourable and Right Reverend the Lord Biſhop of *Durham,* who promoted him firſt to the Dignity of a Canon of that Church, and afterwards to the Living of *Weremuth,* which was his Lordſhip's own Pariſh. Having been thus bleſs'd with theſe honourable eccleſiaſtical Preferments, we may ſay, they were no leſs an Ornament to him,than he was to them. No one defended the antient Rights and Privileges of the Church more ſtrenuouſly : He joined Eloquence with Theology, and all uſeful Arts with the ſacred Writings, in ſo judicious a Mannner, that he may juſtly be ſaid to have been a copious Orator, a polite Scholar, and an able Divine. He was very aſſiduous in reading Hiſtory, eſpecially the *Engliſh* ; and reflecting that a correct Edition of the Hiſtorical Works of venerable *Bede* was much wanted, he thought the Task could not be undertaken more properly by any one, than he who was a Co-presbyter in the ſame City with that venerable Divine. Accordingly, he prepared himſelf for the Work ; but to our Grief, while he was labouring for the Preſs with uncommon Diligence, he was ſnatched away by an untimely Death, in the midſt of his Undertaking, and is buried in the Chapel of this College, where in a dutiful Kind of Exultation, he uſed often to boaſt, he had been bred. He was born in 1659. He died the 30th of *July* 1715.

See his Character, Page 255.

On the Reverend Dr. JOHN ERNSET GRABE, in the Abbey-Church of St. *Peter, Weſtminſter.*

IN *eccleſia parochiali Sti. Pancratii prope Londinum jacet Joh. Erneſtus Grabius, S. T. P. gente Boruſſus, affectu noſtrus, eruditionis fama, illuſtratiſq; antiquæ eccleſiæ monumentis per univerſum orbem chriſtianum celeberrimus.*

Qui, cum in deterioris ſæculi fæcem incidiſſet, ut a depravato eccleſiæ ſtatu animum averteret, in auream illius ætatem frequenti cogitatione remeavit, & cum priſcis patribus familiaritatem coluit jucundiſſimam.

Horum exemplo accenſus, ea chriſtianarum omnium virtutum præcellentia enituit, ut etiam inter ſplendidiſſima primorum ſæculorum lumina eluxiſſe potuiſſet. Eccleſiam antiquam, primævam, apoſtolicam, ſumma veneratione proſecutus eſt ; Anglicanam, utpote, quæ ab ea minimum deceſſerat, proximos honores detulit ; hanc domo, hanc patria, quam mortalium nemo magis dilexit, chariorem habuit ; in hujus gremium ſe recipi vehementer geſtiit, ab hujus ſinu ad eccleſiam primitivorum qui conſcripti ſunt in cælis, lætus emigravit, tertio die Nov. 1711. *Ætat.* 46.

Ne publicum deeſſet teſtimonium eximii illius honoris, quo hoſpitem adeo illluſtrem coluit Britannia ; Robertus comes de Oxon. & comes Mortimer, pro ſpectato ſuo in literas & literatos amore cænotaphium hoc poſuit.

The ſame in *Engliſh.*

IN the Pariſh Church of St. *Pancras*, near *London*, lie the Remains of *John Erneſt Grabe*, Doctor in Divinity, by Birth a *Pruſſian*, by Affection an *Engliſhman*; illuſtrious for Learning; and celebrated thro' the whole Chriſtian World, by his Knowledge in the Monuments of the primitive Church.

Happening to be born in unhappy Times, he applied himſelf intirely to the Speculation of the Golden Age of the Church, cultivating a ſtrict Familiarity with the antient Fathers, that they might direct his Mind from reflecting upon the depraved State of the Church in the Age in which he lived.

Being animated by the Example of thoſe Venerable Fathers, he ſhined in the Exerciſe of all Chriſtian Virtues, in ſo eminent a Degree, that he would even be diſtinguiſhed amongſt the brighteſt Lights of the firſt Ages: He follow'd the Doctrine of the antient, primitive, apoſtolical Church, with the greateſt Veneration; as the Church of *England* is that which approaches neareſt to it, ſo had ſhe the next Place in his Eſteem; ſhe was more dear to him than his Houſe, or his Native-country; and yet no one ever loved his Country more: He vehemently deſired to be received into her Boſom, from which he emigrated full of Joy, to the Church of the Primitives, who are enrolled in Heaven, the 11th of *November* 1711, in the 46th Year of his Age.

That a publick Teſtimony might not be wanting, of the tranſcendent Eſteem of *Britain* for ſuch an Illuſtrious Stranger, this Monument was erected for him by *Robert* Earl of *Oxford*, and Earl *Mortimer*, as a Mark of his Eſteem for Learning and Learned Men.

See his Character Page 772.

On Sir RICHARD HOARE, Knight, in the Church of St. *Dunſtan*'s in the Weſt, *London*.

SACRED to the Memory of Sir *Richard Hoare*, Knight, who died *January* 6th 1718. aged LXX. and of his Relict Dame *Suſannah Hoare*, who died *September* the 24th 1720 aged 67. Both exemplary in their Piety, and ſtrict Adherence to the Church of *England*, in their conjugal Affections, and in their ſingular Care of the religious Education of a numerous Iſſue. They had Eleven Sons, and Six Daughters: Three only of which are now ſurviving. He was eminent for his Fidelity, Humanity, Diligence, Circumſpection, ſtrict Juſtice and Charity, in the ſeveral Truſts and Offices of Lord Mayor, Alderman, and Sheriff of *London*, of Member of Parliament for this City, and of Preſident of *Chriſt*'s *Hoſpital*, and the Workhouſe, *London*.

This Monument was gratefully erected by *Henry Hoare*, Eſq; their Son and ſole Executor, *Ann. Dom.* MDCCXXIII.

On HENRY HOARE. Eſq; In the Chancel of the Pariſh-Church of *Stourton* in *Wiltſhire*.

TO the Pious Memory of *Henry Hoare* Eſq; Son of *Sir Richard Hoare*, ſometime Lord Mayor, Preſident of *Chriſt*'s *Hoſpital*, and Member of *Parliament* for the City of *London*.

His Character is too great to be deſcrib'd, and yet too good to be conceal'd; his Love of God and Mankind were ſo ardent, that he ſought all Opportunities of honouring the One, and doing Good to the other. He was ſtrictly pious himſelf, without being cenſorious of others; truly humble without Affectation, grave without Moroſeneſs; chearful without Levity; juſt beyond Exception, and merciful without Reſerve. God bleſs'd him with a good Underſtanding, which he improv'd by converſing with the beſt Books, and wiſeſt Men; and by a conſtant Courſe of ſerious Meditations, he liv'd under a ſettled Habit of Private Charities, and bore a Noble Share in all thoſe Publick Acts of Piety and Mercy, which have continu'd the Bleſſings, and averted the Judgments of God. Hence he was honour'd with the Eſteem of all good Men, and with the Friendſhips of many, the moſt diſtinguiſh'd by their high Rank, and great Merit: He had a well-grounded, and therefore an inflexible Zeal for the *Faith*, *Diſcipline*, and *Worſhip* of the *Church* of *England*.

He gave by his laſt Will two Thouſand Pounds for erecting and encouraging Charity Schools and Work-houſes; the Profits and Produce of two Thouſand Pounds more, to be apply'd yearly for ever in purchaſing and giving to the Poor the Holy Bible, the Common-Prayer, and the *Whole Duty of Man*, and left one Thouſand three hundred Pounds to other Charitable Uſes. His Soul went to God *March* the 12th 1724 in the forty Eight Year of his Age.

He married *Jane* Daughter of Sir *William Benſon* Knight, by whom he had xi. Children, of which two Sons and three Daughters now ſurvive. This Monument was erected at her Expence, being now his mournful Widow, as ſhe was his moſt faithful and affectionate Wife.

Communicated by the Reverend Mr. *Hill*, the preſent Miniſter of *Stourton*, in *Wiltſhire*.

See his Character, *Page* 777.

On

On the Reverend Mr. *John Ray*, F. R. S. in the Church of *Black-Notley* in *Eſſex*.

ERuditiſſimi viri Johannis Raii, A. M. quicquid mortale fuit hoc in anguſto tumulo reconditum eſt, at ſcripta non unica continet regio: & fama undequaque celeberrima vetat mori. Coll. S. S. Trinitatis Cantab. fuit olim ſocius necnon ſocietatis regiæ apud Londinenſes ſodalis, egregium utriuſque ornamentum. In omni ſcientiarum genere, tam divinarum quam humanarum, verſatiſſimus: Et ſicut alter Solomon (cui forſan unico ſecundus) a cedro ad Hyſſopum, ab animalium maximis ad minima uſque inſecta exquiſitam nactus eſt notitiam. Nec de ſtantis ſolum quæ patet terræ facie, accuratiſſime diſſeruit; ſed & intima ipſius viſcera ſagaciſſime rimatus, quicquid notatu dignum in univerſi natura deſcripſit. Apud exteras gentes agens, quæ aliorum oculos fugerant, diligenter exploravit, multaque ſcitu digniſſima primus in lucem protulit. Quod ſupereſt, ea morum ſimplicitate præditus, ut fuerit abſque invidia doctus: Sublimis ingenii, & (quod raro accidit) demiſſi ſimul animi & modeſti. Non ſanguine & genere inſignis, ſeu (quod majus) propria virtute illuſtris. De opibus titulisque obtinendis parum ſollicitus, hæc potius mereri voluit, quam adipiſci: Dum ſub privato lare ſua ſorte contentus, fortuna lautiori dignus conſenuit. In rebus aliis ſibi modum facile impoſuit, in ſtudiis nullum. Quid plura? Hiſce omnibus pietatem minime fucatam adjunxit, eccleſiæ Anglicanæ (id quod ſupremo habitu confirmavit) totus & ex animo addictus. Sic bene latuit, bene vixit vir beatus, quem præſens Ætas colit, poſtera mirabitur.

This Monument beginning to want Repair by ſtanding expoſed in the Church-Yard, was lately removed, and ſet up in the Chancel of the Church; and to the Epitaph is added on the Table of the Eaſt ſide what follows.

Hoc cenotaphium olim in cæmiterio ſub dio poſitum, inclementis cœli injuriis obliteratum, & tantum non collapſum, refecit & ſub tectum tranſpoſuit J. Legge, M. D. xvi. Kal. Aprilis A. D. 1737.

On the Table on the Weſt ſide are theſe Words:

J. Ray *Nat.* 29. *Nov.* 1628.
Ob. 17. *Jan.* 1705-6.

The ſame has been thus tranſlated into *Engliſh*.

John Ray, Maſter of Arts, once Fellow of *Trinity-Colledge* in *Cambridge*, afterwards a Member of the *Royal-Society* in *London*; and to both theſe Learned Bodies an illuſtrious Ornament.

HID in this narrow Tomb, this marble Span,
Lies all that Death could ſnatch from this great Man.
His Body moulders in its native Clay;
While o'er wide Worlds his Works their Beams diſplay,
As bright and everlaſting as the Day.
To thoſe juſt Fame aſcribes immortal Breath,
And in his Writings he out-lives his Death.
Of every Science every Part he knew,
Read in all Arts divine and human too:
Like *Solomon* (and *Solomon* alone
We as a greater King of Knowledge own)
Our modern Sage dark Nature's Secrets read,
From the tall Cedar to the Hyſſop's Bed;
From the unweildieſt Beaſt of Land or Deep,
To the leaſt Inſect that has Power to creep.
Nor did his artful Labours only ſhew
Thoſe Plants, which on the Earths wide ſurface grew,
But piercing ev'n her darkeſt Entrails through,
All that was wiſe, all that was great, he knew,
And Natures inmoſt Gloom made clear to common view.
From foreign Stores his Learning bright ſupplies,
Expoſing Treaſures hid from others Eyes,
Loading his ſingle Mind to make his Country wiſe.
But what's yet more, he was ſo meekly great,
That Envy unrepining ſaw his State:
For rare Accompliſhment! his humble Mind
Poſſeſs'd a Jewel, which it could not find;
A great Deſcent lent nothing to his Fame,
Virtue, not Birth, diſtinguiſh'd his high Name:
Titles and Wealth, he never ſtrove to gain;
Thoſe he would rather merit, than obtain.
His private Life in humble Shades he ſpent;
Worthy a Palace, with a Cell content.
Unwearied he would Knowledge ſtill purſue;
The only Thing in which no Mean he knew.
What more did add to theſe bright Gifts, we find,
A pure, untainted Piety of Mind.
Englands bleſt Church engroſs'd his zealous Care,
A Truth his dying Accents did declare.
Thus loſt he in Retirement his great Breath;
Thus dy'd he living, who thus lives in Death.
Thus has Heav'n call'd his Age's Glory home,
And the bright Wonder of the Age to come.

See his Character Page 782.

On FRANCIS WILLOUGHBY, Eſq; in the Church of *Middleton* in *Warwickſhire.*

PRopter jacet Franciſcus parentum optimorum filius vere magnus, ſi quid magni habet pietas, probitas, veracitas, incorrupta fides, rigida honeſti obſervantia, obſtinata ſobrietas, ſimplex ſolertia, ſumma & modeſta Eruditio. Religio ſine ſuperſtitione, ſine faſtu nobilitas. Aſſurgite quantum eſt hominum bonorum huic tam verendo nomini! hic cum in vivis eſſet, poſtquam peregre variarum Europæ nationum, linguarum, artium, morum, legum naturas indagaſſet, eaſdem domi excoluit, & perpolivit. Mathematicæ intimos receſſus aliiſq; inacceſſos penetravit, medicinæ varios ſinus perluſtravit, totam inſuper philoſophiam ita excuſſit, ut naturas ſuas & nomina omnibus reſtitueret. Hiſtoriam naturæ de integro pene concinnavit, eo acumine ut ſemper novus, ea diligentia ut ſemper ſibi conſtans, ea integritate ut ſemper fidelis naturæ interpres evaſerit; duxit uxorem Emmam Bernard filiam ſecundam domini Hen. Bernard, quæ prolem ei enixa eſt Franciſcum, Caſſandram, & Thomam; & jam poſt ſingularem bene actæ vitæ exiſtimationem, triſte ſui deſiderium relinquens, adſcriptus eſt immortalibus tertio die Julii 1672. *anno ætatis* 37. *quod ſupereſt votum abſolvat, tranſcribant patrem nati & nati natorum, & qui naſcentur ab illis.*

Hoc monumentum officioſæ pietatis & memoriæ ergo devotiſſime conſecravit Thomas Willoughby Bart.

The ſame in *Engliſh.*

NEAR this Place lies *Francis* Son of the beſt Parents, who was truly great, if there is any Thing great in Piety, Probity, Veracity, Sincerity, ſtrict Honeſty, Sobriety, a clear Underſtanding without Deſign, and a conſummate Erudition with the greateſt Modeſty. Religion without Superſtition, Nobility without Pageantry. Riſe up, all good Men, at this venerable Name! After he had carefully ſurveyed all the Nations of *Europe*, with their Languages, Arts, Manners and Laws, he returned to his native Country, where he digeſted and improved the Knowledge he had acquired in foreign Countries. He penetrated the Myſteries of the Mathematicks, which were inacceſſible to others. He took a near View of the various Depths of Medicines; in a word, he made ſo thorough a Reformation in the whole Circle of Philoſophy, that it may be ſaid, he reſtored Things to their proper Names and Natures. He had near entirely embelliſhed his natural Hiſtory, with ſuch delicacy, that he was always new, and with ſuch Exactneſs, that he was always conſiſtent, that he may may be ſaid to be a faithful Interpreter of Nature. He married *Emma Bernard* ſecond Daughter of *Henry Bernard*, by whom he had *Francis*, *Caſſandra*, and *Thomas*. Thus after he had acted his Part well upon the Stage of Life, he quitted it for Immortality (to the Regret of all his Friends) the third of *July* 1672. aged 37. All that remains for us, is to wiſh that the Sons may imitate the Father, and the Sons Sons, and thoſe who ſhall deſcend from them. This Monument of Piety and Remembrance is raiſed for him by Sir *Thomas Willoughby*, Bart.

On the celebrated Monſieur PASCAL.

D. O. M. Blaſius paſcalis ſcutarius nobilis hic jacet. Pietas ſi non moritur, æternum vivet. Vir conjugii neſcius, religione ſanctus, virtute clarus, Doctrina celebris, ingenio acutus, ſanguine & animo pariter illuſtris, doctus, non doctor, æquitatis amator, veritatis defenſor, virginum ultor, chriſtianæ moralis corruptorum acerrimus hoſtis. Hunc rhetores amant facundum, hunc ſcriptores norunt elegantem, hunc mathematici ſtupent profundum, hunc doctores laudant theologum, hunc pii venerantur auſterum, hunc omnes mirantur omnibus ignotum, omnibus licet notum, quid plura? viator, quem perdidimus Paſcalem is Ludovicus erat Montaltius, heu! ſatis dixi. Urgent lachrymæ, ſileo. Et qui bene precaberis, bene tibi eveniat, et vivo, & mortuo. Vixit An. 39. *M.* 2. *Obiit An. rep. Sal.* 1662. 14 *Kal. Sept.* ΩΛΕΤΟ ΠΑΣΚΑΛΙΟΣ, ΦΕΥ, ΦΕΥ, ΠΕΝΘΟΣ ʽΟΣΟΝ.

Poſuit, A. P. D. C. mærens Aurelian. canoniſta; cecidit paſcalis, heu! heu! qualis luctus!

The ſame in Engliſh by Mr. GEORGE SEWELL.

IF fair Religion does not die,
He lives for ever in the Sky.
The pious Tenant of this Stone,
To married Pleaſures lived unknown;
In Faith ſincere, in Virtue bright;
In Learning fam'd, in Wit polite;
In Birth illuſtrious as in Mihd,
A Scholar not of Schoolman-kind.
Lover of Equity and Right,
A Champion in Truth's Cauſe to fight;
The Patron of a ſingle State,
A Foe with honeſt pious Hate,
To all, who dar'd, by Gloſs or Wile,
The Chriſtian Morals to defile.
All Preachers own his Eloquence,
Writers polite, his poliſh'd Senſe;
Mathematicians with amaze,
On his profounder Genius gaze;
Philoſophers him Sage define,
And Doctors praiſe the deep Divine.
His ſtricter Life the Pious bleſs,
Him all admire, and all confeſs,
That, from his Childhood, to his Fall,
He lived unknown, and known to all.
Reader, why further ſhould we run,
The *Paſcal* who is loſt and gone.
Great *Lewis de Montalt* he was:
Alas!—enough is ſaid alas!
Tears choak my Words—and I am dumb;
But thou, who offereſt, at his Tomb,
A godly Prayer; all good to thee;
Living and dead for ever be.

MVSEVM BRITANNICVM

A
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